

THE UDĀNA COMMENTARY

(Paramatthadīpanī nāma Udānaṭṭhakathā)

by

DHAMMAPĀLA

Translated from the Pāli

by

PETER MASEFIELD

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CHAPTER FOUR: MEGHIYA

§1. Meghiya

[217] In the first (sutta) of the Meghiyā chapter: *at¹ Cālikā (Cālikāyam)*: in the city so named. It is said that, without the site of that city's gate, there was on all sides quivering mud² (*calapaṅkam*), that on account of its being situated upon that quivering mud, (that city) presented itself to onlookers as though it were quivering (*calamānam*), and that it was therefore called Cālikā. *On Mount Cālika (Cālike pabbate)*: there was not far from that city a mountain; on account of its being completely white, this, too, on (the night of) the Uposatha during the dark fortnight, presented itself to onlookers as though it were quivering (*calamānam*), and therefore came to be reckoned as "Mount Cālika". There they had had there be built a great vihāra for the Lord. At the time (in question), the Lord was staying in that great vihāra of Mount Cālika, making that city his village of pasture, for which reason "Was staying at Cālikā, on Mount Cālika" was said. *Meghiya (Meghiyo)* was the name of that elder. *Was attendant (upaṭṭhāko hoti)*: was servant³. For during (the time that) he was still newly awoken, the Lord had not had any permanent attendants⁴; at one time Nāgasamāla⁵ had been his attendant, at one time Nāgita, at one time Upavāna⁶, at one time Sunakkhatta, at one time the novice Cunda⁷, at one time Sāgata, at one time Meghiya, that same elder Meghiya (being his attendant) at this time too, for which reason he said "And on that occasion, the venerable Meghiya was the Lord's attendant". *The village of Jantu (Jantugāmaṃ)*: a further village, so named, of pasture for that same vihāra. *Jattugāmaṃ*⁸ is also a reading. *Kimikālā (Kimikālāya)*: of the river that had acquired the name

of “Kimikālā” on account of the abundance (therein) of black worms (*kālakimīnaṃ*). *As he was stretching his legs (jaṅghāvihāraṃ*⁹): as he was roaming about with the aim of dispelling the fatigue that had arisen in his legs as the result of a long sitting¹⁰. *Inspiring serenity (pāsādikāṃ)*: it was “inspiring serenity” since it brought serenity to those beholding it on account of the non-sparseness of its trees and the glossiness of its leaves¹¹; [218] “pleasing” (*manuññaṃ*) on account of its dense shade¹² and on account of the pleasing nature of that part of the world; “delightful” (*ramaṇīyaṃ*) since it delighted the hearts of those who had entered within it in the sense of generating joy and euphoria. *Suitable (alam)*: sufficient, fitting also being the meaning. *In need of effort (padhānatthikassa)*: in need of cultivation by way of yoga¹³. *For the purposes of effort (padhānāya)*: for the purposes of performing the Dhamma of the recluse. *I should come* : *āgaccheyyāhaṃ=āgaccheyyaṃ ahaṃ* (resolution of compound). It is said that that place had been a park that the elder had formerly enjoyed over the five hundred births during which he had successively been one and the same king¹⁴, for which reason his heart had inclined to stay there as soon as he saw it. *Initially please wait (āgamehi tāva)*: the Teacher, realising, as he investigated the elder’s utterance upon hearing it, that his knowledge had not yet reached maturity, spoke thus rejecting (same). *For such time as I am alone (ekak’ amhi tāva*¹⁵): whereas he said this to him with the aim of generating a tenderness of heart, knowing that he would, even though he had gone (there) in that fashion¹⁶, once more unsuspectingly return out of affection when the work failed to be accomplished. *And until some other monk comes (yāva añño pi koci bhikkhu āgacchati)* means please wait until some other monk comes into my presence. *Koci bhikkhu dissati* (some (other) monk appears) is also a reading¹⁷; they also read¹⁸ *āgacchatu*, likewise *dissatu*¹⁹. *There is nothing further to be done (n’ atthi kiñci uttarim*²⁰ *karaṇīyaṃ)*: on account of the sixteen functions of full understanding and so on having been effected by way of the four paths in association with the four truths²¹, or alternatively on account of enlightenment having been attained, there is indeed, apart from this, nothing further

to be done. *Nor is there anything to add to what has been done (n'atthi katassa vā paticayo)*: nor is there even anything to add again to what has been done²². For a path, once cultivated, does not have to be cultivated again, nor is there any need for defilements, once they have been abandoned, to be abandoned again. *There is something to add to what has been done (atthi²³ katassa paticayo)*: on account of the ariyan path not having been attained, there is, for the sake thereof, something to add to, reckoned as some further enhancement of, the state of morality and so on that has been accomplished in my continuity, meaning it is a desideratum. *How can we speak, Meghiya, when you speak of effort (padhānan ti kho Meghiya vadamānaṃ kinti vadeyyāma)*: how, indeed²⁴, can we speak otherwise to you²⁵ when you speak saying "I will perform the Dhamma of the recluse"? [219] *Seated himself for the day's rest (divāvihāraṃ nisīdī)*: seated himself for the sake of the day's rest. And so seated, he had seated himself at the very same place at which there had been the auspicious slab of stone²⁶ upon which he had previously, over the five hundred births during which he had successively been king, previously been seated, with a retinue of divers²⁷ dancing girls, when participating in the park's sports. Moreover, it seemed to him, onwards from the time of his seating himself, as if his state of being a recluse had disappeared²⁸, with him becoming, upon assuming the guise of a king, as if he were seated on a couch of great worth under a white umbrella, surrounded by a retinue of dancing girls, whereupon there arose for him thought connected with sense-desires as he tasted the sweet taste of that excellence. At that very same moment, he seemed to see two robbers who had been seized together with the goods²⁹ being fetched and placed before him. Thought connected with ill will arose {for him³⁰} by way of ordering execution²⁹ for one of these, thought connected with cruelty by way of ordering bondage³¹ for the other—thus it was that he became encircled, surrounded, by unskilled thoughts as might a tree by a network of creepers or a hive³² by honey-bees. It was with reference to this that "Now as the venerable Meghiya" and so on was said. *It is truly a marvel (acchariyaṃ vata bho)*: it is said that this is what is meant by a

marvel (in the sense of) reproaching, in accordance with which the venerable Ānanda, upon seeing the Lord's gnarled and wrinkled (body)³³ said "It is a marvel, Lord, it is an unprecedented thing, Lord". Others, however, also say that on that occasion there arose³⁴ to him thought connected with sense-desires by way of greed centred upon the flowers, fruit and sprouts and so on, thought connected with ill will through hearing the sound of winged creatures and so forth with grating voices, thought connected with cruelty through the idea of antagonising them³⁵ with clods of earth and so on, (or else) thought connected with sense-desires by way of his having his eye on that place thinking "I should reside right here", thought connected with ill will through treachery of heart with respect to foresters upon seeing them at this place and that³⁶, thought connected with cruelty through the idea of antagonising them. Whatever the case³⁷, such arising to him of wrong thought was itself the reason {for his marvelling}³⁸. *Are beset with (anvāsattā)*: are tailed by, are scattered with³⁹. The term, though in the singular, appears in the plural⁴⁰ with reference to himself and his guru⁴¹. *Anvāsatto*⁴² is also a reading. *Approached the Lord (yena Bhagavā ten' upasaṅkami)*: having noted, upon being unable, as one thus surrounded by wrong thoughts, to perform that suited to his meditation subject⁴³, that "The far-seeing Lord must surely have put a stop to this upon seeing it", [220] arose⁴⁴ from the seat upon which he had been seated, thinking he should inform the Ten-powered One of this ordeal⁴⁵, and approached the Lord. And, having approached, he informed the Lord of what had occurred to him by way of "Just now, Lord, as I" and so on. Herein:

For the most part (yebhuyyena): in abundance, constantly. *Evil (pāpakā)*: despicable. *Unskilled (akusalā)*: generated through lack of skillfulness⁴⁶. Or alternatively they were "evil" in the sense of resulting⁴⁷ in a bad destiny, "unskilled" on account of their being opposed to those that are skilled. It⁴⁸ is a "thought" (*vitakko*) since it deliberates (*vitakketi*)⁴⁹, considers⁵⁰, transplants the mind onto an object⁵¹, a "thought connected with sense-desires" being a thought accompanied by sense-desires, meaning

a thought associated with sense-desires in the form of (mental) defilements having object-based sense-desires as its object⁵², (just as) a “thought connected with ill will” is a thought accompanied by ill will (and) a “thought connected with cruelty” a thought accompanied by cruelty. Of these, a “thought connected with sense-desires” is one opposed to renunciation that occurs by way of rejoicing⁵³ in sense-desires, a “thought connected with ill will” one opposed to loving kindness that occurs by way of utter depravity where (other) beings are concerned⁵⁴, viz. “May these beings be killed or perish⁵⁵ or not exist”, a “thought connected with cruelty” one opposed to compassion that occurs by way of the desire to antagonise beings with one’s hands, clods of earth and sticks and so on. But why did the Lord give his permission for him to go there? He gave permission realising that that one, even had he not been given permission, would have still gone leaving him behind, and that he might have entertained the fallacy that “It is, methinks, out of a desire for a servant that the Lord does not allow me to go”, which would have conduced to his long-term detriment and dukkha. So the Lord, in teaching Dhamma that was suited to him as he was (still) seated after informing him of what had occurred to him, next said “When liberation of heart is not fully mature, Meghiya” and so on. Herein:

Is not fully mature (aparipakkāya): has not reached full maturity.
When liberation of heart (cetovimuttiyā): when liberation of heart (*cetaso vimuttiyā*, resolution of compound) from the defilements. For at the stage previous to (path attainment) there is liberation of heart from the defilements through the limb therefor as well as through suppression, (whereas) at the stage subsequent⁵⁶ thereto that through extirpation as well as through tranquillization⁵⁷. This same liberation has already been talked of in detail above⁵⁸; it is therefore to be understood in the manner stated there. As vipassanā is seizing the womb of the path⁵⁹, is reaching full maturity, when one’s aim in this regard has become fully mature, has blossomed⁶⁰, by way of those things bringing liberation to full maturity, (such vipassanā) is known as “liberation of heart’s full maturity”; in the absence

thereof, it is not fully mature. But which things are those bring liberation to full maturity? Byway of their effecting purification of the faculties of faith and so on, fifteen (such) things are to be understood. For this is what is said:

“When one avoids individuals lacking faith, when one pursues, when one resorts to, when one sits round paying homage to, individuals with faith, when one reviews *suttantas* inspiring serenity [221]—in these three modes is the faculty of faith purified. When one avoids indolent individuals, when one pursues, when one resorts to, when one sits round paying homage to, individuals with energy initiated, when one reviews the right efforts—in these three modes is the faculty of energy purified. When one avoids individuals of vapid mindfulness⁶¹, when one pursues, when one resorts to, when one sits round paying homage to, individuals in whom mindfulness is present, when one reviews the foundations of mindfulness—in these three modes is the faculty of mindfulness purified. When one avoids unconcentrated individuals, when one pursues, when one resorts to, when one sits round paying homage to, concentrated individuals, when one reviews the *jhānas* and releases⁶²—in these three modes is the faculty of concentration purified. When one avoids individuals of poor insight, when one pursues, when one resorts to, when one sits round paying homage to, individuals possessing insight, when one reviews the behaviour of profound knowledge⁶³—in these three modes is the faculty of insight purified. Hence, when one avoids these five individuals, when one pursues, when one resorts to, when one sits round paying homage to, five individuals, when one reviews five *suttantas*⁶⁴, these⁶⁵ five faculties are purified in these fifteen modes” (Pṭs ii 1).

A further fifteen things also bringing liberation to full maturity are those faculties with that of faith as their fifth⁶⁶, these five perceptions partaking of penetration, viz. perception of impermanence, perception of *dukkha*, perception of not-self, perception of abandoning, perception of fading away⁶⁷, (and) the possession of a lovely friend, the restraint of morality, ultra-effacement⁶⁸, the initiation of energy (and) penetrative

insight. As to these, the Teacher, skilled in taming those capable of being guided, first says "Five things conduce to full maturity"⁶⁹, indicating, in the present case, owing to the disposition of the elder Meghiya, who was (himself) one capable of being guided, (only) the (latter five) things bringing liberation to full maturity, such as possession of a lovely friend and so on, and then says "In this connection, Meghiya, a monk⁷⁰ is one with a lovely friend" and so forth detailing these. Herein:

(1) *One with a lovely friend (kalyāṇamitto)*: since a lovely, auspicious, beautiful, friend is his, he is "one with a lovely friend". The individual for whom there is a friend, endowed with good qualities such as morality and so on, who is of service in all manner of ways, viz. "A slayer of evil, an assigner of well-being"⁷¹, is alone "one with a lovely friend". Since he is accompanied by (*saha ayati*), proceeds along with, the aforementioned lovely (*kalyāṇa*) individuals in all bodily postures, being never without them, he is "one with a lovely companion" (*kalyāṇasahāyo*). [222] Since he proceeds, by way of both mind and body, in a state that slopes, tends, inclines towards lovely individuals alone, he is "one with a lovely intimate". By means of this triad of words, he gives rise to regard with respect to association with a lovely friend. There is, in the present case, this characterisation of the lovely friend—in this connection, the lovely friend is one possessed of faith, one possessed of morality, one possessed of hearing, one possessed of liberality, one possessed of energy, one possessed of mindfulness, one possessed of concentration, one possessed of insight. Herein, through his possession of faith, he has faith in the Tathāgata's enlightenment and in the fruition of deeds, as a result of which he fails to give up seeking well-being where beings are concerned which constitutes the root-cause of perfect enlightenment; through his possession of morality he is, to his fellow Brahmācārins, one who is dear, charming, revered, one to be cultivated, a reprover⁷², one reproachful of that which is evil, a speaker, one patiently attending to the speech (of others); through his possession of hearing, he is a producer of profound talks connected with the (four) truths and dependent co-arising

and so on; through his possession of liberality, he is one wanting little, content, secluded, without associations; through his possession of energy, he is one with energy initiated, one practising for the well-being of beings; through his possession of mindfulness, he is one in whom mindfulness is present; through his possession of concentration, he is non-distracted, one whose heart is concentrated; (whilst) through his possession of insight, he understands⁷³ things unequivocally. Whilst seeking out, through mindfulness, the destinies⁷⁴ of skilled states, he comes to know as it really is, through insight, that which is to the well-being and detriment⁷⁵ of beings, whereupon, having become one-pointed in heart therein through concentration, he through his energy deters beings from that which is to their detriment⁷⁶ and then incites them as regards that which is to their well-being, for which reason:

“He who is dear, revered, one to be cultivated, a speaker, one patiently attending to the speech (of others) and a producer of profound talk would not incite (others) on the wrong occasion” (A iv 32)

was said.

This is the first thing that conduces to full maturity (ayam paṭhamo dhammo paripākāya samvattati): this blameless thing, reckoned as possession of a lovely friend, which is first on account of its having been spoken of at the beginning of these five things due to its being primary⁷⁷ for living the Brahmācariya and due to its being pre-eminent on account of its being of great service⁷⁸ to all skilled states, conduces to liberation of heart's full maturity by way of causing there to be purified⁷⁹ (the faculties of) faith and so on that are as yet unpurified. And, in this connection, the great service and pre-eminence of the lovely friend is to be understood by way of such sūta-passages as “For this, Ānanda, forms the entire Brahmācariya, that is to say, possession of a lovely friend” and so on (uttered by the Lord) to the Treasurer of the Dhamma when stating “This forms half, Lord, of the Brahmācariya, that is to say, possession of a lovely friend⁸⁰” after

having twice put a stop to this with "Do not (speak) thus, Ānanda" (S v 2).

(2) And then again, in addition (*puna ca param*⁸¹): and then again, an additional (*puna ca aparam*, resolution of compound) thing of this type. One⁸² possessing morality (*sīlavā*⁸³): [223] what⁸⁴ is the sense of "morality" (*sīlam*) in this connection? Morality (*sīlam*) in the sense of consolidating⁸⁵ (*sīlanam*). But what is this that goes by the name of "consolidating"? Either concentrating⁸⁶ (*samādhānam*), meaning the non-dissipation, by way of the perfect consolidation thereof⁸⁷, of acts of body and so on, or alternatively sustaining (*upadhāraṇam*), meaning the state of being a container (*ādhārabhāvo*), by way of being a foundation for same⁸⁸, of skilled states such as jhāna and so forth⁸⁹. Therefore, it is "morality" (*sīlam*) either since it causes these to become consolidated (*sīleti*), or else since it consolidates these (*sīlati*)⁹⁰. This is, firstly, the meaning of *sīla* (morality) via the grammatical method⁹¹. Others, however, comment upon the meaning via the etymological method⁹², saying that "The meaning of morality (*sīlaṭṭho*) is that of head (*siraṭṭho*), that of cool (*sītalatṭho*), that of restraint (*saṃvaratṭho*)⁹³". Since such morality, either to the extent of being completely fulfilled, or to excess, is his, he is "one possessing morality" (*sīlavā*), meaning "one possessed of morality" (*sīlasampanno*)⁹⁴. And to indicate how the one possessing morality is one possessed of morality, he said "As one restrained by the Pātimokkha restraint" and so on. Herein: the⁹⁵ Pātimokkha (*pātimokkham*) is the morality associated with the items of the training. For it is the Pātimokkha (*pātimokkham*) since whoever keeps watch over (*pāti*), guards, this, him it frees (*mokkheti*), sets free, from dukkhas⁹⁶ such as those belonging to the states of loss and so on. Restraint (*saṃvaro*) is restraining (*saṃvaraṇam*), being non-transgression through body or speech⁹⁷. It is the "Pātimokkha restraint" since the Pātimokkha is itself restraint. He is restrained by the Pātimokkha restraint since he is one who is restrained thereby, one whose body and speech are held in check⁹⁸—this is a complete elucidation of his being established in that morality. He dwells (*viharati*) is a complete elucidation of his being possessed

of a 'dwelling'⁹⁹ (*vihāra*) conforming therewith. *Being one possessed of proper conduct and pasturage* (*ācāragocarasampanno*) is a complete elucidation of the serviceable¹⁰⁰ nature of the above Pātimokkha restraint and of his link, as below, with (states of) distinction¹⁰¹. *Being one seeing fear in sins even the size of an atom* (*aṇumattesu vajjesu bhayadassāvī*) is a complete elucidation of his non-liability to fall¹⁰² from the morality associated with the Pātimokkha. *Undertaking* (*samādāya*) is a complete elucidation of his taking (upon himself) without remainder¹⁰³ the items of the training. *He trains himself* (*sikkhati*) is a complete elucidation of his possession of the training. *The items of the training* (*sikkhāpadesu*) is a complete elucidation of the things in which he is to train himself. A further method—it is the one whose habit is that of falling (*patana*) many times into the states of loss on account of the powerful nature of the defilements, on account of the easiness with which evil acts are performed and on account of the difficulty with which meritorious acts are performed, who is the faller (*pātī*¹⁰⁴), (that is to say), the puthujjana. Or else, on account of the fact of impermanence, it is the one cast through the impulse of karma into becomings and so on, whose habit of (ever) journeying on is, due to his twirling about without ever coming to rest¹⁰⁵, like that of the buckets of a water-raising machine¹⁰⁶, who is the faller (*pātī*); or again it is the one whose habit consists in the falling¹⁰⁷ of his (individual) existence¹⁰⁸, by way of dying¹⁰⁹, into this or that class of beings that is the faller (*pātī*)—or else simply consciousness (*cittaṃ*) that is a being's continuity¹¹⁰. It is the Pātimokkha since it is this faller (*pātinam*¹¹¹) that it frees (*mokkheti*) from the dukkha of saṃsāra¹¹². [224] For it is due to the release (*vimokkhenā*) of the mind (*citta*—or consciousness) that a being is spoken of as "liberated" (*vimutto*). For there is said: "It is through cleansing the mind (*citta*) that beings are purified¹¹³" (S iii 151) and "(Just when your) mind (*cittaṃ*) became released (*mutto*) from the āsavas without clinging" (Ud 24). Or alternatively, it is since one falls (*patati*), journeys on, proceeds, within saṃsāra by way of the root-cause of ignorance and so on¹¹⁴ that one is a faller (*pātī*), for "Of the racing on, of

the running on, of beings hindered by ignorance, fettered by craving" (S ii 178) is said. It is the Pātimokkha¹¹⁵ since it is thereby that there is for that being who is a faller (*pātino*) freedom (*mokkha*) from the corruptions-triad of craving and so on; the formation of the compound¹¹⁶ is to be understood like that of *kañṭhotṭhakālo*¹¹⁷ (darkening of/for the neck and lips) and so forth. Or alternatively, since it fells (*pātetī*), causes to fall down helplessly¹¹⁸ (*vinipātetī*), by way of dukkhas¹¹⁹, it is a feller (*pātī*), the mind (*cittaṃ*). For there is said: "By the mind (*cittena*) the world is led¹²⁰, by the mind (*cittena*) is it dragged around¹²¹" (S i 39). It is the Pātimokkha since it is thereby that there is for that feller (*pātino*) freedom (*mokkha*). Or else, since one falls (*pataṭi*) thereby into the dukkha of the states of loss and the dukkha of saṃsāra, it is a feller (*pātī*), the corruptions of craving and so on. For there is said: "Craving causes a man to be born" (S i 37) and "A man has craving as his companion" (A ii 10) and so forth. It is the Pātimokkha since it is from that feller (*pātito*¹²²) that it (provides) freedom (*mokkha*). Or alternatively, since it is here that one falls (*pataṭi*), it is a fall (*pāṭi*), the six internal and external bases. For there is said: "In six is the world arisen, in six does it become intimate" (Sn 169). It is the Pātimokkha¹²³ since it is from that fall (*pātito*), reckoned as the six internal and external bases, that it (provides) freedom (*mokkha*). Or alternatively, since this one has a fall (*pāto*), the downfall (*vinipāto*), it is one possessing a fall (*pāṭi*), saṃsāra. It is the Pātimokkha since it is therefrom¹²⁴ that it (provides) freedom (*mokkha*). Or alternatively, it is the Lord, who is the Dhamma-ruler on account of his being sovereign (*adhipatī*) of the whole world, who is spoken of as "master" (*pati*); it is freedom (*mokkha*) since it is by him that one is freed (*muccatī*), the "patimokkha" being that master's (*patino*) freedom (*mokkha*), on account of the fact of its having been made known¹²⁵ through him, this same "patimokkha" being the Pātimokkha¹²⁶. Or else¹²⁷, it is the "patimokkha" since it¹²⁸ is master¹²⁹ (*pati*), in the sense of utmost, of all good qualities, on account of its being the root cause thereof, and since this is freedom (*mokkha*) in the aforementioned sense, this same "patimokkha" being the

Pātimokkha. For likewise there is said: "The Pātimokkha—this is the beginning, this is the head, this is the foremost, (of skilled states)¹³⁰" (Vin i 103)—(being there spoken of) in detail. Or alternatively, *pa* is with respect to *pakāra* (the way in which), *ati* a particle in the sense of *accantaṃ*¹³¹ (absolutely); therefore it is the Pātimokkha¹³² since in one way or another (*pakārehi*) it absolutely (*accantaṃ*) frees (*mokkheti*). For this morality is the Pātimokkha since it, of its own accord¹³³, absolutely frees, sets free, by way of the limb therefor, (whilst) when in conjunction with concentration (also) by way of suppression, and when in conjunction with insight (also) by way of extirpation¹³⁴. Or else, "patimokkha" is *pati*¹³⁵ *mokkha* (separate/repeated freedom), meaning freedom severally¹³⁶ from this and that transgression and fault¹³⁷, [225] this same "patimokkha" being the Pātimokkha. Or, again, *mokkha* (freedom) is nibbāna, *patimokkha* constituting the reflection (*paṭibimba*) of that freedom¹³⁸. For the restraint of morality constitutes the rise of nibbāna, like the rising at dawn of the sun, and is the counterpart thereof¹³⁹, on account of its quenching the defilements¹⁴⁰ as is warranted, this same "patimokkha" being the Pātimokkha¹⁴¹. Or yet again, it is the "patimokkha" since it counteracts (*pativattati*), frees (*mokkheti*)¹⁴², dukkha¹⁴³, this same "patimokkha" being the Pātimokkha¹⁴⁴. Thus, to this extent, is the meaning of the word "Pātimokkha" to be understood in this connection. It is a *restraint* (*saṃvaro*) since it is thereby that he restrains himself (*saṃvarati*), keeps himself in check¹⁴⁵, this same Pātimokkha being itself a restraint, (that is to say) the Pātimokkha restraint. As to its sense, however, it is the abstentions from this and that (item) in which transgression is possible and the intention (accompanying such abstentions)¹⁴⁶, for which reason one furnished, endowed, with that Pātimokkha restraint is spoken of as "one restrained by the Pātimokkha restraint". For in the Vibhaṅga this¹⁴⁷ is said: "With this Pātimokkha restraint is he furnished, fully furnished, presented, fully presented, provided, fully provided, endowed¹⁴⁸, for which reason he is spoken of as 'one restrained by the Pātimokkha restraint'" (Vibh 246¹⁴⁹). *He dwells*¹⁵⁰ (*viharati*): he dwells, *poses* himself¹⁵¹, *moves*¹⁵², by way of 'dwelling' (*vihāra*)

in (one or another of) the (four) bodily postures. *Being one possessed of proper conduct and pasturage* (*ācāragocarāsampanno*): being one possessed of proper conduct and pasturage¹⁵³ on account of his successful attainment of proper conduct that constitutes good form where a monk is concerned—thus spoken of as “Bodily non-transgression, verbal non-transgression, bodily and verbal non-transgression¹⁵⁴” (Vibh 246)—by entirely avoiding improper conduct through the non-performance of wrong livelihood, such as gifts of bamboo and so on¹⁵⁵ and (instances of) bodily impudence and so forth¹⁵⁶, and on account of his being possessed of pasturage reckoned as a befitting place¹⁵⁷ in which to approach for the purposes of his almsround and so on, by avoiding non-pasturage such as that of prostitutes and so forth. And¹⁵⁸, moreover, whatever monk dwells as one with reverence, with deference, for the Teacher, as one with reverence, with deference, for his fellow Brahmācārins¹⁵⁹, as one possessed of a sense of shame and a fear of reproach, as one wearing his lower garment properly, as one wearing his outer robe properly, as one with perfect deportment, inspiring serenity (irrespective of whether he be) setting out or returning, looking forwards or looking about him, contracting or stretching out (his limbs)¹⁶⁰, as one with doors warded where his sense-faculties are concerned, as one knowing moderation in eating, as one given to wakefulness, as one endowed with mindfulness and attentiveness, as one wanting little, as one content, as one secluded, as one without associations¹⁶¹, as one acting with due care where the minor (monastic) precepts are concerned¹⁶², as one with abundant consideration for his guru¹⁶³, such a one is spoken of as “one possessed¹⁶⁴ of proper conduct”. Pasturage is, moreover, threefold, viz. pasturage in terms of support¹⁶⁵, pasturage in terms of guarding, pasturage in terms of anchoring. Herein: whatever lovely friend there be of the aforementioned characteristics, endowed with the good qualities¹⁶⁶ (that feature in) the ten occasions for talk¹⁶⁷, dependent upon (*nissaya*) whom one hears that (hitherto) not heard, thoroughly cleanses that (already) heard, crosses over¹⁶⁸ doubt, straightens out one’s view, makes one’s heart serene¹⁶⁹, and, whilst training

under whom¹⁷⁰, one grows in faith, [226] one grows in morality, in hearing, in liberality, in insight, such a one is spoken of¹⁷¹ as “one with pasturage in terms of support”. Whatever monk there be who, upon being entered between the houses (or) upon being embarked along a street, goes along with downcast eye, seeing but a mere plough-yoke (ahead), being quite restrained as to eye-faculty¹⁷², goes along not looking at elephant, not looking at horse nor chariot nor one on foot nor woman nor man, not looking upwards, not looking downwards, not gazing (horizontally) at the (four) quarters and the intermediate points¹⁷³, such a one¹⁷⁴ is “one with pasturage in terms of guarding”. Pasturage in terms of anchoring¹⁷⁵, moreover, is the four foundations of mindfulness, wherein a monk anchors his own heart. For this was said by the Lord: “And what, monks, is a monk’s pasturage, his own ancestral haunt¹⁷⁶? It is the four foundations of mindfulness” (S v 148). Herein, on account of the fact that pasturage in terms of support was spoken of previously, *gocaro* (pasturage) is, in this connection, to be understood in terms of the other two (types)¹⁷⁷. Hence, on account of his being endowed with the aforementioned successful attainment of proper conduct and with the successful attainment of this (latter) pasturage, he is “one possessed of proper conduct and pasturage”. *Being one seeing fear in sins even the size of an atom* (*aṇumattesu vajjesu bhayadassāvī*): being one who is of the habit of seeing fear in sins which, on account of their trifling nature, are (merely) the measure of an atom, such as those belonging to the division of unintentionally¹⁷⁸ committed (breaches of) the (Pātimokkha) training-rules¹⁷⁹ and thought-arisings associated with that which is unskilled¹⁸⁰ and so on. For whatever monk there be who beholds a sin, even that the size of the smallest of atoms, taking this to be similar to Sineru, king of mountains, that is a hundred thousand yojanas, plus sixty-eight thousand more besides¹⁸¹, in height, who also¹⁸² beholds mere bad speech, which is totally petty¹⁸³, taking this to be similar to (an offence involving) Defeat¹⁸⁴, such a one is also known as “one seeing fear in sins even the size of an atom”. *He trains himself undertaking the items of the training* (*samādāya sikkhati sikkhāpadesu*):

whatever be, amidst the items of the training, a thing in which he is to train himself, in that he trains himself, meaning in that he progresses, that he brings to fulfilment, completely taking upon himself (*sammā ādiyivā*, resolution of compound in alternative grammatical form) everything whatsoever in every possible way¹⁸⁵ without remainder¹⁸⁶.

(3) As is concerned with ultra-effacement (*abhisallekhikā*): as contributes to the defilements' extreme effacement¹⁸⁷, that is of a form fitted to their diminishment, to their abandonment. Suited to opening up the heart (*cetovivaraṇasappāyā*): it is "suited to opening up the heart" since it is suited to samatha and vipassanā reckoned as the opening up the heart, through setting at a distance the hindrances that conceal the heart, or alternatively since it is suited, of service, to opening up, or to making manifest, that same consciousness associated with samatha and vipassanā¹⁸⁸. [227] Then, in order to indicate that bringing of aversion and so on as a result of which¹⁸⁹ this talk is referred to as that "concerned with ultra-effacement" and¹⁹⁰ that "suited to opening up the heart", there is next said "To complete aversion" and so forth. Herein¹⁹¹: to complete aversion (*ekantanibbidāya*): to the purpose of one's becoming quite certainly averse to that dukkha belonging to the cycle. To fading away, to cessation (*virāgāya nirodhāya*): to the purpose of the fading away and to the purpose of the ceasing of that same (dukkha). To subsiding (*upasamāya*): to the subsiding of all defilements. To superknowledge (*abhiññāya*): to the purpose of acquiring superknowledge of all that is capable (of being known) by way of superknowledge. To awakening (*sambodhāya*): to awakening to the four paths. To nibbāna (*nibbānāya*): to that nibbāna that is without remnant of substrate. For, as to these, it is vipassanā that is spoken of by the first three terms, the path by (the next) two, nibbāna by (the last) two. He indicates that this whole super-human state, which starts with samatha and vipassanā and has nibbāna as its culmination, becomes effective¹⁹² for the one gaining the ten occasions for talk. He next says "Talk on wanting little" and so on, indicating that talk by way of classifying (same). Herein: "wanting little" (*appiccho*) is "not wanting" (*na iccho*)¹⁹³, talk on

this being “talk on wanting little” (*appicchakathā*); or alternatively it is talk connected with the state of wanting little that is “talk on wanting little”. And, in this connection, there are four individuals (distinguished) by way of wanting: the one wanting to excess, the one whose wanting is evil, the one wanting a great deal and the one wanting little. As to these¹⁹⁴, he who fails to be satiated (*atitto*) through such gains as he has himself acquired, wanting one gain after another¹⁹⁵, is known as “one wanting to excess” (*atriccho*), with reference to whom:

“After¹⁹⁶ four you made¹⁹⁷ eight, whilst after eight, moreover, sixteen; and after sixteen thirty-two. In wanting to excess¹⁹⁸ you encounter the wheel; the wheel spins on the head of the man smitten by wanting” (J i 414¹⁹⁹)

and

† “In²⁰⁰ wanting to excess through excessive greed²⁰¹, and²⁰² through the intoxication of excessive greed²⁰³, (one is separated from that which is to one’s benefit, just as I was from (Princess) Asitābhū)” (J ii 231)

were said. One²⁰⁴ who gives the implication of (being one worthy of) esteem by way of non-existent²⁰⁵ good qualities out of a desire for gain, respect and renown, is “one whose wanting is evil”, with reference to whom there is said²⁰⁶:

“Herein, what is fraudulence? It is (the frowning, the act of frowning, the fraudulence, the being fraudulent, the fraudulency) on the part of one whose wanting is evil, on the part of one bent on gain, respect and renown, on the part of one carried away by wanting²⁰⁷, either by way of that reckoned as pursuit of the requisites²⁰⁸, or by way of suggestive talk²⁰⁹, or else it is the setting up, arranging²¹⁰, composing, of his deportment” (Vibh 352)

and so on. [228] The one who gives the implication of (being one worthy of) esteem by way of existent good qualities²¹¹ (but)

who knows no moderation in the acceptance (of alms) is "one wanting a great deal", with reference to whom there is said: "Some particular one of those in question, being one with faith, wants folk to know him to be one with faith; being one possessing morality, he wants folk to know him as one possessing morality" (212) and so forth. For instance²¹³, even his mother who gave birth to him, is not able gain his heart²¹⁴, for which reason this is said:

"A mass of fire, the sea, as well as the individual who is one wanting a great deal—though they may give the requisites by the cartload, these three will still be insatiable" (215).

It is the one who, on the other hand²¹⁶, in shunning from afar these faults of wanting to excess and so on, gives the implication of keeping any existent good qualities secret, and²¹⁷ who knows moderation in the acceptance (of alms), that is the "one wanting little". Out of his desire to conceal even such good qualities as are known to exist within himself, (though) being one with faith, he (nonetheless) does not want folk to know him to be one with faith; (though being) one possessing morality...one whose has heard much...one secluded²¹⁸...one with energy initiated...one with mindfulness present...one who is concentrated...one possessing insight, he (nonetheless) does not want folk to know him to be one possessing insight. This same (type of individual) is fourfold, viz. (1) the one wanting little where the requisites are concerned; (2) the one wanting little where the limbs of asceticism²¹⁹ are concerned; (3) the one wanting little where the texts are concerned; (4) the one wanting little where attainment is concerned. Herein²²⁰, (1) the one wanting little where the four requisites are concerned first surveys the donor of the requisites, the merit-offering, and his own stamina; if it should be that the donor is one desiring to give little even though the merit-offering is abundant, then he, according with the donor, takes merely that which is little. If it should be that the donor is one desiring to give that which is abundant even though the merit-offering is little, then he, according with the merit-offering, takes merely that which is

little. If it should be that the donor is one desiring to give that which is abundant and the merit-offering is also abundant, then he, aware of his own stamina, takes merely that which is of the right measure. For the monk of such a form gives rise to gains not hitherto arisen, consolidates those gains already arisen, wins over the hearts of donors. (2) The one wanting little where the limbs of asceticism are concerned is, on the other hand, one who desires that the fact that he is one who has undertaken those limbs of asceticism not be made known. (3) He who does not want that fact that he is one who has heard much to be made known—this is the one wanting little where the texts are concerned. (4) He who, on the other hand, having become some particular one amidst those who are sotāpannas and so on, does not want that fact that he is a sotāpanna and so forth to be made known, even to his fellow Brahmacārins—this is the one wanting little where attainment is concerned. Thus “talk on wanting little” is talk that proceeds by way of explaining the advantages in countless different modes of whatever forms the state of wanting little on the part of these (four) who are those wanting little, together with the method demonstrating this and so on²²¹, and by way of explaining the peril in the practice of wanting, divided into the states of wanting to excess and so forth, (which practice) is opposed thereto. [229] *Talk on contentment*²²² (*santutthikathā*): as regards “contentment” (*santutthi*) in this connection, *santutthi* (contentment) is satisfaction (*tutthi*) with what is one’s own (*sakena*), with what one has oneself acquired; or alternatively, *santutthi* (contentment) is satisfaction (*tutthi*) that is balanced (*samā*²²³) after abandoning wanting where the requisites are concerned that is unbalanced, or again *santutthi* (contentment) is satisfaction (*tutthi*) with what is existent (*santena*), with what is known to exist. And there is this that is said²²⁴:

“The one not mourning that which is past, not longing for that not yet come²²⁵, (but) sustaining himself with that which is present, is the one declared ‘content’ ” ().

Or else *santutṭhi* (contentment) is satisfaction (*tutṭhi*) with the requisites in the proper (*sammā*) manner, after the method permitted by the Lord. As to its import, it is contentedness (*santoso*) with the requisites²²⁶, whatever their kind, this being twelvefold. How? With respect to the robe, it is threefold, viz. contentedness as accords with its acquisition, contentedness as accords with one's strength, contentedness as accords with good form—so (too) with respect to almsfood and so on²²⁷. There is, in the present case, this complete exposition²²⁸ of its divisions:

“Take the case of the monk who acquires a robe, be it beautiful or ugly. With this alone he sustains himself; he does not wish for any other, nor does he, even when acquiring same, make use of such. This is, with respect to the robe, his contentedness as accords with its acquisition. On the other hand, if he is weak by nature or overcome by some affliction or by old age, he may become tired when covering himself with a robe that is heavy; he will become quite content even²²⁹ when sustaining himself with one that is lightweight after exchanging this with some monk who is his parallel²³⁰. This is, with respect to the robe, his contentedness as accords with one's strength. Another, upon acquiring some particular robe of great value, from amongst robes of woven silk²³¹ and so on, thinks “This is (more) suited to elders who have long since gone forth, this to those who have heard much; or else this should belong to those who are sick, to those who are weak²³², this²³³ to those with few gains” and gives it to them; he will become quite content even when wearing the saṅghāti-robe²³⁴ he has himself made after gathering rags from rubbish heaps and so forth or else the ancient robes that he has accepted from them. This is, with respect to the robe, his contentedness as accords with good form.

Take the case, moreover, of the monk who acquires almsfood, be it coarse or choice. With this alone he sustains himself; he does not wish for any other, nor does he, even when acquiring same, make use of such. This is, with respect to almsfood, his contentedness as accords with its acquisition. On the other

hand, if he has some affliction, he ends up, upon consuming almsfood that is either coarse, disagreeable by nature or disagreeable to one with disease²³⁵, with some intense impediment²³⁶ in the form of ill health; he will become quite content even when performing the Dhamma of the recluse after giving this to some monk who is his parallel and then consuming food (more) suited to him from that one's hand. This is, with respect to almsfood, his contentedness as accords with one's strength. [230] Another monk acquires almsfood that is choice; he gives this, as with the robe, to those who have long since gone forth and so on, thinking that almsfood to be (more) suited to them, and then becomes quite content even in partaking either of that which belongs to them after taking same, or else of mixed food after having himself wandered in search of alms. This is, with respect to almsfood, his contentedness as accords with good form.

Take the case, moreover, of the monk²³⁷ who reaches some lodging, be it appealing or not appealing, be it even a grass hut or a grass mat. With this alone he contents himself; again, should he reach some other, or one more beautiful, he does not make use of such. This is, with respect to lodging, his contentedness as accords with its acquisition. On the other hand, if he has some affliction, or is weak, (and) acquires lodging that is disagreeable to one with disease or disagreeable by nature²³⁸, there will be discomfort for him as he resides therein; he will become quite content even when performing the Dhamma of the recluse after giving this to some monk who is his parallel and then resides in that belonging to him, such being a lodging (more) suited to him. This is, with respect to lodging, his contentedness as accords with one's strength. Another does not accept a beautiful lodging even when such be reached, thinking a lodging that is choice is a place for negligence, or else he acquires, on account of his state of great merit, lodgings that are choice, such as caves²³⁹, bowers²⁴⁰ and pinnacled houses and so on, which he then gives, as with the robe and so forth²⁴¹, to those who have long since gone forth and so on, becoming quite content even when residing just about anywhere.

This is, with respect to lodging, his contentedness as accords with good form.

Take the case, moreover, of the monk who acquires medicine, be it coarse or choice. With this alone he is satisfied; he does not wish for any other, nor does he, even when acquiring same, make use of such. This is, with respect to the requisite providing support for the sick, his contentedness as accords with its acquisition. On the other hand, one in need of oil may acquire molasses; he gives this to some monk who is his parallel, takes oil from that one's hand and, after making some medicine, becomes quite content even when performing the Dhamma of the recluse. This is, with respect to the requisite providing support for the sick, his contentedness as accords with one's strength. Another, being one of great merit, acquires abundant medicine that is choice, such as oil, honey and molasses and so on, which he then gives, as with the robe and so forth, to those who have long since gone forth and so on²⁴², becoming quite content even when making medicine with whatever of theirs that is conveyed. Whoever, moreover, upon being told to take whichever he wants, after urine and gall²⁴³ nut have been placed in one receptacle, and the four sweetnesses in another²⁴⁴, knows his (form of) ill health to be one that will abate as a result of (either) one of these, [231] will, upon recollecting the statement in which urine and gall nut were indeed praised by the Buddhas and so on, viz. 'The going forth is dependent on medicine in the form of putrid urine; you should make endeavour in this regard your business as long as life lasts' (Vin i 58²⁴⁵), be one to reject the four sweetnesses and then, in making medicine with the urine and gall nut, become quite utterly content. This is, with respect to the requisite providing support for the sick, his contentedness as accords with good form".

It is this entire contentedness (*santoso*), that admits of such divisions, that is declared to be "contentment" (*santutthi*), for which reason "As to its import, it is contentedness (*santoso*) with the requisites, whatever their kind" was said. Thus "talk on contentment" is talk that proceeds by way of explaining the

advantages of such contentment²⁴⁶, together with the method of demonstrating this and so on, and by way of explaining the peril in the state of being carried away by wanting²⁴⁷, divided into the states of wanting to excess and so forth, (which state) is opposed thereto. This same is the method also with respect to the (other forms of) talk subsequent hereto—it is of the mere differentia alone that we shall speak.

Talk²⁴⁸ on seclusion (pavivekakathā): in this connection there are three²⁴⁹ (types of) separation (*vivekā*), viz. physical separation, mental separation, and substrate separation. As to these, it is separate residence, after abandoning socialising in groups²⁵⁰, where all bodily postures, all functions²⁵¹, are concerned, viz. “(He) travels alone, stands alone, sits alone, makes his bed alone, enters the village in search of alms alone, returns alone, sets out alone²⁵², practises walking up and down alone, wanders alone, dwells alone” (Nd¹ 26), that is known as “physical separation”; whereas it is the eight attainments that are known as “mental separation”, nibbāna that is known as “substrate separation”²⁵³. For this is said²⁵⁴: “And physical separation is for those with physical aloofness²⁵⁵, for those with delight in renunciation; mental separation is for those whose hearts are completely pure²⁵⁶, for those who have reached the highest cleansing; whilst substrate separation is for those individuals who are without substrate, for those who are gone to that devoid of formations” (Nd¹ 27). This same separation (*viveko*) is “seclusion” (*paviveko*), “talk on seclusion” being talk connected with seclusion.

Talk²⁵⁷ on non-association (asamsaggakathā): in this connection there are five (types of) association, viz. association by way of hearing, association by way of seeing, association by way of conversation, association by way of enjoyment, association by way of body. As to these²⁵⁸:

(1) Take the case of some monk who comes to hear that a woman in such and such village or market town is excessively beautiful, fair to behold, one to inspire serenity²⁵⁹, being endowed with the highest lotus-like appearance²⁶⁰; upon hearing this, [232] (his heart) stoops²⁶¹, droops; he becomes unable to

continue²⁶² the Brahmacariya properly and, having disavowed the training²⁶³, reverts to the lower life. It is depraved²⁶⁴ intimacy arisen by way of hearing²⁶⁵ of an unparalleled object in this way that is known as “association by way of hearing”.

(2) Not only does some monk come to hear, for he also, moreover, beholds for himself that woman, excessively beautiful, fair to behold, one to inspire serenity, being endowed with the highest lotus-like appearance; simply²⁶⁶ upon seeing her, (his heart) stoops, droops; he becomes unable to continue the Brahmacariya properly and, having disavowed the training, reverts to the lower life. It is intimacy in the form of defilement arisen by way of seeing an unparalleled object in this way that is known as “association by way of seeing”.

(3) Moreover, it is intimacy in the form of defilement arisen by way of the mutual exchange of conversation (that ensues) upon seeing her that is known as “association by way of conversation”. By this same he includes also that accompanied by giggling and so on.

(4) Moreover, it is intimacy in the form of defilement arisen by way of making use of something of value given²⁶⁷ (to him) by womankind, whether or not he has previously given to them something belonging to him, that is known as “association by way of enjoyment”.

(5) It is intimacy in the form of defilement arisen by way of holding the hand and so on of womankind that is known as “association by way of body”²⁶⁸.

And, moreover, whatever be that association by way of householders that does not conform (with the Dhamma²⁶⁹) that is spoken of thus: “He dwells in association with householders; being, on account of association that does not conform (with the Dhamma)²⁷⁰, at one with them in their grief, at one with them in their delight, happy when they are happy, distraught²⁷¹ when they are distraught, he of his own accord busily engages himself²⁷² in any tasks (reckoned to be) duties²⁷³ that have arisen” (S iii 11, iv 180²⁷⁴), as well as whatever be that association by way of his fellow Brahmācārins that forms the root-cause of the arising of the defilements—that which, after

abandoning all this, after subsequently re-establishing everything, viz. shock all the more strenuous with respect to saṃsāra, sharp perception of fear with respect to formations²⁷⁵, perception of repulsiveness with respect to the body, a sense of shame and a fear of reproach preceded by horror with respect to all that is unskilled, mindfulness and attentiveness with respect to all action²⁷⁶, is, like a water droplet on a kamala-lotus leaf²⁷⁷, non-adherence (to anything) anywhere—this, on account of its being opposed to all association, is “non-association”. Talk connected therewith is “talk on non-association”.

Talk on initiation of energy (viriyārambhakathā): in this connection, “energy”²⁷⁸ (*viriya*) is the state, or the labour, of one who is energetic (*vīrassa*); or alternatively, “energy” (*viriya*) is something that is to be methodically (*vidhinā*) roused (*īrayitabbam*), set in motion; whilst that “energy”²⁷⁹ (*viriya*) that is initiation (*ārambhanam*) with the purpose of abandoning unskilled states, [233] with the purpose of undertaking skilled states, is “initiation of energy”²⁸⁰ (*viriyārambho*). This same is twofold in that it is physical and mental, threefold²⁸¹ in that it (admits of division into) the element consisting of initiating²⁸², the element consisting of setting forth²⁸³ and the element consisting of persistence²⁸⁴, fourfold by way of right effort. All this is to be understood by way of the following monk²⁸⁵ who, being one with energy initiated, does not give in to standing, which is a defilement arisen when walking, to seating himself, (which is a defilement) arisen when standing, who does not give in to lying down, (which is a defilement) arisen when seated, but who, through the power of energy, holds such back under this circumstance and that, not allowing it to raise its head, as though he were grasping a black snake by pressing down on it with a stick cleft like a goat’s hoof²⁸⁶ or as though he were striking an enemy on the neck with a sharp sword. Talk connected therewith is “talk on initiation of energy”.

As²⁸⁷ regards *talk on morality (sīlakathā)* and so on, morality is twofold, viz. that which is mundane and that which is supermundane. Herein, that which is mundane is the four (kinds of) morality consisting of purification, such as the

Pātimokkha restraint and so on²⁸⁸, that which is supermundane the morality associated with the paths and the morality associated with the fruitions. Similarly, it is the eight attainments which, together with access(-concentration), form the basis of vipassanā that is concentration that is mundane²⁸⁹, whereas it is that which is supermundane that is associated with the paths that is, in this connection, called “concentration”. Similarly, insight can be mundane, being that consisting of that which has been heard, that consisting of reasoning, that associated with jhāna²⁹⁰, and the knowledge associated with vipassanā; whereas, in this connection, it is to be taken specifically as insight associated with vipassanā, viz. that insight associated with the paths and that insight associated with the fruitions, (both of) which are supermundane. “Liberation” is liberation consisting of the ariyan fruitions and nibbāna; others, however, comment upon the meaning, in this connection, by way of liberation through the limb therefor, that through suppression, and that through extirpation. “Knowledge and vision of liberation” is reviewing knowledge which is nineteenfold. Hence, it is either talk that proceeds by way of explaining the advantages in countless different modes of the (various types of) morality and so on, together with the method demonstrating this and so forth, and by way of explaining the peril in the states involving poor morality and so on²⁹¹ that are opposed thereto—or else talk that is connected therewith—that is known as “talk on morality” and so on²⁹². And, in this connection, talk of such a form is, on account of statement(s) such as “One who is, on his own account, one wanting little, and who is one making talk on wanting little to others” (A v 130²⁹³) and “Being content with a robe, whatever its kind, he is one speaking in praise of contentment with a robe, whatever its kind” (S ii 194²⁹⁴) and so on, to be set in motion by one who is himself endowed with such good qualities as the state of wanting little and so forth and, when such talk be for the sake thereof on the part of others, by one disposed to their well-being, which²⁹⁵ (same talk) is to be understood in the present context as “talk on wanting little and so forth” spoken by way of distinguishing it from the state of

ultra-effacement and so on. For talk on the part of one who is himself a doer of same is especially efficacious as regards its implied goal. For instance, he is about to say "This, Meghiya, may be looked forward to by the monk who is one with a lovely friend... (that such talk as is concerned with ultra-effacement, suited to opening up the heart, and that conduces to complete aversion... to nibbāna—that is to say, talk on wanting little... talk on morality... talk on knowledge and vision of liberation—talk of such a form he) ... will gain without trouble". [234] *Of such a form (evarūpāyā)*: of such a kind, as aforementioned. *Will gain at will (nikāmalābhī)*: will gain as is desired, will gain to his liking, will at all times be one getting²⁹⁶ to hear and to explore these (types of) talk as he pleases. *Will gain without difficulty (akicchālābhī)*: will gain without hardship²⁹⁷. *Will gain without trouble (akasiralābhī)*: will gain in an extensive manner²⁹⁸.

(4) *As²⁹⁹ one with energy initiated (āraddhaviriyo)*: as one with energy put forth. *With the purpose of abandoning unskilled states (akusalāna dhammānaṃ pahānāya)*: for the sake of abandoning evil states that are skilled in the sense of having been generated through lack of skilfulness. *Skilled states (kusalānaṃ dhammānaṃ)*: states associated with the paths and their fruitions, together with the (eighteen great) vipassanās, that are skilled (*kusalānaṃ*) in the sense that things that are vile (*kucchita*) are shaken³⁰⁰ (*salana*) and so on by them and in the sense of being blameless. *With the purpose of undertaking (upasampadāya)*: for the sake of bringing (skilled states) to a successful conclusion, for the sake of giving rise (to same) in one's own continuity. *One possessing stamina (thāmaṇā)*: one possessed of energy and stamina reckoned as strenuous effort. *One of strong persistence (dāḥaparakkamo)*: one of strenuous persistence, one of unbending energy. *One not laying down the burden (anikkhattadhuro)*: one not deprived of the burden³⁰¹, one of non-declining energy³⁰².

(5) *Possesses insight (paññāvā)*: possesses insight by way of insight associated with vipassanā³⁰³. *Leading to rise and setting (udayatthagāminiya)*: piercing both the rise and fall of the five khandhas³⁰⁴. *That is ariyan (ariyāya)*: that is stationed afar (*ārakā*³⁰⁵), in the distance, from the defilements by way of

suppression³⁰⁶, that is faultless³⁰⁷. *Penetrative (nibbedhikāya)*: partaking of penetration³⁰⁸. *Properly leading to the destruction of dukkha (sammā dukkhakkhayagāminiyā)*: properly, with good cause, correctly³⁰⁹, leading to the ariyan path which has acquired the name of “the destruction of dukkha” on account of its bringing to destruction that dukkha belonging to the cycle³¹⁰. And as to these five things (that conduce to full maturity when liberation of heart is not fully mature), moreover, morality, energy and insight are the yogi’s internal limb, the remaining pair his external limb³¹¹. In the same way, the remainder³¹², through its same dependence upon the lovely friend, turns out³¹³ to be fourfold too; the Teacher, in indicating the great service, in this connection, of that same lovely friend, amplifies the teaching by way of “This, Meghiya, may be looked forward to by the monk who is one with a lovely friend” and so on. Herein:

May be looked forward to (pāṭikaṅkham): is definitely to be expected³¹⁴, meaning will inevitably take place. *That (yaṃ)* points to the activity concerned. This is what is said: this—that he will become one possessing morality, on account of the possession of morality³¹⁵ on the part of that monk (who forms the lovely friend), which same possession of morality forms, in this connection, the environment for that monk who is the one with the lovely friend himself to come into possession of (such) morality—may be looked forward to by him, the implication being that such will inevitably take place, on account of (the lovely friend) quite definitely inciting him with respect thereto. This same is the method also with respect to “That he will dwell restrained by the Pātimokkha restraint” and so on.

[235] Thus the Lord, having indicated, in his capacity of the lovely friend and so on, successful attainment, where the Teaching is concerned, in its entirety to the venerable Meghiya who had attained to impropriety of such a kind³¹⁶ that he had entered that dense jungle not heeding the words of him himself who is reckoned to be the utmost in lovely friends in this world together with its devas, and having made manifest to him, now full of regard therefor, its method of cultivation on account of its being in direct opposition to those thoughts of his connected

with sense-desires and so on on account of his having been troubled by which his meditation subject had formerly not proved successful³¹⁷, he thereafter, in identifying the meditation subject for arahantship, said "And, moreover, Meghiya, there are four things further to be cultivated by that monk once he is established in these five things" and so forth. Herein:

By that (tena): by that (monk) endowed with the aforementioned good qualities of morality and so on thus dependent upon the lovely friend, for which same reason he said "Once he is established in these five things". *Further (uttarim)*: there are four things thereafter, subsequently, to be cultivated³¹⁸, to be brought into being and amplified, for the sake of cleansing such barriers³¹⁹ as lust and so on as might arise to one with fledgling vipassanā initiated³²⁰. *The foul (asubhā)*: cultivation, as is warranted, of that which is foul anywhere amidst the eleven³²¹ meditation subjects associated with that which is foul. *For the abandonment of lust (rāgassa pahānāya)*: for the sake of abandoning lust for sense-desires. This matter is to be explained by way of the simile of the paddy-reaper³²². For a man had taken up a sickle and was reaping paddy in a paddyfield, commencing from one end. Then some cows entered by bursting through his fence. He set aside the sickle and, taking a rod, drove those cows out via that same path, restored his fence to its original condition, once more took up the sickle and reaped the paddy. Herein, the Teaching of the Buddha(s) is to be regarded as the paddyfield, the meditator as the paddy-reaper, insight³²³ as the sickle, the time of performing work associated with vipassanā³²⁴ as the time of reaping, the meditation subject associated with that which is foul as the rod, restraint as the fence, lust's hasty arising stemming from negligence through want of calm assessment as the entering of the cows by bursting the fence, the time of once more initiating work associated with vipassanā after suppressing lust with the meditation subject associated with that which is foul as once more reaping the paddy, starting from the place at which he had been stood when he set aside the sickle, took the rod, drove out the cows via the same path by which they had entered and then restored the

fence to its original condition. This is the application of the simile in this connection: that it was with reference to the method of cultivation being like that that “The foul is to be cultivated for the abandonment of lust” was said. [236] *Loving kindness (mettā)*: the meditation subject that is loving kindness. *For the abandonment of ill will (byāpādassa pahānāya)*: for the sake of abandoning, in the same manner spoken of³²⁵, such anger as has arisen. *Mindfulness of in-and-out-breathing (ānāpānasati)*: sixteen-based mindfulness of in-and-out-breathing (Sv311f³²⁶). *For the interruption of thought (vitakku pacchedāya)*: for the sake of interrupting, in the same manner spoken of, such thoughts as have arisen. *For the uprooting of the ‘I am’ conceit (asmimānasamugghātāya)*: for the sake of extirpating the ninefold conceit that arises by way of ‘I am’³²⁷ (Vibh 389f). *For the one perceiving impermanence (aniccasaññino)*: for the one perceiving impermanence by way of contemplation of impermanence that proceeds by way of “All formations are impermanent” on account of their being non-existent after having been, on account of their possessing rise and fall, on account of their being perishable, on account of their being for the time being, and on account of their being the opposite of that which is permanent. *Perception of not-self becomes anchored (anattasaññā sañṭhāti)*: perception of not-self, reckoned as the contemplation of not-self that proceeds as follows, viz. “All dhammas are not-self” on account of their being devoid of essence, on account of their proceeding uncontrolled, on account of their being other, on account of their being vacant, on account of their being void and on account of their being empty, becomes anchored in the heart, becomes established ultra-firmly³²⁸. For when the characteristic mark of impermanence is seen, the characteristic mark of not-self is itself seen; for when one of these three characteristic marks is seen, the remaining pair³²⁹ is itself seen, for which reason “For, for the one perceiving impermanence, perception of not-self becomes anchored” was said. Since the conceit that arises by way of ‘I am’ is quite fully abandoned³³⁰ when the characteristic mark of not-self is {fully} seen³³¹, he said “The one perceiving not-self reaches the uprooting of the conceit of ‘I

am' ". *Nibbāna in these seen conditions* (*diṭṭhe 'va dhamme nibbānaṃ*): reaches conditionless parinibbāna³³² in these seen conditions (*diṭṭhe yeva dhamme*, resolution of compound), in that same existence. This here is (merely a) brief (account); as for details, however, one should accept the method of cultivation of that which is foul and so on after the manner of that spoken of in the Visuddhimagga (Vism 178ff).

Fathoming this matter (*etaṃ atthaṃ veditvā*): knowing this matter, reckoned as the interception, for the venerable Meghiya, of goods in the form of that which is skilled by robbers in the form of wrong thoughts. *This Udāna* (*imaṃ udānaṃ*): gave rise to this Udāna elucidating the perils in failing to dispel, and the advantages in dispelling, thoughts connected with sense-desires and so on. Herein:

Petty (*khuddā*): base, despicable. *Thoughts* (*vitakkā*): the three evil thoughts of thought connected with sense-desires and so on. For of all thoughts these are, on account of their mean nature³³³, spoken of, in this system³³⁴, as "petty", as they are in "And he should not do that which is petty³³⁵" (Khp 8³³⁶ = Sn 145) and so forth. It is thought about relatives and so on that is implied by "subtle"³³⁷, viz. "Thought about relatives, thought about one's district, thought about immortality³³⁸, thought connected with consideration for others, thought connected with gain, respect and renown, thought connected with not being despised" (Vibh 346 = Nd1 386³³⁹). For³⁴⁰ these thoughts, [237] since they are not coarse³⁴¹ like thoughts connected with sense-desires and so forth, are spoken of as "subtle" (*sukhumā*) on account of their being, in their own nature, non-gross. *When gone along with* (*anugatā*): when pursued by consciousness. For when such a thought arises, consciousness goes along exclusively therewith, on account of (that thought) transplanting it onto it as its object³⁴². *Anuggatā* (when continually coming up) is also (canonical) Pali, meaning *anu-utthitā*³⁴³ (when being continually upstanding³⁴⁴). *Are the mind's elation* (*cetaso uppilāvā*): bring about an elated state of mind³⁴⁵. *The one who fathoms not these thoughts of mind* (*ete avidvā manaso vitakke*): the one not knowing, as they really are, these thoughts (that have arisen) in the

mind³⁴⁶, such as thought connected with sense-desires and so on, through full understanding by way of knowing, by way of judging and by way of abandoning³⁴⁷, as to their sweet taste, peril and the exiting (from same)³⁴⁸. *Onto this and that*³⁴⁹ *his careering consciousness darts* (*hurāhuram dhāvati bhantacitto*): on account of the fact of wrong thought not having been abandoned, his unsettled consciousness darts to and fro, zigzags, by way of their sweet taste and so on, onto this object and that by way of "Sometimes onto a sight, sometimes onto a sound"³⁵⁰ and so forth. Or alternatively, *from there to there his careering consciousness darts* (*hurā huram dhāvati bhantacitto*): on account of the fact of (such) thoughts not having been fully understood, his mental activity that is of a zigzagging nature through being under the sway of ignorance and craving that are attributable thereto³⁵¹, darts to and fro, meaning runs on, from this world to the next world³⁵² by way of the taking up and laying down (of bodies). *Whilst the one who fathoms these thoughts of mind* (*ete ca vidvā manaso vitakke*): whereas³⁵³ the one knowing as they really are these thoughts (that have arisen) in the mind, such as thought connected with sense-desires and so on that admit of the aforementioned divisions, as to their sweet taste and so forth. *Being ardent* (*ātāpiyo*): being one possessing energy. *Restrains them* (*saṃvarati*): holds them in check³⁵⁴. *Being one possessing mindfulness* (*satimā*): being one possessed of mindfulness (*satisampanno*). *Those not come up* (*anuggate*): those not arisen by way of being difficult to acquire. This is what is said: the one who fathoms, the one properly knowing by way of insight associated with the path(s) in conjunction with insight associated with vipassanā, these thoughts (that have arisen) in the mind, such as thought connected with sense-desires and so on of the kind spoken of, to be the mind's elation on account of their being the root-cause of elated consciousness³⁵⁵—he, being ardent, being one possessing mindfulness, on account of the presence within him of right effort and mindfulness that form his ally, at the moment of the path restrains those not come up, those not as yet arisen³⁵⁶, yet which would otherwise have arisen³⁵⁷ had there not been³⁵⁸ cultivation of the ariyan path(s), holds these in

check by way of restraint in the form of (such) knowledge, cuts off their road of approach; and, as such a one, the ariyasāvaka, the one enlightened by way of having been made to awake to the four truths³⁵⁹, [238] has, through the attainment of arahantship, abandoned, extirpated, these thoughts connected with sense-desires and so on³⁶⁰ without remnant, without remainder. And in this connection, too³⁶¹, they also read³⁶² *anugate*, its meaning being exactly the same as that stated above.

The exposition of the first sutta is concluded.

§2. Distracted

In the second: *at Kusinārā (Kusinārāyaṃ)*: in the city of the Malla kings named Kusinārā³⁶³. *In the Upavattana, the sāla grove of the Mallas (Upavattane Mallānaṃ sālavane)*: for³⁶⁴ as with Anurādhapura's Thūpārāma, so was Kusinārā's³⁶⁵ park in the south-western quarter. As the path entering the city from the Thūpārāma³⁶⁶ via its southern gate veered to the north after going along heading eastwards, so was the row of sālas from that park one to veer to the north after going along heading eastwards³⁶⁷, as a result of which it came to be called the "Upavattana"³⁶⁸—in that Upavattana, the sāla grove of the Malla kings. *In the forest hut (araññakuṭikāyaṃ)*: the hut had been constructed at the place covered with trees and bushes³⁶⁹ not far from that row of sālas, with reference to which "Were staying³⁷⁰ in the forest hut" was said. Those monks were, however, those in whom calm assessment was absent, those who spurned energy, those dwelling negligently, for which reason "Distracted³⁷¹" and so on was said. Herein:

They³⁷² were "distracted" due to their minds being uncalm on account of an abundance of³⁷³ distraction³⁷⁴. Conceit, since it is like a reed (*naḷa*) due to its being void, is *naḷa*; they were "hollow" (*unnaḷa*³⁷⁵) since they were those with a puffed up³⁷⁶ (*uggato*) *naḷa*, with conceit so called, meaning they were those of puffed up, void conceit. They were "fussy" on account of their being endowed with fussiness as regards ornamentation of bowl and robe and so on³⁷⁷, or alternatively on account of their finickiness³⁷⁸. They were "raucous" (*mukharā*) since they were

by mouth (*mukhena*) grating (*kharā*) on account of their being of harsh speech³⁷⁹. They were “of scattered speech” (*vikinṇavācā*³⁸⁰) since they were those of scattered (*vikinṇa*), confounded, speech (*vācā*) on account of an abundance of³⁸¹ temporal talk³⁸². They were “of vapid mindfulness” since for them mindfulness was vapid, had perished, meaning they were those in whom mindfulness was wanting, those dwelling in (a state of) negligence. They were “inattentive” on account of the absence of attentiveness in every way possible³⁸³. [239] They were “unconcentrated” since they were not concentrated on account of the absence of any concentrating of the mind even for the mere time taken during one pull at the cow’s udder³⁸⁴. They were “with their minds careering about” due to their resembling a careering deer³⁸⁵ on account of their own nature being that of cupidity. They were “of conspicuous faculties” through being those whose faculties were uncontrolled³⁸⁶ on account of their failing to restrain the faculties that have mind as their sixth.

Fathoming this matter (etaṃ atthaṃ veditvā): coming to know of this dwelling in negligence, by way of distraction and so on, on the part of those monks. *To this Udāna (imaṃ udānaṃ)*: gave rise to this Udāna explaining the perils and advantages with respect to dwelling in (a state of) negligence and dwelling in (a state of) diligence respectively. Herein:

Being unguarded (arakkhitena): being unwarded (*aguttena*) due to the absence of the guard that is mindfulness. *As a result of body (kāyena)*: as a result of that body consisting of the six consciousnesses³⁸⁷—for it is as a result of the occurrence of covetousness and so on (that arise), upon seeing a sight-object by way of eye-consciousness³⁸⁸, by way of one’s seizing upon the general appearance and details therein (that one goes under Māra’s sway), due to the door of (such) consciousness being unguarded by mindfulness. This same is the method also in the case of ear-consciousness and so forth. So it was with reference to the unguarded state of that body consisting of the six consciousnesses that he said “As a result of body being unguarded”. Some, however, state the meaning to be *kāyena* (as

a result of body (? per se)); (yet) mindfulness has to be construed (therewith) even for them, on account of their construing the meaning in the same manner stated. Others³⁸⁹ read³⁹⁰ *ārakkhitena cittaṇa* (as a result of mind being unguarded); (yet) the meaning, even for them, is of the same manner stated. *As a result of being slain by wrong view (micchādīṭṭhihatena³⁹¹)*: as a result of being polluted³⁹² through adherence to that which is false such as eternalism and so on. *As a result of being overcome by sloth and torpor (thīnamiddhābhibhūtena³⁹³)*: as a result of being engulfed by sloth whose characteristic mark is that of indisposition on the part of the mind and by torpor whose characteristic mark is that of indisposition on the part of the body³⁹⁴, the connection being with that *kāyena* (as a result of body), or alternatively with that *cittaṇa* (as a result of mind³⁹⁵). *One goes under Māra's sway (vasaṃ Mārassa gacchati)*: one enters upon the sway³⁹⁶ of all of Māra, beginning with the Defilement-Māra and so on³⁹⁷, (that is to say,) the obligation to act in accordance with his desires, meaning one does not get beyond their range. For the Lord, having by means of this verse indicated the cycle opening with his reproach of those monks dwelling in (a state of) negligence, viz. "Those whose minds are wholly unguarded through the absence of the guard that is mindfulness, being those who are held in the grip of the inversions³⁹⁸ by way of 'It is permanent' and so on as a result of unmethodical understanding³⁹⁹ due to the absence of insight that constitutes the root-cause of paying methodical attention, due to solely to which these, being overcome by indolence due to the absence of the initiation of energy where the performance of that which is skilled is concerned⁴⁰⁰, do not raise their heads from the cycle that is saṃsāra", next utters the second verse commencing "Therefore one should become one whose mind is guarded" so as to indicate the absence of that cycle. Herein:

Therefore one should become one whose mind is guarded (tasmā rakkhitaṇa' assa): since the one whose mind is not guarded, as one who is obliged to act in accordance with Māra's desires, is still within saṃsāra, therefore one should become one whose mind is guarded by way of guarding, by way of blocking, the

faculties that have mind as their sixth, with the restraint that is mindfulness. For when the mind is guarded [240] the faculties of eye and so on are themselves guarded. *One whose pasturage is right deliberation (sammāsaṅkappagocaro)*: since the one whose pasturage is wrong deliberation, in seizing divers wrong viewpoints upon unmethodically deliberating in this way and that⁴⁰¹, becomes one who is obliged to act in accordance with Māra's desires due to his mind having been slain by wrong view, therefore one should, by paying methodical attention when performing one's work, become one whose pasturage is right deliberation in the form of deliberation with respect to renunciation and so on⁴⁰²—one should make right deliberation associated with the jhānas and so forth alone the place of one's mind's occurrence. *The one who has set to the fore right view (sammādiṭṭhipurekkhāro)*: the one whose wrong viewpoint has been shaken off⁴⁰³ due to his pasturage being that of right deliberation, *having come to know rise and fall*, having attained knowledge of rise and fall after investigating arising and cessation with respect to the five upādānakkhandhas in their in all fifty modes⁴⁰⁴, as he comprehends the formations after initiating vipassanā as one previously intent on morality and concentration⁴⁰⁵ in the same manner stated after setting to the fore, after giving precedence⁴⁰⁶ to, quite before anything else, right view whose characteristic mark is that of (knowledge that) one's deeds are one's own⁴⁰⁷, and whose characteristic mark, due to which same, is that of knowledge of things as they really are, thereafter⁴⁰⁸ eagerly practising vipassanā by way of contemplation of dissolution and so on⁴⁰⁹—*let that monk, who has overcome sloth and torpor*, so let that monk⁴¹⁰, that one in whom the āsavas have been destroyed, that one in whom the defilements have been broken up (*bhinnakilesa*) in their entirety on account, first of all, of the abandonment of the defilements that were to be slain by the lower paths⁴¹¹, and on account of the abandonment, through their extirpation by means of the ariyan path attained (by him), of sloth and torpor that arise in thought-arising accompanied by greed (but) dissociated from (wrong) view⁴¹²—as well as conceit and so on that are united with (such

sloth and torpor)—*forsake*, abandon, on account of the root-cause of becoming having been annihilated, *all bad destinies* that are reckoned as bad destinies due to their link with the threefold dukkha⁴¹³, meaning let him become established⁴¹⁴ in that which is diametrically opposed to them⁴¹⁵, in nibbāna.

The exposition of the second sutta is concluded.

§3. Cowherd

In the third: *amongst the Kosalans* (*Kosalesu*): “the Kosalans”⁴¹⁶ is the name of the royal princes to whom that country belonged⁴¹⁷; (by extension) their abode, though a single country, came to be spoken of simply as “The Kosalans”—in that country of the Kosalans⁴¹⁸. *Was wandering on his travels* (*cārikaṃ carati*): [241] was wandering on his travels amidst the countries by way of travel conducted at a leisurely pace⁴¹⁹. *By a great* (*mahatā*): by one that⁴²⁰ was not only great by way of its greatness of good qualities but also great by way of its greatness of number on account of the fact that it was of an unlimited number⁴²¹. *Order of monks* (*bhikkhusaṅghena*): group⁴²² of recluses compact⁴²³ through its equality as to (right) view and morality. *Accompanied by* (*saddhim*): together with. *Having stepped off the path* (*maggā okkamma*): having stepped aside from the path. *The root of a certain tree* (*aññātaraṃ rukkhamūlaṃ*): the root, reckoned as the vicinity, of a great tree that was one giving dense shade, being possessed of a solid mass of leaves, branches and tree-forks⁴²⁴. *A certain cowherd* (*aññātaro gopālako*): one guarding a group of cattle, although by name known as Nanda⁴²⁵. It is said⁴²⁶ that he was opulent, one of great wealth, one of great possessions; (but) as did the matted-hair ascetic Keṇiya⁴²⁷ through the guise of (one having undertaken) the going forth⁴²⁸, so did he, in guarding Anāthapiṇḍika’s herd of cattle, guard his own property, (thus) evading royal plunder⁴²⁹ through the cowherd-state. He would, from time to time, take the five delicacies of the cow⁴³⁰, come into the presence of that great wealthy merchant, hand these over, go into the Teacher’s presence and then behold the Teacher, hear Dhamma, and beg the Teacher in order that he might come to his own place of residence. The Teacher did not

go⁴³¹, awaiting maturity of knowledge on his part; (but) upon coming to know later on, whilst wandering on his travels amidst the countries surrounded by that great order of monks, that his knowledge was now mature, stepped off the path not far from his place of residence and seated himself at the root of a certain tree, awaiting his arrival. Joyful and satisfied upon coming to hear: "It is said that the Teacher, whilst wandering on his travels amidst the countries, is coming hither⁴³²", Nanda, too, urgently went there, approached the Teacher, saluted him, and then, having been extended a welcome, seated himself to one side. Then to him the Lord taught Dhamma. Having been established in the sotāpatti-fruit, he invited the Lord and for seven days gave alms consisting of milk-rice. On the seventh day the Lord showed his appreciation and then departed, for which reason "And to that cowherd so seated to one side the Lord indicated (the four truths) with Dhamma-talk...then rose from his seat and departed"⁴³³ was said. [242] Herein:

Indicated (sandassesi): whilst indicating at first hand, by way of "These states are skilled, these states are unskilled" and so on, those states that are skilled and so forth, the ripening of deeds, and this world and the next world, he indicated (*sammā dassesi*⁴³⁴, resolution of compound in alternative grammatical form⁴³⁵), at the ceasing of his progressive talk⁴³⁶, the four ariyan truths. *Making him take (them) up (samādāpesi)*: causing him to become established in these by causing him to properly adopt the states of morality and so on saying "These are indeed those states that are to be given rise to within yourself for the attainment of those truths". *Making him keen (samuttejesi)*: making him keen (*sammā uttejesi*, resolution of compound in alternative grammatical form), making him sufficiently sharp⁴³⁷, such that the states undertaken would, when sharp and clear upon becoming those partaking of penetration as they were, in due course, being cultivated, bring forth with the ariyan path. *Making him bristle with excitement (sampahāmsesi)*: making him bristle with excitement (*suṭṭhu pahāmsesi*⁴³⁸, resolution of compound in alternative grammatical form) by way of causing jubilation⁴³⁹ of heart by showing the successive states of distinction⁴⁴⁰ (that are

to be reached) by cultivation. And, in this connection, moreover, such indicating is to be understood by way of dispelling confusion as regards states that incur blame and those that are blameless and dukkha and so on, making him take (them) up by way of expelling negligence where right practice is concerned⁴⁴¹, making him keen by way of dispelling the offence of lethargy of mind, (whilst) making him bristle with excitement (is to be understood) by way of the successful accomplishment of that right practice. So it was by way of that Dhamma-teaching of the Lord that (the Lord) had himself discovered⁴⁴² that he became established in the sotāpatti-fruit. *Consented (adhivāsesi)*: having been invited by way of “May the Lord consent, Lord, (to a meal) from me” and so on by that one by whom the truths had been seen, consented, let it occur, only mentally, without activating his physical organ or vocal organ⁴⁴³, for which same reason he said “With his silence”. *Of water-less milk-rice (appodakapāyāsam)*: of milk-rice that was free of water. *Had prepared (paṭiyādāpetvā)*: had brought to a successful conclusion, had garnished. *And fresh ghee (navañ ca sappim)*: taking fresh butter, straightaway had liquified (ghee) and the essence of ghee prepared. *With his own hand (sahatthā)*: waiting upon them, full of regard, with his own hand alone (*sahatthen’eva*). *Satisfying them (santappesi)*: feeding them with the food that had been prepared. *Regaled (sampavāresi)*: caused (the order of monks with the Buddha at its head) to decline (further food) with the statement “Enough, enough !”. *Had finished his meal (bhuttāvim)*: was one with the business of the meal performed. *Removed his hand from the bowl (onūlapattapāṇim)*: with his hand withdrawn from the bowl⁴⁴⁴. *Dhotapattapāṇim* (was one with bowl and hand (*pāṇim*) washed) is also a reading, meaning was one with bowl and hand (*hattham*) washed. *Low (nīcam)*: took a seat that was not high—seating oneself on that (type of) seat alone having been the practice of the residents of the Ariyan region—and then seated himself, moreover, out of politeness in the Teacher’s presence, in the vicinity of the appointed seat that took the form of a wooden plank. *With Dhamma-talk (dhammiyā kathāya)* and so on is said with reference to the appreciation shown on the seventh day. [243] It is said

that after he had caused the Lord and the order of monks to reside there for seven days⁴⁴⁵, he inaugurated a great almsgiving, but that on the seventh day he gave alms in the form of waterless milk-rice; and that the Teacher simply showed his appreciation⁴⁴⁶ and then departed, on account of the absence, within that existence of his, of the maturity of knowledge needed for the sake of the higher paths⁴⁴⁷. *At the interval of the village boundaries (sīmantarikāya)*: at the village boundary⁴⁴⁸, adjacent to that village⁴⁴⁹. It is said that the residents of that village entered into a dispute with him, based on some pond. He got the better of them and seized the pond. Some man, bearing resentment as a result of this, pierced him⁴⁵⁰ with an arrow and killed him as he was going along all on his own⁴⁵¹ in the forest region between the two villages, (immediately subsequent to the occasion upon which) he had taken the Teacher's bowl, followed him far into the distance and then, when "You may return, layfollower" had been said, had saluted the Lord, circumambulated him by the right, made the añjali salute to the order of monks, and then turned away again holding up an añjali salute at his head⁴⁵² that blazed forth with the combination of his ten finger-nails so long as he remained within their field of vision, for which reason "Not long after (the Lord) had departed, (a certain man) deprived⁴⁵³ (that cowherd of his life at the interval of the village boundaries)" was said. Some monks, upon getting back after staying behind on some business or other, saw him⁴⁵⁴ dead like that and informed the Lord of the matter, with reference to which "Then a good many monks" and so on was said.

Fathoming this matter (etaṃ atthaṃ veditvā): coming to know of this matter, viz. that since the abundant demerit pursued by the man killing Nanda, an ariyasāvaka possessed of right view, was a deed bearing immediate result⁴⁵⁵, therefore the mind⁴⁵⁶, when wrongly directed⁴⁵⁷, does for such beings⁴⁵⁸ that even more terrible than that which could possibly be done (to them) by robbers and the revengeful⁴⁵⁹, gave rise to this Udāna elucidating that matter. Herein:

An enemy an enemy (diso disaṃ): the spoiler the one capable of being spoiled⁴⁶⁰, the robber the robber—"upon seeing" being the rest of the words. *That which might cause (yaṃ taṃ kayirā):* that plight and misfortune of his which⁴⁶¹ (an enemy) would cause (upon seeing an enemy), this same being the method also with respect to the second clause. This is what is said: that plight and misfortune of his which⁴⁶², through his own harshness and cruelty, one robber, upon seeing (some other) robber committing an offence against himself in the same way that he, in committing an offence concerning wife and children, fields and lands, or cows and buffaloes and so on, commits an offence against the one for whom he is a treacherous friend, or the revengeful, upon seeing the revengeful, one bearing revenge for some reason or another, would cause, or (due to which same he) would oppress (that other person's) wife and children, or destroy (his) fields and so on, or {moreover}⁴⁶³ deprive (him) of (his) life, [244] the mind, when wrongly directed on account of its being set on that which is wrong amidst the ten courses of action that are unskilled (D iii 269), may cause him that more evil than that, would cause that man that which is more evil than that. For the enemy or revengeful (person) of the kind spoken of⁴⁶⁴ would either cause dukkha to arise in this same existence for (that second) enemy or revengeful (person) or cause his life's destruction, whereas this mind, when wrongly directed amidst the ten courses of action that are unskilled, causes him to reach plight and misfortune in these seen conditions—it does not allow him to raise his head, after casting him into the four states of loss, even in hundreds of thousands of existences.

The exposition of the third sutta is concluded.

§4. Moonlight

In the fourth: *at Kapotakandarā (Kapotakandarāyaṃ):* at the vihāra so named; it is said that abundant pigeons (*kapota*) had in former times dwelt in that mountain dale (*kandarā*), for which reason that mountain dale⁴⁶⁵ came to be called "Kapotakandarā". The vihāra that was built there later on also became well known simply as "Kapotakandarā"⁴⁶⁶, for which

reason “At Kapotakandarā (*Kapotakandarāyam*): at the vihāra so named” was said⁴⁶⁷. *By night, in the moonlight (juṇhāya rattiyā)*: on a night⁴⁶⁸ belonging to the bright fortnight. *With his head-hair newly shaven off (navoropitehi kesehi)*: with his head-hair not long removed (*ohāritehi*); and this is the instrumental case in the sign of modality. *In the open air (abbhokāse)*: wherein there was no overhead covering or surround⁴⁶⁹; in a courtyard of such a kind that was open to the sky⁴⁷⁰. Herein, the venerable Sāriputta was of a golden complexion, the venerable Mahāmoggallāna of a complexion (the colour of) the blue uppala⁴⁷¹. Both of these great elders, moreover, by birth brahmins from the north-west⁴⁷², who were those whose aspirations had proved successful⁴⁷³ over one incalculable (kalpa) plus a hundred thousand kalpas besides, who were those who possessed (all) six abhiññās and who had reached the (four) discriminations, who were (two of the) great ones in whom the āsavas had been destroyed⁴⁷⁴, who were those who had gained all⁴⁷⁵ the attainments, (and) who were those who had reached the summit of the sixty-seven perfections and knowledges (necessary for becoming) a sāvaka⁴⁷⁶, in rendering resplendent this Kapotakandarā Vihāra, were brilliant like two moon-discs or two sun-discs stationed⁴⁷⁷ in one and the same place in the heavens, or as though they were two lions entered within one and the same den of molten gold, or as though they were two tigers alighted upon one and the same level of arousal⁴⁷⁸, or as though they were two Chaddanta nāga(-elephant) kings⁴⁷⁹ entered within one and the same sāla-grove in full blossom, or as though they were two supaṇṇa-kings entered within one and the same simbali-grove⁴⁸⁰, or as though they were two Vessavaṇas mounted upon one and the same Naravāhana⁴⁸¹ vehicle, or as though they were two Sakkas sitting on one and the same Paṇḍukambala Rock Throne, [245] or as though they were two Great {Hārita}⁴⁸² Brahmās gone into the interior of one and the same vimāna. As to these, the venerable Mahāmoggallāna was seated in silence, whereas the venerable Sāriputta had attained (an attainment), for which reason “Having attained a certain concentration” was said. Herein:

After attaining a certain concentration (aññataraṃ samādhim samāpajjitvā): the attainment that is the Brahmavihāra of equanimity. Some state that it was the attainment that is the cessation of perception and things felt, whereas others say that it was the attainment of fruition based on one of the formless states⁴⁸³. For these three attainments alone are capable of protecting the body. Herein, the possibility of *samādhi* (concentration) being a synonym for the “attainment of cessation” has already been spoken of above⁴⁸⁴; whilst it is on the latter⁴⁸⁵ alone that the Ācariyas comment. *Were going to the southern quarter from the northern quarter (uttarāya disāya dakkhiṇaṃ disaṃ gacchanti)*: were going to the southern quarter so as to go to their own realm after going to a meeting of the yakkhas in the northern quarter. *Something tempts me (paṭibhāti maṃ)*: something presents itself to me (*mama*); for (the word) *maṃ*⁴⁸⁶ is the accusative case in the sense of the genitive on account of its link with the word (prefixed by) *paṭi*, meaning the thought arises to me (*me*) to give this one a blow on the head. It is said that he had, in a former birth, borne resentment for that elder, for which reason such (an idea) occurred to him, as one of corrupt mind, upon seeing the elder. The other, on the other hand, being one of the breed possessing insight, therefore, in trying to put a stop to this, said “Whoa, my friend” and so on. Herein:

Do not lay hold of (mā āsādesi): do not strike, do not give a blow being what is said. *Lofty (ulāro)*: possessed of the loftiest, utmost, special qualities of morality and so on. *Without heeding (anādiyitvā)*: without paying regard to, without accepting his⁴⁸⁷ advice. Since, moreover, one not accepting his advice is spoken of as one not heeding him, therefore “Without heeding that yakkha” was said. *Gave a blow on the head (sīse pahāraṃ adāsi)*: gave a slap⁴⁸⁸ on the head whilst still stationed in the air after giving birth to endeavour with all his might, meaning punched (the venerable elder Sāriputta) on the skull. *And so great was it (tāvamahā)*: and, through the greatness of his might⁴⁸⁹, such a great blow was it⁴⁹⁰. *That with that blow (tena pahārena)*: that with that blow as the cause (thereof). *Of seven ratanas (sattaratanaṃ)*: of seven ratanas by way of the ratana of a medium-sized man⁴⁹¹. *A nāga (nāgaṃ)*⁴⁹²:

an elephant-nāga⁴⁹³. *One would cause to sink (osādeyya)*: [246] one would cause to sink (*osīdāpeyya*, alternative grammatical form), one would cause to bob down, into the earth. *Osāreyya* (one would cause to be dashed⁴⁹⁴) is also a reading, meaning one would pulverize⁴⁹⁵. *One of seven-and-a-half ratanas (addhaṭṭhamaratanam)*: seven-and-a-half is that which results in eight⁴⁹⁶ when complemented by a half, “one of seven-and-a-half ratanas” being such since seven-and-a-half ratanas is its size—that one of seven-and-a-half ratanas. *A great mountain peak (mahantam⁴⁹⁷ pabbatakūṭam)*: a massive (*vipulam⁴⁹⁸*) mountain (*giri*) peak with the size of the Kelāsa Peak⁴⁹⁹. *One would cleave (padāleyya)*: one would smash to smithereens, “One would not only (*api*) cause to sink⁵⁰⁰ but also (*api*) cleave” being the connection. And there straightaway arose in his body a great fever; unable to remain in the air, sickened by the sensation, he fell to the ground, and at that same moment the great earth, two hundred thousand yojanas thick plus four myriads besides, though enduring even Sineru, king of mountains, in height a hundred thousand yojanas, plus sixty-eight thousand more besides, gave way to an opening, as if unable to contain that evil creature. The flames from Avīci rose and engulfed him, still wailing; (and) he, wailing⁵⁰¹, babbling, fell (into that opening), for which reason “And yet that yakkha fell right there into the Great Niraya (Hell), saying ‘I’m burning ! I’m burning !’ ”⁵⁰² was said. Herein:

Fell : *apatāsi*⁵⁰³=*apati* (alternative grammatical form). But why did he go to hell during that same existence as a yakkha ? He did not go. For, in this connection⁵⁰⁴, it was through the power of an evil deed that had been one to be experienced in those seen conditions that he underwent great dukkha in that existence as a yakkha; whereas it was as a result of a deed bearing immediate result⁵⁰⁵ that had been one to be experienced upon arising⁵⁰⁶ that he arose in hell immediately upon falling. But nothing perturbed the elder, whose body was shored up by the power of that attainment. For the yakkha struck him⁵⁰⁷ at a time when he had yet to emerge from that attainment. The venerable⁵⁰⁸ Mahāmoggallāna, upon seeing him striking him in

that way with his heavenly eye, approached the Captain of the Dhamma; and, at the very same time as he was approaching, the Captain of the Dhamma emerged from that attainment. Mahāmoggallāna then enquired about his bodily state⁵⁰⁹, and he explained this to him, for which reason “And the venerable Mahāmoggallāna saw...‘yet this head of mine is a fraction dukkha’ ” was said. Herein:

A fraction dukkha (thokaṃ⁵¹⁰ dukkhaṃ): this head of mine is subjected to dukkha a fraction, a trifle, as though it had become groggy⁵¹¹, meaning is encountering dukkha. [247] For the head, being the site of (that) dukkha, is spoken of as “dukkha”. *Sīse thokaṃ dukkhaṃ* (there is in this head (of mine) a fraction dukkha) is also a reading. But how, when his body was shored up⁵¹² with the power of that attainment, was there even a fraction dukkha in the elder’s head ? On account of the fact that he had only just emerged (therefrom). For dukkha is incapable of being perceived within attainment, on account of its dependence upon the body⁵¹³, a fraction having been perceived, like that begotten by mosquitoes and so on when one was asleep, upon awakening.

After the Captain of the Dhamma’s state of great majesty had been made clear⁵¹⁴, by way of “It is a marvel, friend Sāriputta” and so on, by the venerable Mahāmoggallāna, whose heart had become filled with marvel at the unprecedented (nature of the fact)⁵¹⁵ that he had indeed not been perturbed even⁵¹⁶ when his body had been struck in that way by that yakkha of great power with all his endeavour, he (the Captain of the Dhamma), too, under the pretext of making manifest the greatness of his potency and majesty by way of “It is a marvel, friend Moggallāna” and so on, elucidated to him the fact that his own stains of envy and selfishness, and egotism⁵¹⁷, and so forth, had been well and truly abandoned. *Do not behold even a dust-heap piṣācaka (paṃsupiṣācakam pi na passāma)*: do not behold even a minor peta⁵¹⁸ haunting rubbish heaps and so on. Hence did the great elder, who was chief of those wishing his attainments not be known⁵¹⁹, speak with reference to his not seeing them, on account of his not adverting (thereto) at that time, for which same reason “presently” was said. The Lord, moreover, who was

situated in the Bamboo Grove, heard with his heavenly ear this conversational talk⁵²⁰ on the part of both those great *sāvakas*, for which reason “And the Lord heard” and so on was said. This has the same meaning as (already) stated⁵²¹.

Fathoming⁵²² this matter (etaṃ atthaṃ viditvā): fathoming this greatness of potency and majesty, on the part of the venerable *Sāriputta*, that had reached such power of attainment⁵²³. *This Udāna (imaṃ udānaṃ)*: gave rise to this *Udāna* elucidating the reaching of the constant state⁵²⁴ on that same one’s part. Herein⁵²⁵:

The one for whom the heart, comparable to a rock, steadfast, does not quiver (yassa selūpamaṃ cittaṃ ÷hitaṃ nānupakampati): the one in whom the *āsavas* have been destroyed for whom the heart, comparable to a mountain made of solid rock, steadfast through that same reaching of mastery on account of the absence of all movement, does not quiver⁵²⁶, does not tremble, as a result of any worldly dhamma whatsoever. “Being detached” and so on is next said in order to indicate the mode in which he fails to be shaken, together with reason(s)⁵²⁷ (therefor). Herein:

Being detached where (things) enticing are concerned (virattaṃ rajanīyesu): being detached (*virattaṃ*), as a result of the ariyan path reckoned as fading away (*virāga*), where things enticing are concerned, where all things belonging to the triple world that constitute the root-cause of the arising of lust⁵²⁸ (*rāga*) are concerned, meaning being one with lust completely⁵²⁹ extirpated where such is concerned. *Where that susceptible of anger is concerned (kopaṇeyye)*: where all the bases of resentment inducing repulsion⁵³⁰ are concerned. *Is not disturbed (na kuppati)*: is not blemished, does not become perturbed. *The one whose heart has been so developed (yass’ evaṃ bhāvitā cittaṃ)*: the aforementioned ariyapuggala [248] whose heart has been so developed (*bhāvitā*) by means of that state bringing about the constant state in the manner stated. *Whence will dukkha come to him (kuto taṃ dukkham essati)*: whence, from what creature, or alternatively from what formation, will dukkha come upon that utmost of individuals, meaning there is no dukkha for one of such a kind⁵³¹.

The exposition of the fourth sutta is concluded.

§5. With the Nāga

In the fifth⁵³²: at *Kosambi* (*Kosambiyam*): in the city that had acquired the name of Kosambi on account of its having been built at the site that had been dwelt in by the rishi named Kusumba. In *Ghosita's Resort* (*Ghositārāme*): in the resort constructed by the wealthy merchant (named) Ghosita. *The Lord was staying crowded in* (*Bhagavā ākiṇṇo viharati*): the Lord was staying subjected to congestion. But how come there was congestion for the Lord, or else association⁵³³?—There was none, for no one is able to approach the Lord⁵³⁴ against his will. For the Lord Buddhas are hit upon with difficulty⁵³⁵, and those who, in themselves, remain untainted under all circumstances. But, on account of his being one seeking their well-being, he would, out of pity for beings, consent to the eight persons⁵³⁶ approaching into his presence from time to time for the sake of their traversing the four floods⁵³⁷ in conformity with his (former Great) Vow of “(I), when released, will cause (them) to become released”⁵³⁸, whilst, stirred by his Great Compassion, he would, upon coming to know the proper time (therefor), of his own accord approach amidst (same), this being the customary practice for Buddhas—it being this that is implied, in the present instance, by his stay amidst (conditions that) crowded (him) in. Moreover, it was during the present instance that the Teacher gave his exhortation by way of “For enmities are never in this world placated through enmity” and so on (Dhp 5), after reciting the story⁵³⁹ of the Kosalan king Dīghīti⁵⁴⁰ to the disputatious Kosambikan monks, on which day night gave way to daybreak with them still engaging in that dispute. On the second day, too, the Lord told that same story, on which day, too, night gave way to daybreak with them still engaging in that dispute. On the third day, too, the Lord told that same story, after which a certain monk spoke thus to the Lord: “May the Lord, Lord, abide (*viharatu*) unconcerned⁵⁴¹, given over to⁵⁴² abiding in that bliss belonging to these seen conditions. We will learn⁵⁴³ from this quarrelling, disputation, divisiveness, contention” (Vin i 341). [249] The Teacher reasoned: “Of jaded heart, indeed, are these futile persons ! It is not possible

right now for me to draw (such things) to their attention. And (since) there be here none capable of having (things) brought to their attention⁵⁴⁴, what now if I were to live the life of the solitary wanderer? In this way, these monks will desist from disputing". Thus it was, after taking that residence in one and the same vihāra along with those monks who were the causers of that dispute to be a stay amidst (conditions that) crowded (him) in⁵⁴⁵, on account of the absence (therein) of anyone capable of being guided, as ell as his being approached by layfollowers and so on (as such a stay), that "And on that occasion, the Lord was staying crowded in" and so forth was said. Herein:

Ill at ease (dukkham): not at ease, meaning under conditions that were not desirable on account of their not being pleasing to the heart, for which same reason he said "Am staying...not comfortable". *Aloof (vūpakattho)*: withdrawn⁵⁴⁶, at a distance. And, having reasoned in that manner, the Lord performed his bodily ablutions very early, wandered in Kosambi in search of alms and then, without consulting anyone, went alone, without a partner, and stayed at the root of an auspicious sāla(-tree) in the jungle-thicket at Pālileyka in the kingdom of Kosala, for which reason "Then the Lord (dressed) at a particular occasion during the morning...at the root of the auspicious sāla(-tree) (in the Rakkhita jungle-thicket at Pārileyka)" was said. Herein:

Himself (sāmaṃ): by himself (*sayam*). *Packed away (saṃsāmetvā)*: put away. *Taking bowl and robe (pattaṇṇavarāma ādāya)* is, in this connection, to be conveyed and also construed with the word *sāmaṃ* (himself)⁵⁴⁷. *His attendants (upatthāke)*: without consulting those residents of the city of Kosambi who were his attendants, such as the wealthy merchant Ghosita and so on and, within the vihāra, his chief attendant, the venerable Ānanda. With the Teacher thus gone⁵⁴⁸, five hundred monks said to the venerable Ānanda "Friend Ānanda, the Lord has gone off all on his own; we must follow him", (following which the venerable Ānanda) discouraged them saying "Friends, at such time as the Lord himself packs away his lodgings and then, taking bowl and robe, goes off without a partner, without consulting his attendants,

without giving notice to the order of monks, at those times it is the Lord's disposition to wander as a solitary wanderer. The *sāvaka* has to practise that which conforms with the Teacher's disposition—on such days, therefore, the Lord is not to be gone after"; nor did he go after him himself. *Gradually*⁵⁴⁹ (*anupubbenā*): in due course; whilst wandering on his travels to village and market town in succession, he went to the *Bālakaloṇakāra*⁵⁵⁰ Resort thinking he would first behold a monk living the life of the solitary wanderer, there talked to the elder *Bhagu*⁵⁵¹ of the advantages where the life of the solitary wanderer is concerned not only for the entire afternoon and evening⁵⁵² but also throughout the three watches of the night, wandered in search of alms the next day with him as his rearward recluse (whereafter) he promptly dismissed him and then went to the Eastern Bamboo Deer Park⁵⁵³ thinking he would behold three gentlemen⁵⁵⁴ living a life of harmony, [250] talked to these, too⁵⁵⁵, for the entire night⁵⁵⁶ of the advantages where a life of harmony is concerned (whereafter) he promptly dismissed these, too, reaching the village⁵⁵⁷ of *Pārileyya* all on his own. The residents of the village of *Pārileyya* gave alms to the Lord after going out to meet him, built a leaf-hut for the Lord where there was, not far from the village of *Pārileyya*, that known as the *Rakkhita*⁵⁵⁸ jungle-thicket, and then, begging "May the Lord reside here", caused him to reside there. There was, moreover, one particular *sāla*-tree there that was charming, propitious⁵⁵⁹, being known as "The auspicious *sāla* (-tree)"—the Lord stayed, dependent on that village, at the root of that tree in the vicinity of the leaf-hut in the jungle-thicket, for which reason "Stayed, at the root of the auspicious *sāla* (-tree) in the *Rakkhita* jungle-thicket at *Pārileyya*" was said. *Elephant-nāga* (*hatthināgo*): great elephant⁵⁶⁰ who was the leader of the herd. *By elephant calves*⁵⁶¹ (*hatthikalabhehi*): by elephant cubs. *By elephant kids* (*hatthicchāpehi*): by young elephant cubs who were sucklings⁵⁶², which are also called⁵⁶³ "*Bhikkas*⁵⁶⁴". *Whose tips had been severed* (*chinnaggāni*): he devouring only grass⁵⁶⁵ whose tips had been severed, all that remained, after it had been devoured by those⁵⁶⁶ elephants and so on as they went along ever before him, being similar to

stumps. *Repeatedly tugged down* (*obhaggobhaggam*): felled by that elephant-nāga by repeatedly breaking them off from high places. *His branch-pickings* (*assa sākḥābhaṅgam*): they devoured the branch-pickings that were that one's property. *That was disturbed* (*āvilāni*): he drinking water that was disturbed, that had become mixed up with mud, on account of the fact that it had been churned up as they drank by those crossing over ahead of him. *Out of the bathing-place* (*ogāhā*): out of the crossing-point, *ogāham* also being the (canonical) Pali⁵⁶⁷. *His (assa)*: that of that elephant-nāga. *Rubbing up against* (*upanighamsantiyo*): striking; yet even when being rubbed up against, he did not become angry, on account of his lofty nature, as a result of which they kept on rubbing him. *From the herd* (*yūthā*): from the elephant pack. *Approached*⁵⁶⁸ *the Lord* (*yena Bhagavā ten' upasaṅkami*): it is said that as that elephant-nāga entered that jungle-thicket fed up with life in the herd, he saw the Lord there, became quenched like one whose torment had been extinguished with a thousand pitchers and, with devotion in its heart⁵⁶⁹, then remained in the Lord's presence, subsequent to which, making it his principal duty⁵⁷⁰, he rid of grass all about that auspicious sāla(-tree) and leaf-hut, and then swept it with branch-pickings; he would give to the Lord (water for) rinsing the mouth, would fetch water for bathing, would give him a tooth-pick, and present to the Teacher sweet fruits he had fetched from the forest, which the Teacher would then [251] consume, for which reason "There at whatever spot the Lord stayed, such spot that elephant-nāga rid of grass, and with its trunk⁵⁷¹ provided for the Lord water for drinking and water for washing" was said. He would fetch pieces of wood with his trunk, rub these together, kindle fire, set fire⁵⁷² to the pieces of wood, heat lumps of rock amidst these, poke these about⁵⁷³ with small sticks, cast them into a (rock-)pool⁵⁷⁴ and, when he knew the water to be hot, would enter the Lord's presence and then remain there, when the Lord would then go there, realising that the elephant-nāga wanted him to bathe, and perform the business of bathing, this same being the method also where water for drinking is concerned, except that he would approach when that had

become fully cooled, with reference to which “And with its trunk provided for the Lord⁵⁷⁵ water for drinking and water for washing” was said. *Then (this reflection arose in the mind) of the Lord, who had gone into hiding (atha kho Bhagavato rahogatassa)* and so on is an indication of the reviewing, on the part of both those great nāgas, of the bliss⁵⁷⁶ of separation, this having the same meaning as already stated.

Fathoming his own seclusion (attano ca pavivekaṃ veditvā): aware of his physical separation that had been acquired as a result of his not being crowded in by anyone, the other separations⁵⁷⁷ being, however, still found to exist for the Lord at all times. *This Udāna (imaṃ udānaṃ):* gave rise to this Udāna elucidating the similarity of disposition as regards delight in seclusion on the part of himself and that elephant-nāga. This is, briefly, the meaning herein⁵⁷⁸:

This heart of the elephant-nāga, of the one with tusks like poles, of the one with tusks similar to chariot-poles⁵⁷⁹, coincides, concurs, with the nāga, with the heart of the Buddha-nāga. Lest (it be asked) how it coincides—in that it delights alone in the grove, since, just as the Buddha-nāga, in bolstering his separation after being horrified at his earlier stay amidst (conditions that) crowded (him) in thinking “I, formerly, stayed crowded in”, now delights⁵⁸⁰, takes delight, alone, without a partner, in the grove, in the forest, so, too, does this elephant-nāga, in bolstering his separation after being horrified at his own stay formerly amidst (conditions) in which he had been crowded in by elephants and so on, now delight, take delight, alone, without companion, in the grove, in the forest⁵⁸¹, therefore this one’s heart coincides with the nāga, meaning, assuming that it does coincide with his heart, that it is exactly similar (thereto) through its delight in being alone.

The exposition of the fifth sutta is concluded.

§6. Piṇḍola

[252] In the sixth: *Piṇḍolabhāradvāja (Piṇḍolabhāradvājo):* he⁵⁸² was (named) “Piṇḍola”⁵⁸³ since it was in getting (*ulamāno*), in seeking out, almsfood (*piṇḍaṃ*) that he went forth. It is said it was upon seeing the order of monks’ great gain and respect that

he, as a brahmin whose possessions had withered away⁵⁸⁴, renounced (the household life) and went forth for the sake of almsfood—taking a great turtle-shell as his bowl⁵⁸⁵, he would wander (in search of alms), drinking the rice-gruel, eating the meal and chomping on the cakes and (other) edibles, (each of which) filled that turtle-shell⁵⁸⁶. Then they informed the Teacher of his great appetite⁵⁸⁷. The Teacher refused to give him permission for a bag in which to carry that bowl, (so) he deposited the bowl, turning it upside down, under the bed; (and) in depositing it, he would deposit it by pushing it away from himself, (thereby) causing it to rub (against the ground), whilst in retrieving it, he would retrieve it by dragging it towards himself, (thereby also) causing it to rub (against the ground). As time went by, it became thoroughly worn away through (such) rubbing, such that it became one capable of holding⁵⁸⁸ a mere *nāli*-measure of boiled rice⁵⁸⁹, whereupon they informed the Teacher, when the Teacher gave him permission for a bag in which to carry the bowl. On a later occasion, the elder, whilst cultivating cultivation of the (five) faculties⁵⁹⁰, became established in the topmost fruition of arahantship. Hence, being (named) “Piṇḍola” since it was specifically⁵⁹¹ for the sake of almsfood (*piṇḍa*) that he formerly got about (*ulati*) and, moreover, “Bhāradvāja” by way of gotra, he came to be called “Piṇḍolabhāradvāja” through the combination of both of these.

A *forest-type* (*ārañṇako*): he was a “forest-type” (*ārañṇako*) since it was through rejecting village lodgings that he came to have a dwelling in the forest (*ārañṇe*), this being the name for one who continues his existence undertaking the limb of asceticism involving (existence as) a forest-type⁵⁹². Likewise, “almsfood”⁵⁹³ (*piṇḍapāto*) is the fall (*pāto*) of lumps (*piṇḍanam*) of food reckoned as alms (*bhikkhā*), meaning the falling down (*nipatanam*) into the bowl of (such) lumps (*piṇḍanam*) given by others; one is an “almsfood-gatherer” (*piṇḍapātiko*) since it is (such) almsfood (*piṇḍapātam*) that one glean, that one seeks when approaching this and that family—or else one is an “almsfood-descender” (*piṇḍapātī*)⁵⁹⁴ since it is one’s vow to descend⁵⁹⁵ (*patitum*), to wander, in search of (such) alms

(*piṇḍāya*), the “almsfood-gatherer” (*piṇḍapātiko*) being that same “almsfood-descender”. A dust-heap (rag-robe)⁵⁹⁶ (*paṃsukūlaṃ*) is like a dust heap (*paṃsukūlaṃ*) in the sense of its being derived (therefrom), on account of the fact of its (constituent) rags (*paṃsūnaṃ*) being situated on top of rubbish heaps and so on⁵⁹⁷; or else⁵⁹⁸ it is a dust-heap (rag-robe) (*paṃsukūlaṃ*) since, as with dust/a rag (*paṃsu*), it is to a vile state (*kucchitabhāvaṃ*) that it gets (*ulati*)⁵⁹⁹, that it goes, the wearing of (such) a dust-heap (rag-robe) (*paṃsukūlassa*) being “dust-heap (rag-robing)” (*paṃsukūlaṃ*)—since this⁶⁰⁰ is a habit (*sīlaṃ*) of his, he is a “dust-heap (rag-rober)” (*paṃsukūliko*). The three robes reckoned as the saṅghāti-robe, upper-garment and inner-clothing form the triple-robe (*tiṭṭhavaṃ*), the wearing of (such) a triple-robe (*tiṭṭhavaṃ*) being “triple-robing” (*tiṭṭhavaṃ*)—since this is a habit of his, he is a “triple-rober” (*teṭṭhavariko*). The meaning of the words⁶⁰¹ “One wanting little” and so on is the same as that stated above⁶⁰². [253] *One to talk on asceticism* (*dhutavādo*): it⁶⁰³ is the person in whom the defilements have been shaken off (*dhuta*), or the state involving the shaking off (*dhunanaka*) of the defilements⁶⁰⁴, that is spoken of as the “ascetic” (*dhuta*). Herein there is to be understood this tetrad: “There is the one who is ascetic who is not one to talk on asceticism; there is the one who is not ascetic (yet) who is one to talk on asceticism; there is the one who is neither ascetic nor one to talk on asceticism; (and) there is the one who is both ascetic and also one to talk on asceticism” (Vism 80⁶⁰⁵). As to these, the first is the one who proceeds undertaking the ascetic states⁶⁰⁶ himself (yet) who does not cause another to undertake (similar) so as to become such himself⁶⁰⁷, whilst the second is the one who proceeds without⁶⁰⁸ undertaking the ascetic states⁶⁰⁹ himself (yet) who causes another to undertake (same), the third the one in whom both are absent, whilst the fourth is the one in possession of both. And of such a kind was the venerable Piṇḍolabhāradvāja, for which reason “One to talk on asceticism” was said, for this is a designation by way of the sole remainder of individual parts taking the same form⁶¹⁰, as with *nāmarūpaṃ*⁶¹¹ (name-and-form). *One given over to higher consciousness* (*adhicittam*

anuyutto): in this connection, they say⁶¹² that the heart's (*cittassa*) state of higher consciousness (*adhicittabhāvo*) is to be understood either as that stemming from association with the eight attainments, or as that stemming from association with the attainment associated with the fruition of arahantship, but that in the present case it is consciousness associated with the fruition of arahantship. The concentration (experienced) in this and that attainment is itself higher consciousness, but in the present case it is that concentration associated with the fruition of arahantship that is to be understood⁶¹³. Some say, however, that it is consciousness associated with samatha and vipassanā that is implied in the present case by "higher consciousness", as it is in the *Adhicittasutta*⁶¹⁴, viz. "These three signs, monks, are to be paid attention to from time to time by the monk given over to higher consciousness" (A i 256), (but) this is not correct. It is the former meaning alone that is to be accepted.

Fathoming this matter (etam atthaṃ viditvā): fathoming in all its modes this matter reckoned as the venerable Piṇḍolabhāradvāja's being given over to higher consciousness that was successful in imparting⁶¹⁵ all the accompaniments⁶¹⁶ associated with that resolve, gave rise to this *Udāna*⁶¹⁷ thus elucidating that being given over to higher consciousness constituted the carrying out of his Teaching⁶¹⁸. Herein⁶¹⁹:

Non-blaming (anūpavādo): non-blaming (*anupavadanaṃ*, synonym) anyone by way of speech. *Non-harming (anūpaghāto)*: not causing harm to anyone by way of body. *Where the Pātimokkha is concerned (pātimokkhe)*: in this connection, the meaning of the word "Pātimokkha" is that stated above⁶²⁰ in divers ways—where that Pātimokkha is concerned, that which has as its characteristic mark non-transgression of the seven classes of offence⁶²¹ being "restraint" (*saṃvaro*). *Knowing moderation (mattaññitū)*: [254] knowing the (right) measure by way of acceptance and partaking⁶²² (thereof). *Peripheral lodging (pantaṇ ca sayanāsanam)*: separate lodging (*senāsanam*, alternative grammatical form) devoid of any clashing (with others). *And being occupied with higher consciousness (adhicitte ca āyogo*⁶²³): (and) given over to meditation⁶²⁴ for the sake of attaining the eight attainments.

A further method⁶²⁵: *non-blaming* (*anūpavādo*): the non-saying of an utterance stopping anyone; in this way he includes all that morality having to do with speech. *Non-harming* (*anūpaghāto*): the non-performance of harm to anyone, of antagonising another, by way of body; in this way he includes all that morality having to do with body. Both of these are, moreover, of such a kind as to tacitly include the Buddhas' Teaching, to indicate which *pātimokkhe ca saṃvaro*⁶²⁶ was said. The word *ca* (untranslated) is a mere particle, *pātimokkhe ca saṃvaro* meaning non-blaming and non-harming that constitute the Pātimokkha restraint. Or alternatively *pātimokkhe* is the locative in a consequential (sense), viz. restraint (consequent) upon the Pātimokkha that constitutes that upon which (that restraint) is dependent. But what is this?—non-blaming, non-harming. For, at the time of higher ordination, morality associated with the Pātimokkha is said to be undertaken without qualification⁶²⁷, whereafter restraint by way of the non-performance of blaming and harming on the part of the one established in that Pātimokkha is spoken of as “non-blaming and non-harming”. Or else *pātimokkhe* is the locative in (the sense of) the ablative⁶²⁸, as with “Its proximate cause of paying attention unmethodically (lies) in the heart's disquiet⁶²⁹” (Vism 469)—in this way non-blaming (and) non-harming are things to be effected through the Pātimokkha, meaning simply that non-blaming (and) non-harming are included within the Pātimokkha restraint. Moreover, by means of this “restraint”, there is inclusion of these four restraints, viz. restraint by mindfulness, restraint by knowledge, restraint by patience, restraint by energy, this restraint-tetrad being the effecting⁶³⁰ of the Pātimokkha⁶³¹. *Knowing moderation where a meal is concerned* (*mattaññutā ca bhattasmim*): knowing the (right) measure where food is concerned by way of seeking out, acceptance, partaking and getting rid⁶³² (thereof). *Peripheral lodging* (*pantañ ca sayanāsanam*): separate lodging (*senāsanam*, alternative grammatical form) at the root of a tree in the forest and so on favourable to meditation. *And being occupied with higher consciousness* (*adhicittē ca āyogo*): (and) being occupied with that

consciousness, that is in need of being effected, associated with the fruition of arahantship, that is reckoned as higher consciousness on account of its superseding (*adhikattā*), on account of its being the utmost of, all (other types of) consciousness (*cittānaṃ*), by way of cultivating⁶³³ samatha and vipassanā for the sake of accomplishing same. *This is the Buddhas' Teaching (etaṃ Buddhāna sāsanaṃ)* means this non-blaming, non-harming, of another, [255] this Pātimokkha restraint, this knowing moderation where seeking out and acceptance and so on (of a meal) is concerned, this living separately⁶³⁴, and this being given over to the aforementioned higher consciousness, is the Buddhas' Teaching, exhortation, instruction⁶³⁵. So it is the three trainings⁶³⁶ that are to be understood as having been talked about by way of of this verse⁶³⁷.

The exposition of the sixth sutta is concluded.

§7. Sāriputta

In the seventh there is nothing new.

In the verse⁶³⁸, *for the higher-minded (adhicetaso)*: for the one possessing higher consciousness⁶³⁹, meaning for the one endowed with consciousness associated with the fruition of arahantship superseding all (other types of) consciousness. *For the diligent one (appamājjato)*: for the one not negligent (*na pamājjato*), for the one endowed with diligence, with persevering activity where blameless states are concerned⁶⁴⁰, being what is said. *For the sage (munino)*: it⁶⁴¹ is knowledge that is spoken of as "sage-hood"⁶⁴² (*monaṃ*), on account of its (making one) sagacious (*munanena*) with respect to both worlds, viz. "Whoever is sagacious with respect to both worlds is thereby pronounced a 'sage' " (Dhp 269), or else⁶⁴³ it is the one in whom the āsavas have been destroyed that is known as the "sage" (*munī*), on account of his being endowed with that knowledge reckoned as the insight⁶⁴⁴ associated with the fruition of arahantship—for that sage. *Whilst training in the roads to sage-hood (monapathesu⁶⁴⁵ sikkhato)*: whilst training in the roads, in the thirty-seven things that are constituents of enlightenment, to sage-hood⁶⁴⁶ reckoned

as the knowledge associated with arahantship, or alternatively in the three trainings. And this is said including that practice belonging to the stage previous (to path-attainment). For the arahant is one for whom (all) training is finished⁶⁴⁷—therefore the meaning is, in this connection, to be regarded as follows, viz. for the sage who, whilst so training⁶⁴⁸, has, as a result of that training, reached the status of sage⁶⁴⁹. And since this same be so, therefore the meaning of these three words is to be construed solely as follows, viz. *for the higher-minded* (who is such) by way of the (various types of) consciousness associated with the lower paths and their fruitions⁶⁵⁰, *for the diligent one* (who is such) by way of diligence with respect to practice associated with awakening to the four truths, *for the sage* (who is such) through being endowed with the knowledge associated with the {topmost} path⁶⁵¹. Or alternatively the words⁶⁵² *appamajjato sikkhato* are to be regarded as having a causal sense⁶⁵³, viz. for the higher minded (sage whose higher-mindedness) has diligence as its cause, has training as its cause. *Griefs do not exist for such a one* (*soka na bhavanti tādino*): griefs, mental torments, that have as their basis separation from that which is desirable and so on, do not exist (*honti*, alternative grammatical form) within for the one of such a kind (*tādisassa*), for the sage in whom the āsavas have been destroyed. Or⁶⁵⁴ alternatively this, viz. *for such a one* (*tādino*): griefs do not exist for the sage of such a kind (*evārūpassa*) who is endowed with the characteristic of being constant (*tādi*)⁶⁵⁵, [256] is the meaning in this connection. *For the one at peace* (*upasantassa*): for the one at peace through the absolute⁶⁵⁶ pacification of lusts and so on. *For the one at all times possessing mindfulness* (*sadā satīmato*): for the one permanently non-devoid of mindfulness through reaching fullness of mindfulness. And, in this connection, by means of this “for the higher-minded”⁶⁵⁷ training in higher consciousness is to be understood, by way of this “for the diligent one” training in higher morality, by way of this “for the sage whilst training in the roads to sage-hood” training in higher insight—or alternatively by way of this “for the sage” training in higher insight (is to be understood), by way of this “whilst training in the roads to sage-hood”⁶⁵⁸ practice at

the stage previous to those supermundane trainings—(whilst) by way of “griefs do not exist” and so on (it is to be understood that) the benefit of complete fulfilment of the trainings is made manifest.

The rest⁶⁵⁹ is of exactly the same manner as already stated. The exposition of the seventh sutta is concluded.

§8. Sundari

In the eighth: the meaning of the words commencing with “respected” has already been commented upon above⁶⁶⁰. *Being unable to endure (asahamānā)*: being not able to endure (*na sahamānā*), meaning being envious of, “and unable to endure the respect for the order of monks” being the connection⁶⁶¹. *Sundari (Sundarī)* was her⁶⁶² name. It is said⁶⁶³ that she was, out of all the female wanderers at that time, (the one most) excessively beautiful, being fair to behold, one to inspire serenity, (and) endowed with the highest lotus-like appearance⁶⁶⁴, for which same reason she came to be known as Sundari⁶⁶⁵. And she was one whose youthfulness had not yet left her and one whose behaviour was beyond control; therefore it was the female wanderer Sundari that they despatched on their evil deed.

For those wanderers belonging to other sects, whose own⁶⁶⁶ gain and respect had been destroyed onwards from the arising of the Buddha, being carried away by envy⁶⁶⁷ upon seeing the lofty, unlimited gain and respect current for the Lord and the order of monks in the manner handed down above in the Exposition of the Akkosasutta⁶⁶⁸, joined forces and then consulted one another saying “We, onwards from the time of the arising of recluse Gotama, are perished, our gain and respect having been destroyed. No one knows even of our existence. On what basis does the world, utterly devoted to the recluse Gotama, present him with lofty respect and honour?”. One (of those) there said: “(Because of his having been begotten in a clan of high-standing, (because of his having been) born into the unbroken lineage of Mahāsammata⁶⁶⁹”, a further one saying [257] “(Because of) the countless marvels that appeared for him at his birth⁶⁷⁰”, another “(Because) when

he was presented⁶⁷¹ to Kāladevala⁶⁷² so that he might salute him, his feet twisted about and became established on his matted locks", a further one "(Because) when he was put down to sleep in the shade of the rose-apple (tree) at the time of the Ploughing Festival⁶⁷³, the shade of that rose-apple remained unchanged, even after midday had gone by⁶⁷⁴", another "(Because he is) excessively beautiful, being fair to behold, one to inspire serenity, on account of his excellence of physical form", a further one "(Because) he was filled with shock upon seeing the (four) signs, reckoned as one who was decrepit, one who was sick, one who was dead and one who had gone forth, he (himself) went forth abandoning his impending⁶⁷⁵ reign as a cakkavatti". In having thus proclaimed this and that reason for the Lord's veneration⁶⁷⁶ as had been seen, as had been heard, by them, without (themselves) being aware of the Lord's (accumulation of the) necessary ingredients of merit {and knowledge⁶⁷⁷}, not shared by others, consolidated⁶⁷⁸ over time beyond measure, of his practice consisting of effacement, without compare, that had reached maximum perfection, and of his unsurpassed Buddha-majesty consisting of the excellence of his knowledge and of his abandoning and so on⁶⁷⁹, they wondered, not beholding any reason for any absence of veneration for the Lord, after seeking out (same), by what means they might give rise to an infamous reputation⁶⁸⁰ for the recluse Gotama and cause such gain and respect to perish. One amongst them, having a sharp mind⁶⁸¹, spoke thus: "Look here, there are in this world of beings (*satta*) no beings (*sattā*) such as are not attached (*asattā*)⁶⁸² to the bliss associated with womankind; and this recluse Gotama is excessively beautiful, a deva's equal, tender; he should succumb to attachment (*sajjeyya*) upon gaining womankind with a beauty equal to his own. Moreover, even if he should not succumb to attachment, he would nonetheless become one whom folk would treat as suspect—well then, let us despatch the female wanderer Sundari in such a manner that an infamous reputation⁶⁸³ for the recluse Gotama be caused to spread across the earth". Upon hearing this, the rest, having all become singularly disposed saying "This⁶⁸⁴ has been well thought out by you; for when such be done, the recluse Gotama,

troubled by that infamous reputation⁶⁸⁵, will be unable to raise his head whether he run off this way or that", went into the presence of Sundari so as to despatch her in that manner. Upon seeing them, she said "Why are you come collectively?". Those wanderers belonging to (other) sects then seated themselves at a concealed spot⁶⁸⁶ on the fringe of their resort⁶⁸⁷ without addressing her. She went there and then, upon failing to gain any reply when repeatedly addressing them, (asked) "Have I offended⁶⁸⁸ you? Why do you give me no reply?". "Then why⁶⁸⁹ [258] do you look on with indifference when we are being antagonised⁶⁹⁰?". "Who is antagonising you?" After she had said "What is it possible for me to do in this connection?" after they had said "But do you not behold the recluse Gotama roaming about antagonising us, turning us into those for whom gain and respect are destroyed?", they said "Well, in that case, you should constantly go into the vicinity of Jeta's Grove and then speak to the people in such and such a way". And she complied by saying "Very well", for which reason "Then those wanderers belonging to other sects, being unable to endure the respect for the Lord" and so on was said. Herein:

Can you manage (ussahasi): are you able. *A favour for (attham):* that which is to the well-being of, or some duty on behalf of⁶⁹¹. *What can I: kyāham=kiṃ aham* (resolution of compound). Since those wanderers belonging to (other) sects, although being no relatives of hers, said "Can you, sister, manage to perform a favour for your relatives?", acting as though they were relatives of hers so as to include her merely on account of their connection as wanderers, she therefore, being like a doe whose leg had become snared by a creeper⁶⁹², said "My (whole) life, even, is sacrificed in favour of my relatives". *Well, in that case (tena hi):* after saying "Since you state that 'My (whole) life, even, is sacrificed in favour of you', and since you, being stationed in (life's) first stage, are excessively beautiful and attained to the highest gracefulness, therefore you should act in such a manner that there will arise, on the basis of you, an infamous reputation for the recluse Gotama", they despatched her saying "You should constantly go to Jeta's Grove".

That foolish child, moreover, as if⁶⁹³ desiring to play a game involving strings of flowers on a strip of saw-teeth⁶⁹⁴, or as if tugging a quick-tempered elephant, sexually excited and in rut⁶⁹⁵, by its trunk, or as if seizing Death by the forehead, would, upon being asked (each time) where she was going, as she went along headed towards Jeta's Grove in compliance with the bidding of those wanderers belonging to (other) sects, taking garlands, scents, ointments, betel, and mouth-wash⁶⁹⁶ at the time when people were (re-)entering the city after having heard a Dhamma-teaching from the Teacher, say: "Into the presence of the recluse Gotama, for I am to reside together with him in one and the same fragrant hut", and then reside (for the night) in a certain resort used by wanderers belonging to (other) sects; and, when asked where she had been, as she was going along very early (on each of the days following) headed towards the city after descending onto the path to Jeta's Grove, [259] would say: "I am come after having resided together with the recluse Gotama in one and the same fragrant hut causing him carnal delight with depraved sex⁶⁹⁷", for which reason "The female wanderer Sundari gave her consent to those wanderers belonging to other sects⁶⁹⁸ saying 'So be it, my worthy ones' and constantly went to Jeta's Grove" was said. Then, with the passing of a few days, those wanderers belonging to (other) sects gave some kahāpaṇas to some debauched individuals saying "Go, murder Sundari, lay out⁶⁹⁹ (her body) in between the (withered) garlands and (other) rubbish not far from the fragrant hut of the recluse Gotama, and then come". They acted accordingly, whereupon those wanderers belonging to (other) sects caused a tumult saying "We cannot behold Sundari", informed the king and, upon being addressed⁷⁰⁰ by the king saying "But where do you surmise (she might be) ?", said "These days⁷⁰¹ she resides in Jeta's Grove; we do not know what is happening to her there⁷⁰²". (Thus) permitted by the king, saying "Well, in that case, go check for her there", they took their own supporters⁷⁰³, went to Jeta's Grove, scraped aside⁷⁰⁴ the (withered) garlands and (other) rubbish acting as though they were checking for her, put her body on a couch, and then, having had it be taken into

the city, informed the king saying "The sāvakas of the recluse Gotama have murdered Sundari, thinking 'We must conceal the evil deed done by the Teacher', and then laid her out in between the (withered) garlands and (other) rubbish". The king, moreover, without examining (the matter) at all, said "Well, in that case, go tour the city". Having roamed about in the city streets saying "Behold the deed of the recluses who are followers of the Sakyans' Son" and so on, they went⁷⁰⁵ once more to the door to the king's dwelling. The king had the body of Sundari put onto a scaffold in the carrion-cemetery and then had it guarded⁷⁰⁶. The residents of Sāvatti, with the exception of those who were ariyasāvakas, for the most part said "Behold the deed of the recluses who are followers of the Sakyans' Son" and so on and then roamed about insulting monks both inside the city and outside the city, for which reason "When those wanderers belonging to other sects became aware that (the female wanderer) Sundari had been clearly seen" and so on was said. Herein:

Became aware (aññimsu): knew. *Had been clearly seen :* *voditthā=vyapaditthā*⁷⁰⁷ (alternative grammatical form⁷⁰⁸), had been distinctly (*visesato*) seen (*ditthā*) to be going to, and coming from, Jeta's Grove, meaning had been abundantly seen⁷⁰⁹. *In a hole in the moat (parikhākūpe):* [260] in a cavity in the oblong pond⁷¹⁰. *The one who, great king, be Sundari (yā sā mahārāja Sundarī):* great king, the one who in this city be the female wanderer well known⁷¹¹, famous, as "Sundari" on account the beautifulness of her appearance. *She, who to us, be not seen (sā na na dissati):* she, who to us be, like the eye, or like life (itself), something to be held dear, be not presently seen. *Just as it had been laid out (yathānikkhittam):* just as it had been deposited by them, in that they ordered those men (so to do), in between the (withered) garlands and (other) rubbish. *Yathānikkhātām* (just as it had been buried) is also a reading, meaning after the manner in which it had been buried in the earth. *From highway*⁷¹² *to highway (rathiyāya rathiyam):* from street to street; for a street (*vīthi*⁷¹³) is a highway (*racchā*) constituting a thoroughfare⁷¹⁴. *To cross-roads (singhātakam):* to triple-forked highway⁷¹⁵. *Shameless*

(*alajjino*): without shame, meaning those in whom a horror of evil is absent⁷¹⁶. *Those of poor morality (dussīlā)*: those lacking morality. *Evil-natured (pāpadhammā)*: those whose intrinsic nature is that of being despicable, of base conduct. *Those telling lies (musāvādino)*: those telling lies (*musāvādino*) on account of the fact that, (despite) being those of poor morality, they state (*vāditāya*) that which is to the contrary⁷¹⁷, saying “Those possessing morality are we”. *Pseudo-Brahmacārins (abrahmacārino)*: those not practising that which is best on account of their indulgence in sexual intercourse⁷¹⁸—it was in showing their hostility that they spoke saying “For these are known to (claim to be)”⁷¹⁹. *Dhammacārins (Dhammacārino)*: those practising states that are skilled⁷²⁰. *Samacārins (Samacārino)*: those who are Samacārins⁷²¹ where deeds of body and so on are concerned. *Lovely-natured (kalyāṇadhammā)*: those whose intrinsic nature is that of being beautiful, “are known to claim to be” (*paṭijānissanti nāma*) being the connection. For *paṭijānissanti* (claim to be) is, in this connection, an expression in the future tense, on account of its link with the word *nāma* (are known to)⁷²². *Reclusheship (sāmaññaṃ)*: recluse-status, state of being those for whom evil has been stilled (*samitapāpatā*)⁷²³. *Brahminhood (brahmaññaṃ)*: pre-eminence⁷²⁴, state of being those for whom evil has been ousted⁷²⁵. *Whence (kuto)*: by reason of what. *Has departed (apagatā)*: has gone away, has completely fallen away⁷²⁶. *A man’s duty (purisakiccaṃ)*: they spoke with reference to indulgence in sexual intercourse.

The monks then informed the Lord of the incident. The Teacher, having said “Therefore, monks, you, too, should reprove those people with this verse”, then uttered the verse “The one who speaks of what did not take place” (and so on), with reference to which “Then a good many (monks)... ‘being those of Manu’s breed who are of base deeds, (after passing on,) later on (become the same)’ ” was said. Herein:

This sound, monks, will not exist for long (n’ eso bhikkhave saddo ciraṃ bhavissati): the Teacher, upon coming to know via his omniscience the outcome of that infamous reputation⁷²⁷, spoke (thus) causing the monks to comprehend (same). In the

verse⁷²⁸: *the one who speaks of what did not take place (abhūtavādī)*: the one accusing some other with what did not take place, with what is fictitious⁷²⁹, by telling lies (about him) without seeing any fault whatsoever in that other. *Or the one who, though having done (yo vā pi katvā)*: or the one who, on the contrary, having done an evil deed, states "It was not I who did this". *After passing on, become the same (pecca samā bhavanti)*: both of these folk, after going from here to the next world, [261] through ending up in hell⁷³⁰, become the same by way of destiny. For although that same destiny of theirs be determinate, the lifespan (there) is nonetheless indeterminate⁷³¹, for after doing abundant evil one is roasted⁷³² in hell for a long time, (whereas) after doing limited (evil) one is roasted only for a trifling (period of) time. But since the deed of both of these is equally despicable, therefore "Being those of Manu's breed who are of base deeds...later on⁷³³" was said, the connection of this word *parattha* (later on) being, moreover⁷³⁴, with the earlier word *pecca* (after passing on), meaning those who are of base deeds *pecca parattha* (after passing on, later on), after going from here, in the next world become the same. *Having learnt by heart (pariyāpunitvā)*: having picked up. *Lack responsibility (akārakā⁷³⁵)*: are not responsible (*na kārakā*) for this offence. *This was not done by them (na-yimehi katam)*: it is said that the following occurred to them, viz. "This evil deed, which those wanderers belonging to other sects toured the entire city proclaiming, was surely not done by these recluses who are followers of the Sakyans' Son, since these, when being accused thus by us with discourteous, harsh speech, exhibit no perturbation whatsoever, nor do they relinquish their tolerance and humility—on the contrary, they as a whole simply make imprecations, stating solely that which is Dhamma, saying 'The one who speaks of what did not take place...goes to hell'. These recluses who are followers of the Sakyans' Son make imprecations, speak as if actualizing⁷³⁶ (same), upon us as we make accusations without substantiating them". Or alternatively, they make imprecations stating "Or the one who, though having done (so), states 'I did not do it' ", meaning these place a curse on us so as to awaken us to their own lack of responsibility

(therein). For, as a result of that verse proclaimed by the Lord, diffidence befell those people, immediately upon hearing same, due to his Buddha-majesty; the shock arose to the effect that such had not seen by them at first hand, that things had indeed been different to the manner in which they come to hear of them and that those wanderers belonging to other sects were those desiring that which was to the disadvantage, those desiring that which was to the detriment, of those (who were followers of the Sakyans' Son) and that such ought not therefore to be stated by them concerning them, since hard to know were such recluses⁷³⁷, whereupon they henceforth desisted therefrom.

The king⁷³⁸, moreover, charged his men with the purpose of finding out those by whom Sundari had been murdered. Now at that time those debauched individuals had become engaged in dispute with one another whilst drinking liquor⁷³⁹ with those kahāpaṇas. For one amongst them said to some other⁷⁴⁰ "Having murdered Sundari with a single blow and cast her in between the (withered) garlands and (other) rubbish, you now drink liquor with the kahāpaṇas acquired therefrom?—Get serious⁷⁴¹ !" Upon hearing this, the king's men seized those debauched individuals and presented them before the king. [262] The king asked those debauched individuals "Was she murdered by you?" "Yes, your majesty". "Who had her be murdered?" "Those wanderers belonging to other sects, your majesty". The king having sent for those wanderers belonging to (other) sects, and forced them to acknowledge⁷⁴² the fact, saying "It was we who had this Sundari be murdered, desiring to heap dispraise on the recluse Gotama; it was neither the fault of Gotama nor of Gotama's sāvakas—it was solely our fault", then ordered them to tour the city stating such. They acted accordingly. The people believed them utterly. They booed⁷⁴³ those wanderers belonging to (other) sects, those wanderers belonging to (other) sects attaining the punishment for homicide. Thence onwards the respect and honour for the Buddha and the order of monks became all the more great. The monks, whose hearts had become filled with marvel at the unprecedented (nature of the fact)⁷⁴⁴, approached the Lord

and made their joy known⁷⁴⁵, for which reason “Then a good many monks... (For) disappeared, Lord, has that⁷⁴⁶ sound” was said.

But why did the Lord not inform the monks that that was the deed of those wanderers belonging to (other) sects? Firstly, since there was no point in informing those (amongst them) who were ariyans, whilst as regards those who were puthujjanas, he did not inform these (either) since it would have conduced to the long-term detriment and dukkha of those who failed to believe him⁷⁴⁷. And, furthermore, this is not the customary practice for Buddhas⁷⁴⁸, that is to say, relating an item of such a kind that has yet to happen. For the Lord explains the corruptions-faction without naming names⁷⁴⁹, whilst the Lord sits looking on with indifference at an accusation, and that attributable thereto, realising that it is not possible to reverse a deed that has begun to seize its opportunity. For this is said⁷⁵⁰:

“Neither in the air, nor in mid-ocean, nor if one should enter a cleft in the mountains, is there known that region of the earth, wherein stationed one might escape one’s evil deed” (Dhp 127).

Fathoming this matter (etam atthaṃ viditvā): fathoming in all its aspects this matter, viz. that, even when an ill-spoken utterance⁷⁵¹ has been set in motion by foolish folk with the power of mortally wounding him⁷⁵², there is indeed no failure of endurance on the part of the resolute one endowed with the power of tolerance. *To this Udāna (imaṃ udānaṃ)*: gave rise to this Udāna explaining the power of tolerantly putting up with things. Herein:

Folk who are uncontrolled goad (others) with speech as is the battle-gone elephant with arrows (tudanti vācāya⁷⁵³ janā asaṇṇatā⁷⁵⁴ sarehi saṅgāmagataṃ va kuṇṇjaraṃ): [263] foolish folk who are uncontrolled, undisciplined, due to an absence of any restraint whatsoever out of such restraints as that of body and so on, *goad, pierce, (others) with swords in the form of speech as is the battle-gone, the war-gone, elephant, as might the opposing forces the elephant-nāga, with arrows, with missiles⁷⁵⁵*, this being their own nature. *The monk of unblemished heart should, upon hearing it, put up with harsh speech*

uttered (*sutvāna vākyaṃ pharusam udīritaṃ adhvāsaya bhikkhu aduṭṭhacitto*): moreover, the monk (*bhikkhu*), who is one whose nature is that of seeing the fear (*bhayaṃ ikkhaṇa*⁷⁵⁶) associated with saṃsāra, realising this to be saṃsāra's own nature, having become, even slightly, of unblemished heart as he recollects my exhortation involving the Simile of the Saw⁷⁵⁷ (M i 129) whilst unravelling that which has not taken place from that which has taken place⁷⁵⁸, *should, (upon hearing it), put up* with that *harsh speech*, utterance, *uttered*, proclaimed, set in motion with the power of delivering a mortal blow⁷⁵⁹, by those foolish folk, meaning he should tolerate it by tolerantly putting up with it.

Lest it should be asked, in this connection, "But what was that deed whereby the Teacher, as one who had heaped up extensive ingredients of merit with due care over time beyond measure, (nonetheless) encountered such a cruel accusation concerning that which had not taken place?", there is said (the following)—this same Lord, as the debauched individual named Munāli⁷⁶⁰ in a past birth when still the Bodhisatta, roamed about serving evil folk, with unmethodical attention in abundance. One day, he beheld the Paccekasambuddha named Surabhi covering himself with a robe in order to enter the city in search of alms. And on that occasion, a certain woman went along not far⁷⁶¹ from him. That debauched individual accused him saying "A pseudo-Brahmacārin is this recluse!". After having been roasted in hell for many {hundreds of}⁷⁶² thousands of years for that deed, he now, even though he had (in the meantime) become a Buddha, encountered, as the residual ripening of that same deed, that accusation concerning that which had not taken place⁷⁶³ through the agency of Sundari. And, as with this (present case), so were the (other) dukkhas that were encountered⁷⁶⁴ in the form of accusations and so on against the Lord on the part of women who were trouble-makers⁷⁶⁵, such as Cīṇcamāṇavikā⁷⁶⁶ and so forth, all the residual ripenings of (one or another) deed done previously, which (same) are (also) spoken of⁷⁶⁷ as 'karmic remnants'⁷⁶⁸. For in the Apadāna⁷⁶⁹ this is said:

[A] “On the delightful slab of rock, within the proximity of Lake Anotatta, ablaze with divers jewels, (lying) deep inside a diversely fragrant jungle, the Leader of the World, seated there ringed⁷⁷⁰ by a great order of monks, explained his own previous deeds, saying:

‘Hear, monks, from me of which deed, performed by me, (the result of) whose karmic remnant is (now) ripening even within Buddhahood⁷⁷¹:

[B] [264] As the debauched individual named Munāli⁷⁷², I, previously, in some other birth⁷⁷³, accused the flawless Paccekabuddha Surabhi.

Through the ripening of that deed I long⁷⁷⁴ ran on in hell; I experienced⁷⁷⁵ painful⁷⁷⁶ sensation for many⁷⁷⁷ thousands of years.

Through that deed’s residue there is now, in this last becoming, acquired by me this accusation through the agency of Sundarikā⁷⁷⁸ (Ap-a 119f).

[C] Of an all-eclipsing Buddha⁷⁷⁹ there was a sāvaka named Nanda; after accusing him⁷⁸⁰ was there by me long running on in hell.

For ten thousand years I long ran on in hell; upon reaching the human frame I⁷⁸¹ acquired abundant accusation.

Through that deed’s residue Ciñcamāṇavikā accused⁷⁸² me⁷⁸³ with what did not take place in front⁷⁸⁴ of a body of folk⁷⁸⁵ (Ap-a 115-119).

[D] A brahmin versed in śruti was I, respected and worshipped; in the Great Grove I had five hundred brahmin youths repeat⁷⁸⁶ the mantras.

There did there come⁷⁸⁷ a rishi, terrific⁷⁸⁸, one in possession of the five abhiññās, one of great potency⁷⁸⁹; and⁷⁹⁰, upon seeing that one come, that innocent one I accused,

Whereupon I said to my students “One indulging in sense-desires is this rishi”; and, even as I spoke⁷⁹¹, the brahmin youths approved,

After which those brahmin youths, as they were begging alms⁷⁹² in this and that clan⁷⁹³, all said to the people, "One indulging in sense-desires is this rishi".

Through the ripening of that deed these five hundred monks⁷⁹⁴ have all acquired this accusation through the agency of Sundarikā (Ap-a 121).

[E] Previously, with wealth as the cause, a brother by a different mother⁷⁹⁵ I killed⁷⁹⁶; I hurled him into a place where the going is difficult amidst the mountains⁷⁹⁷ and crushed him with a stone.

Through the ripening of that deed Devadatta cast a stone; (landing) on my foot, a splinter from that rock crushed my big toe⁷⁹⁸ (Ap-a 121f).

[F] Before, upon seeing a Paccekabuddha on the path as I was playing, as a child, on the highway, I cast⁷⁹⁹ a splinter.

[265] Through the ripening of that deed was it that now, in this last becoming, Devadatta engaged assassins⁸⁰⁰ with the aim of murdering⁸⁰¹ me⁸⁰² (Ap-a 122f).

[G] Before, when I was mounted on an elephant, the utmost Paccekamuni, who was roaming about⁸⁰³ in search of alms, I with my elephant assailed.

Through the ripening of that deed it was that in Giribbaja⁸⁰⁴, that most excellent of fortified cities⁸⁰⁵, the careering⁸⁰⁶, fierce elephant Nālāgiri came upto me⁸⁰⁷ (Ap-a 123f).

[H] A king was I who on foot⁸⁰⁸ killed men⁸⁰⁹ with a sword; through the ripening of that deed I was roasted⁸¹⁰ severely in hell.

As a result of the rest of that deed, he now⁸¹¹ has ruined the entire skin of my foot⁸¹², for karma does not perish⁸¹³ (Ap-a 124).

[I] I was⁸¹⁴ the child of a fisherman in a village⁸¹⁵ of fishermen; upon seeing the small fish slain⁸¹⁶, I gave birth⁸¹⁷ to a state of euphoria⁸¹⁸.

Through the ripening of that deed⁸¹⁹ I have (throughout) had⁸²⁰ headache, whilst all the Sakyans got killed⁸²¹ (*haññimsu*) at the time that Viḍūḍabha⁸²² thrashed (*hani*) them (Ap-a 125).

[J] The sāvakas in the Word⁸²³ of (the Buddha) Phussa I abused, saying "May you devour, may you eat⁸²⁴, barley; may you not eat rice⁸²⁵ !".

Through the ripening of that deed for three months barley was devoured at such time as⁸²⁶ I, invited by the brahmin⁸²⁷, resided at Verañjā⁸²⁸ (Ap-a 126).

[K] When the fighting contest was in progress, the Mallas' son⁸²⁹ I foiled⁸³⁰; through the ripening of that deed I have (throughout) had backache⁸³¹ (Ap-a 126).

[L] When I was⁸³² a doctor, I purged the son of a wealthy merchant; through the ripening of that deed there is⁸³³ (now) this diarrhoea of mine⁸³⁴ (Ap-a 127).

[M] To the Sugata Kassapa⁸³⁵ I, Jotipāla⁸³⁶, at that time said "How could there be enlightenment for a bald-headed one, enlightenment being supremely hard to attain?"

Through the ripening of that deed, I practised⁸³⁷ for six years abundant austerities at Uruvelā, but failed thereby to reach enlightenment.

[266] (Whereupon I thought) "Via this path I have not⁸³⁸ reached the utmost enlightenment; I must be seeking (same) via a bad path⁸³⁹, being obstructed⁸⁴⁰ by a previous deed.

(It is when) I have become one for whom meritorious and evil (deeds) are completely destroyed, one for whom all torments have been averted, (that I), grief-free, rid of despair, rid of āsavas, will attain nibbāna" ' (Ap-a 114f).

[N] So did the Conqueror, by whom the power of all the abhiññās had been reached, explain (such things) in front of the order of monks at the great lake of Anotatta⁸⁴¹ (Ap i 299f).

The exposition of the eighth sutta is concluded.

§9. Upasena Vaṅgantaputta

In the ninth: of *Upasena* (*Upasenassa*): in this connection "Upasena" is that elder's name; but they also referred to him⁸⁴² as "Vaṅgantaputta" on account of the fact that he was the son (*puttattā*) of a Vaṅganta brahmin⁸⁴³. For this elder⁸⁴⁴ was the younger brother of the venerable Sāriputta—he went forth in the Teaching and then, as one of (only) two years' standing following higher ordination (at the time) when the items of the training had yet to be laid down⁸⁴⁵, became a preceptor⁸⁴⁶, granted the higher ordination to some monk and then went together with him in attendance upon the Lord; but with his heart shocked as though he were a thoroughbred struck with the whip⁸⁴⁷, upon being scolded with "Too rash are you, you futile person; you are bent on extravagance, that is to say, in forming a group⁸⁴⁸" (Vin i 59) after the manner handed down in the Khandhaka, after he had been questioned by the Lord about that co-resident status of his with that monk, he became filled with endeavour thinking "Even though I am now scolded by the Lord on the basis of an assembly, I may yet, still on the basis of an assembly, become one worthy of applause⁸⁴⁹" and, having initiated vipassanā as he proceeded to undertake all the ascetic states⁸⁵⁰, he not long afterwards became one who possessed (all) six abhiññās, one who had reached the (four) discriminations, and one of the great ones in whom the āsavas had been destroyed⁸⁵¹, whereupon, having made his own pupils themselves upholders of the limbs of asceticism, he approached the Lord together with them, received applause from⁸⁵² the Lord by way of his assembly, viz. "One to inspire serenity indeed is this assembly of yours, Upasena" (Miln 360) after the manner of that handed down concerning that item of the training involving a spread⁸⁵³, and became a member amidst the eighty great sāvakas, being accorded a chief place by way of "This one is chief, monks, of my sāvaka monks who are those thoroughly inspiring serenity, that is to say, Upasena Vaṅgantaputta" (A i 24).

[267] One day, upon getting back from his almsround following the midday meal, he took water from a water-pot when

his inmates had gone to their several daytime places, rinsed his feet, cooled his limbs, spread out a piece of hide and then, seated at his own daytime place during the day's rest, adverted to his own special qualities. These presented themselves to him, like a never-ending hail of arrows⁸⁵⁴, in their countless hundreds, in their countless thousands. He then directed his attention towards the Lord's special qualities, wondering "If there be to this extent these special qualities of such a form for me being but a *sāvaka*, of what kind are the special qualities of my Teacher?", (whereupon) these presented themselves to him⁸⁵⁵, in a manner conforming with the power of his knowledge, in their countless thousands of *koṭis*. Then having recollected, in a manner conforming with the way in which these had appeared to him, the special qualities of the Teacher by way of "Such is the morality of my Teacher, such his nature⁸⁵⁶, such his insight, such his liberation⁸⁵⁷" and so on and by way of "Hence, too, is he the Lord, the Arahant, the Perfectly Self-Enlightened One" and so forth, he thereafter recollected the special qualities of the Dhamma by way of "Well proclaimed" and so on and those of the Ariyaśaṅgha by way of "Well conducted (*suppaṭiṭṭhito*⁸⁵⁸)" and so forth⁸⁵⁹—so did that great elder, delighted in heart⁸⁶⁰, jubilant, at the special qualities of the Three Jewels that had appeared to him in countless different modes remain seated experiencing lofty joy and euphoria, in order to indicate which fact "Of the venerable Upasena Vaṅgantaputta who had gone into hiding" and so on was said. Herein:

*Who had gone into hiding*⁸⁶¹ : *rahogatassa=rahasi gatassa* (resolution of compound). *Who was in seclusion* (*paṭisaṭṭhita*) : who was solitary. *There so arose this reflection in the mind* (*evaṃ cetaso parivittako udapādi*): there so arose (*uppaṭṭi*) this thought, of the mode on the point of being spoken of, in the mind (*citta*). *These are truly gains for me* (*lābhā vata me*): these complete attainments, such as that of the human state, (that of my arising at a time) when a Buddha has arisen, and that of faith and so on—these are, truly amazingly⁸⁶², gains for me. *Truly is this well-gained by me* (*suladdham vata me*): and this⁸⁶³ going forth and higher ordination in the Lord's Teaching and this sitting round

paying homage to the Three Jewels and so forth acquired by me—truly amazingly is this well gained by me (*sutṭhu laddham*, resolution of compound). He states the reason for this by way of “In that this Teacher of mine” and so on. Herein:

He is the “Teacher”⁸⁶⁴ (*Satthā*) since he instructs beings (*sutte anusāsati*), as is warranted, by way of that which pertains to these seen conditions or by way of that which pertains to the next world or by way of that which pertains to the ultimate goal⁸⁶⁵. He is the “Lord” (*Bhagavā*) for such reasons as his possession of that which is fortunate and so on (*bhāgyavantatādīhi*)⁸⁶⁶. He is the “Arahant”⁸⁶⁷ (*araham*) on account of his keeping himself aloof (*ārakattā*) from the defilements, on account of the fact that his enemies (*aṇīnam*) in the form of the defilements have been slain (*hatattā*) by him or else on account of the fact that the spokes (*aṇīnam*) of the wheel of saṃsāra have been destroyed (*hatattā*) by him⁸⁶⁸, on account of his worthiness (*arahattā*) of the supports⁸⁶⁹ and so on, (and) on account of an absence of secrecy (*rahābhāvā*) where the performance of that which is evil is concerned. [268] He is the “Perfectly Self-Enlightened One”⁸⁷⁰ (*Sammāsambuddho*) on account of its being to all dhammas that he has perfectly (*sammā*) and⁸⁷¹ by himself (*sāmaṃ*) become enlightened (*buddhattā*)—this is, in this connection, (merely a) brief (account); the details can, however, be got from the description of the “Recollection of the Buddha” in the Visuddhimagga (Vism 198ff). Well proclaimed: *svākkhāte=suṭṭhu akkhāte* (resolution of compound), which when proclaimed (*bhāsīte*)⁸⁷² provides certain exiting⁸⁷³. In this Dhamma and Discipline (*Dhammavinaye*): in this Word⁸⁷⁴, for this⁸⁷⁵ is called the “Dhamma and Discipline” (*Dhammavinayo*) on account of its upholding (*dhāraṇena*) those practising as instructed (therein) from falling into the dukkha of saṃsāra and on account of its guidance⁸⁷⁶ (*vinayanena*) where the defilements of lust and so on are concerned⁸⁷⁷. Fellow Brahmācārins⁸⁷⁸ (*sabrahmacārino*)⁸⁷⁹: they were “fellow Brahmācārins” (*sabrahmacārino*) since it was in similarity with him (*samānam*)⁸⁸⁰ that they followed (*caranti*), that they practised, the Lord’s Teaching, the ariyan path⁸⁸¹, that is reckoned as

“holy” (*brahman*) in the sense of being best. *Those possessing morality (sīlavanto)*: those possessing morality by way of that morality associated with the paths and that morality associated with their fruitions⁸⁸². *Of a lovely nature (kalyāṇadhammā)*: they were those “of a lovely nature” (*kalyāṇadhammā*) since lovely (*kalyāṇā*), beautiful, states (*dhammā*), such as concentration, insight, liberation, and the knowledge and vision of liberation and so on, were theirs—by this means he indicates the Saṅgha’s good conduct (*suppaṭṭipattiṃ*⁸⁸³). *And I am one who has brought things to fulfilment where the moralities are concerned (sīlesu c’ amhi paṇipūrakārī)*: he states that since going forth, he too, has resided, as one neither talking temporal talk nor preoccupied with body⁸⁸⁴; and that, moreover, in fulfilling, too, that morality that is fourfold by way of the Pātimokkha restraint and so on, by rendering it unbroken⁸⁸⁵, uninterrupted, unmarred, unmottled, freed from slavery⁸⁸⁶, a thing to be applauded by the intelligent⁸⁸⁷, unassailable⁸⁸⁸, he has brought himself to the ariyan path itself—by this means he elucidates successful attainment of the lower pair of fruitions to be his, for⁸⁸⁹ the sotāpanna and once-returner are those who have brought things to fulfilment where the moralities are concerned. *And I am well-concentrated, of one-pointed mind (susamāhito*⁸⁹⁰ *c’ amhi ekaggacitto)*: and I am totally concentrated by way of concentration that admits of division into access and absorption, am of non-distracted mind—in this way he elucidates, by means of this statement as to his having brought things to fulfilment where concentration is concerned, successful attainment of the third fruition to be his, for non-returners are those who have brought things to fulfilment⁸⁹¹ where concentration is concerned. *And I am an arahant, one in whom the āsavas have been destroyed (arahā c’ amhi khīṇāsavo)*: and, on account of the fact of the āsavas of sense-desires and so on having been completely destroyed, I am one in whom the āsavas have been destroyed, due solely to which, being one in whom the fetter of becoming⁸⁹² has been completely destroyed, I am, due to the fact of being chief in this world together with its devas of those worthy of merit-offerings, an arahant⁸⁹³—by this means he indicates his having done all that was to be done⁸⁹⁴. *And I am*

one of great potency, one of great majesty (*mahiddhiko c' amhi mahānubhāvo*): and, on account of the fact of being endowed with great mastery where those potencies involving resolving and physical transformations and so on are concerned, I am (*asmī*⁸⁹⁵, alternative grammatical form) one of great potency, [269] through the successful attainment of lofty majesty in the form of merit and (lofty) majesty in the form of special qualities⁸⁹⁶, one of great majesty—by this means he elucidates the link with the mundane abhiññās and that with the attainments in the form of the nine progressive abidings⁸⁹⁷ to be his. For, on account their mastery where the abhiññās are concerned, the ariyans are, through their accomplishment of things in the way they desire them to be⁸⁹⁸, of great potency whilst, on account of their continuities having been cleansed through their prior attainment of the potential⁸⁹⁹ and through the attainments in the form of the various abidings, of great majesty. *Auspicious for me is living* (*bhaddakam me jīvitaṃ*): as long as this body of mine who am endowed with the special qualities of morality and so on of such a sort⁹⁰⁰ continues to exist, for so long will the well-being and happiness of beings itself increase, whilst living is also auspicious, beautiful, for me, on account of my being a merit-field. *Dying auspicious* (*bhaddakam maraṇam*): he elucidates his constant state with respect to both cases saying “If, on the other hand, this khandha-pentad were to become extinguished (*nibbāyati*) either today⁹⁰¹ or at this very moment even, like a fire through want of fuel, that non-relinking dying, reckoned as parinibbāna, would also be auspicious for me”. So⁹⁰² did that great elder, experiencing lofty euphoria⁹⁰³ on account of a preponderance of unabandoned impressions giving rise to euphoria and elation⁹⁰⁴, reflect by way of veneration for Dhamma⁹⁰⁵, by way of experiencing Dhamma’s drink of joy⁹⁰⁶. Upon coming to know of this through his omniscience whilst still seated in his fragrant hut, the Teacher gave rise to this Udāna explaining his constant state where living and dying were concerned, for which reason “Then the Lord...gave rise (at that time) to this Udāna” was said. Herein:

Whom living does not torment (*yaṃ jīvitaṃ na tapati*): the person in whom the āsavas have been destroyed whom living does not

torment, does not afflict, on account of the complete absence of any occurrence⁹⁰⁷ of the khandhas in the future⁹⁰⁸—or else (that same person whom,) whilst still living, living does not afflict, on account of a conjunction of mindfulness and attentiveness under all circumstances as a result of reaching fullness of mindfulness and insight as to the fact that all phenomena are formed⁹⁰⁹. For he who is the blind puthujjana, one serving evil folk, one with unmethodical attention in abundance, one who has performed that which is unskilled⁹¹⁰, one who has not performed any meritorious deed, is (later) tormented by remorse by such thoughts as “Truly nothing lovely was performed by me” and so on—this one’s living is said to torment him⁹¹¹; whereas the rest, viz. the seven sekhas⁹¹² who, together with the lovely puthujjana, are those who have not performed any evil deed, those who have performed meritorious deeds, by avoiding states conducive to torment and by being endowed with states not conducive to torment⁹¹³, are not tormented by being remorseful afterwards—their living does not torment⁹¹⁴ (them); whilst, since the exposition of the meaning⁹¹⁵ is effected by way of dukkha associated with (khandha-)occurrence, there is nothing whatsoever that needs be said where the one in whom the āsavas have been destroyed is concerned. *Grieves not at its dying-end (maraṇante na socati):* grieves not at its end, at its culmination, reckoned as dying—or alternatively in the vicinity of dying—on account of the fact that (any such) grief has (already) been completely rooted out by means of that same non-returner’s path. *That one indeed, being one by whom the sections have been seen, being resolute, grieves not midst grief (sa ve diṭṭhapado dhīro sokamajjhe na socati):* that one, [270] *being one by whom the sections have been seen* on account of the fact of his having seen either the four Dhamma-sections consisting of the absence of covetousness and so on⁹¹⁶ or else nibbāna itself, *being resolute* on account of the fact that he is possessed of resolve⁹¹⁷, *grieves not* even when stationed midst beings not free of lust who have acquired the name of “grief” (*soka*) on account of the fact that their nature is that of grieving (*socana*), or alternatively (midst) worldly dhammas that are the root-causes of grief. He next⁹¹⁸ says “For the one whose craving for

becoming has been severed” and so on in order to elucidate the total absence on this one’s part of those root-causes of grief. Herein: it is one whose craving for becoming has been totally severed by means of the topmost path that is “one whose craving for becoming has been severed”⁹¹⁹—for that one, for the monk in whom the āsavas have been destroyed whose heart is calm through the subsiding without remainder of the remaining defilements, *running on by way of birth is totally destroyed (vikhīṇo)*, running on (*saṃsāro*), whose characteristic mark of birth and so on has been thus spoken of⁹²⁰:

“The succession of khandhas, and of elements and bases, carrying on without interruption⁹²¹, is declared ‘saṃsāra’ ” ().

is decisively (*visesato*) destroyed (*khīṇo*). Why?⁹²²—*there is for him no further becoming (n’atthi tassa punabbhavo)*: since there is no further becoming in future for that ariyan individual of such a form, therefore for that one running on by way of birth is destroyed. But why is there no further becoming for this one? Tracing (the argument) back, there ought to be said⁹²³: “Since he is one whose craving for becoming has been severed and one whose heart is calm, therefore...”. Or alternatively, the meaning is to be construed as “running on by way of birth is totally destroyed, due solely to which⁹²⁴ there is for him no further becoming”.

The exposition of the ninth sutta is concluded.

§10. Sāriputta

In the tenth: *his own peace (attano upasamam)*: his own subsiding, by means of the topmost path, of the defilements without remainder that constitutes the root-cause of reaching the summit of the perfections (necessary for becoming) a sāvakas⁹²⁵. For the venerable Sāriputta, upon seeing at first hand not only that dukkha⁹²⁶ consisting of the torment, stress, and fever generated by the defilements of lust and so on on the part of beings in whom the defilements had not become peaceful but also that dukkha consisting of birth, old age, disease, dying, grief, and

lamentation and so forth attributable to the defilements and accumulations, [271] assessed that cycle-rooted dukkha of theirs with respect to past and future, and then, feeling compassion (for them), also recollected the not-inconsiderable dukkha that had been experienced by him himself at the time he had been a puthujjana, or else that attributable to the defilements, whereafter he constantly reviewed the subsiding of his own defilements thinking “The defilements that constituted the root-cause of such great dukkha as this have now been well and truly abandoned by me”. And in (so) reviewing, he specifically reviewed the pacified⁹²⁷ state of those defilements (as brought about) by means of the knowledges associated with this and that path, viz. “So many⁹²⁸ defilements were pacified by means of the sotāpatti-path, so many by means of the once-returner’s path, so many by means of the non-returner’s path, so many were pacified by means of the arahant-path”, for which reason “Reviewing his own peace” was said. Others state that the elder attained the attainment consisting of the fruition of arahantship, reviewed this, and then constantly reviewed that peace⁹²⁹ thus “Truly the calm state of this (peace) is the most choice due to its object being that of the perpetually⁹³⁰ calm⁹³¹, unconditioned element, and to the proper subsiding⁹³² of the defilements of their own accord”, still others that it is that same topmost fruition born at the culmination of the subsiding of the defilements without remainder that is, in this connection, known as “peace”⁹³³, and that it was this that he was seated reviewing.

Fathoming this matter (etam atthaṃ veditvā): fathoming in all its modes this matter reckoned as his reviewing thereof—that is to say, the venerable Sāriputta’s abandonment of the defilements, not shared with any other amidst the sāvakas, that constitutes the root-cause of his states of great insight and so on⁹³⁴, or alternatively the topmost fruition, (either of which being here) spoken of by way of its synonym of “peace”⁹³⁵—gave rise to this Udāna elucidating the majesty thereof. Herein:

Whose heart, become peaceful, is calm (upasantasantacittassa): the one “whose heart, become peaceful, is calm” is such since the heart of such a one is calm after it has become quite

peaceful. For the heart that has become peaceful in virtue of the fact that the defilements have become peaceful⁹³⁶ by way of their suppression during attainment cannot be spoken of at all times⁹³⁷ as one which “become peaceful, is calm”, on account of the non-perpetual nature of that peace⁹³⁸. Not so (that attained) by means of the topmost path—on the contrary, in virtue of the fact that the defilements have been thereby⁹³⁹ perpetually extirpated, the heart of the arahant is, due to the fact of the defilements not being in need of further pacification, spoken of, after it has become one in which the defilements have become peaceful by means of the lower paths through samatha and vipassanā, as one which, “become peaceful, is calm”, on account of the perpetual nature of that calm. It was for this reason that “The one ‘whose heart, become peaceful, is calm’ is such since the heart of such a one is calm after it has become quite peaceful” was said⁹⁴⁰. Or else, it is peace (*upasamo*⁹⁴¹) that is meant by *upasantam*, in which case the meaning of *upasantasantacittassa*⁹⁴² is “whose heart is calm by way of a peace that is perpetual”. Or alternatively, even though there be a subsiding of the defilements without remainder on the part of all who are those in whom the āsavas have been destroyed, nonetheless the Teacher, so as to indicate⁹⁴³ that the subsiding of the defilements on the part of the Captain of the Dhamma was distinct, being one not shared with any other amidst the sāvakas, and one constituting the root-cause of reaching the summit of the perfections and knowledges (necessary for becoming) a sāvaka, [272] uttered *upasantasantacittasa* (whose heart is super-calmly calm) rendering him distinct by means of the word *upasanta* (super-calmly). This is the meaning in the present case—that (heart) which is intensely, or strongly, calm (*santam*) is super-calm (*upasantam*), that (heart) which is super-calmly calm (*upasantasantam*) being one which is calm (*santam*) after it has become quite super-calm (*upasantam*) by way of that subsiding (*vūpasantena*), that control⁹⁴⁴; since the heart of such a one is of such a kind (etc.)—all being then exactly the same as before⁹⁴⁵. For this one was similarly praised, extolled, by the Lord in countless ways⁹⁴⁶, viz. “Sāriputta, monks, is one of great

insight, one of broad insight⁹⁴⁷, one of cheerful insight, one of cognitively impulsive insight⁹⁴⁸, one of sharp insight, one of penetrating insight" (M iii 25; Si 63) and so on. *For whom the lead has been severed (netticchinna)*: it is craving for becoming that is spoken of as "the lead" (*netti*), on account of its leading (*nayanato*) to saṃsāra, one "for whom the lead has been severed" being such since that lead has been severed for this one—for that one for whom the lead has been severed, meaning for whom craving is abandoned. *Released is he from Māra's bondage (mutto so Mārabandhanā)*: released is he, the one of such a kind, the one for whom the fetter of becoming is completely destroyed, from the whole of Māra's bondage, there being for him nothing needing to be done⁹⁴⁹ for the sake of release from Māra's bondage—it was due to this⁹⁵⁰ that the Captain of the Dhamma was reviewing his own peace⁹⁵¹. The rest is of exactly the same manner as already stated.

The exposition of the tenth sutta is concluded.

And concluded is the exposition of the fourth⁹⁵² chapter.

Notes

¹ On what follows, cp also AA iv 164ff.

² DPPN and Ency Buddhism, sv Cālikā, both speak of calapaṅkaṃ as a “bog”, but as far as I know bogs do not quiver; no doubt “quagmire” would be a better term, but I have chosen the equally literate expression “quivering mud” so as to accord with Dhammapāla’s subsequent comments involving the term calamāna (quivering).

³ Paricārako; usually also rendered “attendant”.

⁴ Cp J iv 95; also Ud-a 425 below.

⁵ Ud-a 425ff.

⁶ As at, e.g., S i 174f.

⁷ If, as DPPN suggests, this Cunda is the same as Cundaka of Ud-a 403 below, it must have been at a time prior to the occasion there recorded, since there he seems merely to have deputised for the few minutes that Ānanda was absent.

⁸ So Ce Be Se for text’s Janagāmaṃ. A iv 354 gives the name as Jantugāmaṃ (vl Jattugāmaṃ), whilst AA iv 164 gives the name of the village as Jatuvāmaṃ (vll Jantugāmaṃ and Jatugāmaṃ) with Jantugāmaṃ (vl Jattugāmaṃ) as the alternative reading. On jantu as a type of grass, see Vin i 196.

⁹ Text Be jaṅghavihāraṃ (though Ud (Be) jaṅghāvihāraṃ).

¹⁰ Cp Sn-a 447f for a slightly fuller explanation of the entire phrase.

¹¹ Reading siniddhapattatāya with Ce Be Se for text’s siniddhapattāya.

¹² Reading sandacchāyatāya with Ce Be Se for text’s santacchāyatāya.

¹³ Reading yogena with Ce Be Se for text’s janaviyogena (separation from (other) folk). There seems no reason why this term should be translated, so long as readers bear in mind its meaning is ultimately that of endeavour, application, effort, etc. The references listed by PED sv suggest it is commonly used to explain padhāna.

¹⁴ Raññā eva satā; or perhaps the meaning is that he had, during those five hundred births, never been born as other than a king.

Cp however the Ubbarī Peta Story where Ubbarī is told that she had been chief queen and consort to 86,000 kings named Brahmadata, implying that she (and also quite possibly the individual who had been king) had been successively reborn in the same place and in the same role throughout the whole period. There cannot, in this story, be any of the play upon words suggested for Thīg 51 at EV ii 72f.

15 Ce Se read ekako 'mhi tāva, Dhp-a i 287 (not 286 as stated by Woodward at Ud-a 218) ekako 'mhi.

16 Opening the quotation with evaṃ as per Be AA, rather than with ayaṃ as per text.

17 As does Dhp-a i 287.

18 Third person singular imperatives instead of second person.

19 As does A iv 355.

20 Be uttari throughout.

21 Cp Ud-a 68 above for details.

22 Text inserts paṭikatassa vā; Ce Be Se AA omit.

23 So Ce Be Se; text omits.

24 Reading nāma with Ce Be Se AA for text's tāva.

25 Reading taṃ with Ce Be Se AA; text omits.

26 Cp Pv-a 74.

27 Vividha; AA tividha (? threefold).

28 Ce reads antarahito, Be vigato, for text's Se rahito. AA reads jahito, had been abandoned.

29 Ce reads sabhaṇḍaṃ, Be sahoḍḍhaṃ, AA sahoṭṭha°, for text's Se sahoḍḍhaṃ; cp Ud-a 82 above for similar.

30 Assa; Ce Be Se omit.

31 Vadhaṃ...bandhanaṃ; at Ud-a 176 I take the compound vadhabandhana as "flogging and bondage", as recommended by PED sv, and it is possible that vadhaṃ means "flogging" here too—or conversely that vadha° should be taken as "execution" at Ud-a 176.

32 Ce Be Se AA all read madhughātaḥ (? "a plunderer of honey") for text's madhughataḥ (? "a pot of honey"); I follow the Thai translation which presumably follows the latter reading. On madhumakkhikā (literally "a honey-fly"), cp SED, sv madhumakṣikā, and Geiger's translation of Mahāvamsa v 31,

both of which take this to denote the honey-bee. Thag-a i 160 on Thag 66 (which is presumably what Woodward intended, at Ud-a 217, by "ThagA 66") states that he failed to attain concentration of mind through being bitten by the flies (makkhikāhi) of wrong thoughts, but fails to elaborate. It is quite possible that these various commentarial accounts are alluding to some connection between Meghiya and flies well known at the time.

³³ Ce Se read *valiyāvattam*, Be *valiyagattam*, for text's *vāriy'āvattam*. Dhammapāla is here alluding to S v 216, where Ānanda notices the Lord's flabby and wrinkled limbs (*sithilāni ca gattāni sabbāni baliyājātāni* (vl *valijātāni*)) whereupon he speaks reproachfully of the effects of old age. CPD, sv *āvaṭṭa*, suggests the reading at SA iii 244 on S v 216 (there punctuated by Woodward as *valiyā-vaṭṭam*, which reading he there advocates be adopted here) is *vali-y-āvaṭṭam*. A more literal translation might be "the spiralling of the wrinkles". SA iii 244 adds that such wrinkles were visible only to Ānanda.

³⁴ Reading *uppajji* with Ce Be (Se *uppajjati*) for text's *uppajjanti*.

³⁵ Be Se read *paṭibāhanādhippāyena*, through the idea of warding them off, for text's Ce *viheṭhanādhippāyena*, though not below.

³⁶ Reading *tattha tattha* with Ce Be Se for text's *tattha*.

³⁷ *Yathā vā tathā vā*.

³⁸ Be reads *acchariyakāraṇam* for text's Ce Se *kāraṇam*.

³⁹ *Anulaggā vokiṇṇā*; AA *anubaddho samparivārito*, followed by, surrounded by. *Anulagga* is not listed by PED.

⁴⁰ CPD, sv *anvāsatta*, states "The plural form, due to the influence of *pāpakā akusalā vitakkā* in the preceding clause, has become the base of explanation in the Ctt.", which comment is hard to comprehend, especially when the phrase *pāpakā akusalā vitakkā* does not appear either in the preceding clause or indeed anywhere else in Meghiya's statement. Clearly, the explanation being offered is that it was Meghiya's belief that the Lord had himself, as one also gone forth, been once similarly subjected to such thoughts—cp how he is later said to have thought "The far-seeing Lord must surely have put a stop to this upon seeing it".

CPD nonetheless refers us, *sv ekatta*, to its entry for *anvāsatta*. Cp next.

⁴¹ This explanation presumably accounts also for the use of the plural earlier in the sentence, viz. *amhā...pabbajitā* (we are truly one gone forth).

⁴² Be *anusanto*, both of these alternative readings being singular.

⁴³ Reading *kammaṭṭhānasappāyaṃ* with Ce Be Se AA for text's *kammaṭṭhānasañcayasappāyaṃ*.

⁴⁴ *Vuṭṭhāya*—thus explaining *paṭisallānāvuṭṭhito*, emerged from his seclusion, in Ud. The meanings of this verb coalesce in Pali, whereas English requires different renderings.

⁴⁵ *Kāraṇaṃ*.

⁴⁶ Cp Ud-a 335 below for similar.

⁴⁷ *Sampāpāna*; literally “reaching” but here seemingly in a causative sense.

⁴⁸ Cp Vism 142, 146; Asl 114.

⁴⁹ Reading *vitakketi* with Be Se for text's *vitakko ti vitakketi*, Ce *vitakko ti*.

⁵⁰ *Uhati*—or “conveys”; not listed by PED, but cp CPD sv. Vism 142 (= Asl 114) *ūhanaṃ*, rendered by Nāṇamoli as “hitting upon” (Ppn 148) and by Pe Maung Tin (Pp and Expos.) as “prescinding”.

⁵¹ Ce Be Se read *ārammaṇaṃ* for text's Vism 146 *ārammaṇe*.

⁵² Cp Ud-a 108 above.

⁵³ Cp Ud-a 139 above, where reference is made to rejoicing in the five (*khandhas*).

⁵⁴ *Sampadussana*.

⁵⁵ Reading *vinassantu* with Ce Be Se for text's *nassantu*; or perhaps “done away with”.

⁵⁶ Text Ce insert *hi*; Be Se omit.

⁵⁷ Cp Ud-a 152 above for these four.

⁵⁸ Ud-a 32ff.

⁵⁹ Cp SA ii 329f, where the successive stages of *vipassanā* are likened to those involved in the hatching of a hen's eggs, the stage of “seizing the womb” (*gabbhagahaṇakālo*) being equated with that in which the chicks are about to rend the shells and flap their wings; also It-a i 174 where this stage is equated with that

upon which vipassanā “is embarked upon the route” (vīthipaṭipanne), on which see note at Ud-a 397 below.
 60 Pabodhite.

61 Rendered as “muddled mindfulness” at MQ i 109, though it is difficult to know what this might mean—mindfulness is surely either present, when it is clear, or it is absent. Cp D iii 252; S i 61; Vibh-a 275; JPTS 1884, pp 92-94.

62 Cp Ud-a 148 above.

63 Cp Pts i 79ff, ii 19ff.

64 Suttante; Pts suttantakkhandhe. It will be noticed that only the first of the above five refers to suttantas; presumably we are to understand that the other four intend us to understand suttantas dealing with the items mentioned.

65 Reading imāni with Ce Be Se Pts; text omits.

66 Probably in reference to the faculties of faith, energy, mindfulness, concentration and insight at D iii 239 etc.

67 Reading aniccaśāññā dukkhaśāññā anattaśāññā paḥānaśāññā virāgaśāññā with Ce Be Se for text’s aniccaśāññā anicce dukkhaśāññā dukkhe anattaśāññā paḥānaśāññā virāgaśāññā, also recorded as a vl by Ce Se and which, at D iii 243, appears in explanation of the five perceptions bringing liberation to full maturity (pañca vimuttiṭṭipācānīyā śāññā) and, at D iii 251, in explanation of five of the six perceptions partaking of penetration (cha nibbedhabhāgiyasaññā) cited at Ud-a 335 below. Here the five perceptions partaking of penetration seem to form but five of the fifteen things bringing liberation to full maturity (pañṇarasa dhammā vimuttiṭṭipācānīyā).

68 Reading abhisallekhatā with Ce Be Se for text’s abhisallekhhikā, which has probably crept in as a result of the presence in Ud of the phrase kathā abhisallekhhikā cetovivaraṇasappāyā.

69 Reading pañca dhammā paripākāya with Ce Be Se and Ud (which is here being quoted) for text’s pañcadhammaparipākāya.

70 Reading bhikkhu with Ce Be Se and Ud; text omits.

71 Aghassa ghātā hitassa vidhātā, predicated, at Ud-a 287 below, of the Lord in the context of going for refuge; similarly at DA 229, MA i 130f. Woodward, in noting “(Suppabuddhavagga): aghassa hantā hitassa ca vidhātā ti”, appears to misquote Ud-a

287, which reads the same as here.

⁷² This, and the next three epithets, also at Ud-a 280, where see notes.

⁷³ Pajānāti; Be jānāti, knows.

⁷⁴ Reading gatiyo samanvesamāno with Be for text's gatiyā ca sampanno samāno, Ce satisampanno samāno, Se gatisampanno samāno.

⁷⁵ Reading hitāhitam with Ce Be Se for text's hitāhitānam.

⁷⁶ Reading ahitā with Ce Be Se for text's ahite.

⁷⁷ Reading ādibhāvato with Ce Be Se for text's ādhibhāvato; cp ādibhāvabhūtam at Vism 11.

⁷⁸ Reading bahukāratāya with Ce Be Se for text's bahūpakāratāya.

⁷⁹ Visuddha; Be visuddhi.

⁸⁰ Ce Be Se read kalyāṇamittatā kalyāṇasahāyatā for text's kalyāṇamittatā. S v 2 reads kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṇkatā both here, and also in Ānanda's foregoing assertion, and consistency would therefore require the insertion of kalyāṇasahāyatā there too. It seems more likely, however, that the latter two words were omitted by Dhammapāla, since at this point he was concerned solely with the term kalyāṇamittatā.

⁸¹ So Ce Be for text's puna ca param, Se punacaparam; cp PED sv apara, puna, which recommends punctuating as puna c' aparam.

⁸² From here onwards, also at It-a ii 126ff, where additional material also to be found at MA i155 is incorporated.

⁸³ Text Ce insert hoti; Be Se It-a omit.

⁸⁴ From here onwards, cp Vism 8.

⁸⁵ Taken by Nāṇamoli (Ppn 8) as "composing", by Pe Maung Tin (Pp 9) as "being virtuous", and by O. H. Pind (JPTS, XIII, p 39) as "discipline". Sīlana is not listed by PED, but cp SED sv sīlana which gives the meaning of repeated practice.

⁸⁶ Nāṇamoli "coordinating" at Ppn 8 but "concentrating" at Ppn 85.

⁸⁷ Susīlyavasena; Nāṇamoli "due to virtuousness" (Ppn 8). However, if, as Dhammapāla states, sīla has the sense of "consolidating", then it would seem equally legitimate to take susīlya in this sense too.

⁸⁸ Text Ce Vism patiṭṭhavasena; Be Se It-a patiṭṭhānavasena.

⁸⁹ Ce Be read jhānādikusalānaṃ dhammānaṃ, Se It-a jhānādikusaladhammānaṃ, for text's (jhānādi) kusalānaṃ dhammānaṃ, Vism kusalānaṃ dhammānaṃ. One can only assume that Woodward placed jhānādi in parentheses due to its absence in Vism, which, as his use of quotation marks implies, he no doubt believed Dhammapāla to be quoting, rather than alluding to with his own amplifications.

⁹⁰ Meanings conjectural; Vism omits. Neither verb is listed by Childers or PED, whilst the meanings given by SED *svīlati* and *śīlayati* do not fit the present context. Presumably, these two alternatives are to be seen as extensions of the foregoing explanations, in that *sīla*, in its sense of "consolidating", *concentrates* (= causes to become consolidated) acts of body and so on or *sustains* (= consolidates) jhāna and so forth. It-a, however, inverts the order, viz. *sīlati sīleti*.

⁹¹ I render saddalakkaṇanayena and niruttinayena as "via the grammatical method" and "via the etymological method" respectively, although SED lists both Śabdalaṅkāra and Niruktilaṅkāra as the names of books. Cp O. H. Pind, "Studies in the Pali Grammarians", JPTS XIII, pp 33-82, who claims that the former always refers to the works of Sanskrit grammarians such as Pāṇini.

⁹² Niruttivasena; the practice of giving etymologies (including quasi-etymologies), such as those elsewhere in this and other cūṭis.

⁹³ Siratṭho sīlatatṭho sīlatṭho saṃvaratṭho; It-a sīratṭho sīlatṭho sīlatatṭho sīlatṭho sivatṭho sīlatṭho; Vism siratṭho [sīlatṭho] sīlatatṭho [sīlatṭho]. The same method is also to be found in the Vimuttimagga, which offers a brief explanation for the various comparisons—cp The Path of Freedom, p 8f.

⁹⁴ It-a adds catupārisuddhisīlavasena, by way of the four (kinds of) morality consisting of purification (i.e. morality consisting of the Pātimokkha restraint, restraint of the sense faculties, purification of livelihood and morality concerning the four requisites, on which see Vism 11, 16f).

⁹⁵ From here onwards, cp Vism 16ff. Text wrongly encloses

within quotation marks.

⁹⁶ Reading dukkhehi ti pātimokkhaṃ with Ce Be Se It-a for text's dukkhehi: tasmā pātimokkhaṃ, Vism dukkhehi; tasmā pātimokkhaṃ ti vuccati.

⁹⁷ Reading kāyavācāhi with Ce Be Se It-a for text's kāyavāc (ānaṃ), Vism kāyikavācasikassa. This is, in all probability, an allusion to Vism 7: avūttikamo sīlaṃ ti samādinna-sīlassa kāyikavācasiko anatikkamo, morality (sīla) as non-transgression is the non-transgressing, bodily or verbally, of precepts (sīla) that have been undertaken.

⁹⁸ Pihita; more literally "closed", in which case the meaning might be "one whose body- and speech-(doors) are closed".

⁹⁹ Possibly a vihāra proper, i.e. a monastery, but more likely a vihāra in the sense of "habitude" or "mode of life". Cp also Ud-a 225 below.

¹⁰⁰ Reading upakāraka° with Ce Be Se It-a for text's upakāra°.

¹⁰¹ Visesānaṃ yogassa; It-a visesānuyogassa.

¹⁰² Acavanadhammatā; CPD, sv acavanadhamma, referring us to M i 326, S i 142 (and, sv acavanadhammatā, to the present passage in its Additions and Corrections) is surely wrong in suggesting that this means "not subject to re-birth". For although cavanadhammaṃ usually means "liable to fall (i.e. die)", as at, for instance, Vv-a 323, this need not entail being thereafter reborn, as in the case of arahants who, in their last existence, are subject to falling (cavana) but not to rebirth, as pointed out at Ud-a 278 below..

¹⁰³ Hence Dhammapāla here takes the verbal prefix saṃ in samādāya to indicate completeness, therefore explaining as anavaśesato, without remainder.

¹⁰⁴ So Ce Be, here and below, for text's Se It-a pāti; PED sv pātin gives only the meaning of "throwing, shooting", wrongly stating that this occurs only in the compound dūrepātin.

¹⁰⁵ Reading anavaṭṭhānena with Ce Be Se It-a for text's anavadānena.

¹⁰⁶ Reading ghaṭṭiyantaṃ with Ce Be Se for text's It-a ghaṭṭiyantaṃ; not listed by PED, but cp SED sv ghaṭṭiyaṇtra. Presumably some kind of water-wheel.

107 Patanasīlo; It-a pātanasīlo.

108 Attabhāvassa patanasīlo.

109 Reading maraṇavasena with Be Se It-a for text's Ce caranavasena.

110 Sattasantāno; also at Ud-a 24, 373.

111 So Ce Be Se It-a for text's pātitaṃ.

112 At this point, text inserts cittaṃ eva va pāti: naṃ saṃsāradukkhato makkhetī ti, pāṭimokkhaṃ, which seems to be a slightly garbled repetition what precedes; Ce Be Se It-a omit.

113 Reading cittavodānā sattā visuṃjanti with Be S (Ce Se It-a cittavodānā visuṃjanti) for text's citta vodānā visuṃjati; Bose (It-a ii 129) gives the same sources for these quotations as those given by Woodward, despite the fact that these are quite wrong.

114 Avijjādinā hetunā; Be avijjādi hetunā, It-a avijjānidānā hetunā.

115 Text Se pāṭimokkho, Ce Be pāṭimokkho, It-a pāṭimokkhaṃ.

116 Samāsaiddhi; cp padasiddhi at Ud-a 131 above.

117 Ce taṇhākālo (vl kaṇṭhoṭṭhakālo), Be kaṇṭhekālo, Se taṇhākālo (kaṇḍekālo ti pī pāṭho | Sī kaṇṭhoṭṭhakālo), It-a taṇhākālo; presumably some kind of make-up—cp SED sv kaṇṭhekāla (=Be), explained as “black on the neck, N. of Śiva”. It is strange that Be should have opted for this reading (recording, incidentally, no others), since kaṇṭhekāla has to be taken as a tatpuruṣa with its first member in the locative, whereas the earlier part of the sentence—tassa pātino sattassa makkho—which this statement seeks to clarify requires that the first member be dative/genitive. Woodward suggests the true reading may be kaṇṭhoṭṭhatālu, as at Vism 503, which suggestion has, for similar reasons, to be rejected.

118 Cp Ud-a 419 below.

119 Dukkhehi; so all editions. It-a dukkheti, it causes dukkha (pain), might be preferable.

120 Ce Be Se read niyyatī for text's S nīyati, It-a niyati.

121 Ce Be Se It-a read parikassati for text's S parikissati. SA is silent here, but SA i 101 explains parikassati at S i 44 (where the meaning is active) as parikaḍḍhati (active). The same statement recurs (cittena loka niyyati cittena parikissati) at A ii 177, AA iii

163 explaining parikassatī (vī parikissatī) ti ākaḍḍhīyati (passive).
 122 So Ce Be Se, here and below, for text's pātino, It-a patito (later pātito).

123 So Ce Be Se; text omits.

124 Tato; It-a tato pātito, from that fall.

125 Reading paññattattā with Ce Be Se for text's It-a paññatto.

126 Reading pāṭimokkho with Ce Be It-a (Se pāṭimokkho) for text's paṭimokkho.

127 Reading sabbaguṇānaṃ vā with Ce Be Se It-a for text's sabbaguṇānaṃ.

128 Or perhaps a continued reference to the Lord, when we should translate "he" here and "he" rather than "this" in the following clause.

129 Or perhaps "leader".

130 Be reads ādim etaṃ mukhaṃ etaṃ for text's mukhaṃ etaṃ pamukkhāṃ etaṃ, Ce Se It-a mukhaṃ etaṃ pamukkhāṃ etaṃ. Vin i 103 reads ādim etaṃ mukhaṃ etaṃ pamukkhāṃ etaṃ kusalānaṃ dhammānaṃ, it not being clear, therefore, whether all or part was originally quoted. This quotation was probably inspired, as an illustration of pati in the sense of utmost (uttama), due to the series aggo ca seṭṭho ca mokkha ca uttamo ca pavaro at A ii 95 and aggo ca seṭṭho ca pāmokkha ca uttamo ca pavaro at Nd² 502.

131 Itself < ati + antaṃ, literally "up to the end" and thus "perpetually", "absolutely" etc.

132 Thus taking the term as pāti (< pa + ati) + mokkha.

133 Sayāṃ; to be read after sīlaṃ with Ce Be Se It-a, rather than paññāsahitaṃ ca as per text.

134 An allusion to Vism 5: sīlena ca tadanṅappahānavasena kilesappahānaṃ pakāsitāṃ hoti, samādhinā vikkhambhanappahānavasena, paññāya samucchadappahānavasena. Cp also Ud-a 152 above.

135 Se It-a paṭipati.

136 Paccekāṃ, itself < paṭi + eka; It-a paṭi paccekāṃ.

137 Vītikammadosato; It-a vītikammitabbadosato.

138 Tassa mokkhassa paṭibimbabhūto ti patimokkha; It-a tassa mokkhassa paṭimokkhaṃ paṭibimbabhūtaṃ ti pāṭimokkhaṃ.

139 Reading tappaṭibhāgo with Ce Be Se It-a for text's tabbatibhāgo.

140 Be reads saṅkilesa°, corruptions, for text's Ce Se It-a kilesa°.

141 Patimokkho eva pātimokkho; It-a paṭimokkham paṭimokkham eva pātimokkham.

142 So Ce Be for text's Se makkhehi.

143 Pativattati (text Se paṭi°) makkheti dukkham; It-a atha vā makkham paṭivattati makkhābhimukham.

144 Pātimokkhan ti; the presence of ti suggests Dhammapāla has throughout been quoting some other source.

145 Pidahati; cp Ud-a 223 above.

146 Vism 6f, quoting Pṭs i 44, states that morality (sīla) as intention (cetanā) is the intention of the one abstaining from killing living beings and so on, morality (sīla) as mental concomitant (cetasika) the abstention in the one so abstaining; and so on for morality as restraint (saṃvara) and non-transgression (avītikkama), the latter having already been explained at n 97 above. Vism 11, however, also gives a fivefold classification of morality in terms of abandoning, abstaining, intention, restraint and non-transgression, elaborated upon at Vism 49f, whilst Vism 12, explaining the twofold classification of morality at Vism 11 in terms of abstinence and non-abstinence, explains the latter as intention and so on (cetanādi aviratisīlaṃ). It is not entirely clear to which (if any) of these passages Dhammapāla is here alluding. Cp also Ud-a 147 above.

147 Reading h' etaṃ with Ce Be Se It-a for text's hi.

148 Reading upeto hoti samupeto upāgato samupāgato up(a)panno samup(a)panno samannāgato with Ce (Be Se) Vibh for text's upeto hoti samupeto uppanno samuppanno samannāgato, It-a upeto hoti samupeto upagato samupagato sampanno samannāgato. Vism 18, purporting to quote Vibh 247, where the same passage is predicated of the next category (ācāragocarasampanno), reads upeto hoti samupeto upagato samupagato upapanno sampanno samannāgato, which does not accord with the PTS edition. U. Thiṭṭila renders this passage as follows: "Possessed of this restraint by the fundamental precepts he is well possessed, attained, well attained, endowed,

well endowed, furnished" (BA 321), which seems to imply that his being samupeto etc. is a *consequence* of his being upeto, whereas it seems more likely that these terms are all simply synonyms for upeto.

149 Which also provides yet another commentary on the whole of the passage now under consideration, viz. "He lives restrained by the Pātimokkha restraint; being one possessed of proper conduct and pasturage, being one beholding fear in sins even the size of an atom..."

150 Cp Vibh 246 (quoted Vism 145f).

151 Iriyati; Ce Be irīyati, It-a īriyati.

152 Reading vattati with Ce Be Se Vibh It-a for text's pavattati.

153 Cp note in Ud translation.

154 It-a omits.

155 An allusion to Vibh 246f, quoted Vism 17f; so, too, the seeking of alms amidst prostitutes below.

156 Eight types at Khp-a 242, together with four verbal and countless mental ones.

157 Such being the definition of gocara at DA 846: *gocare ti caritum yuttatṭhāne*.

158 On what follows, cp Vism 19f.

159 Reading sabrahmacārīsu with Ce Be Se It-a for text's brahmacārīsu.

160 Vism, It-a add okkhittacakkhu, as one with downcast eye, here; cp Ud-a 368 for similar.

161 Pavitto asaṃsatṭho; Vism āradhaviṛiyo, as one with energy initiated.

162 Ābhisamācārikesu; Nāṇamoli "(a careful observer) of good behaviour" (Ppn 19), but cp CPD sv.

163 Garucittikāra°; Se It-a garucit°.

164 Reading °samppanno with Ce Be Se It-a for text's °sammadā.

165 Upanissayagocara; Pe Maung Tin "resort as a sufficing condition" (Pp 23). I here follow Nāṇamoli and CPD, the latter quoting, sv upanissayagocara, Vism-a, viz. *sīlādīnaṃ guṇānaṃ upanissayabhūto* (being the support/potential for the good qualities of morality and so on).

166 Reading °samannāgato vuttalakkaṇo kalyāṇamitto yaṃ

with Be Se It-a for text's Ce °samannāgate vuttalakḥḥaṇe kalyāṇamitte.

¹⁶⁷ The ten subjects of talk enumerated at Ud 36 and about to be commented upon. Guṇa (good qualities) is seemingly omitted by Nāṇamoli at Ppn 19.

¹⁶⁸ Vitarati; It-a vinodeti.

¹⁶⁹ Cittam pasādeti; Nāṇamoli (loc cit) "gains confidence", seemingly overlooking cittam.

¹⁷⁰ Yassa ca; Vism yassa vā. Ce Be read yañ ca, and (whilst training) in which (things).

¹⁷¹ Vuccati; It-a omits.

¹⁷² Reading cakkhu-indriyasamvuto 'va with Ce Be (Se cakkhundr°) for text's samvuto ca, It-a samvuto, Vism susamvuto.

¹⁷³ Cp Ud-a 414 below.

¹⁷⁴ Text Vism insert vuccati, is spoken of as; Ce Be Se It-a omit.

¹⁷⁵ Upanibandha; in Skt an oath or obligation (by which one is "tied down"). According to Pm (quoted CPD sv) the meditation subject that is the place constituting the mind's anchor.

¹⁷⁶ Sako pettiko visayo; explained at DA 846 as follows: *own (sake)*: own property; *ancestral haunt (pettike visaye)*: haunt (i.e. neighbourhood, sphere) handed down on his father's side. Cp the story of the quail and the falcon at S v 146ff from which this quotation is drawn.

¹⁷⁷ Which must, I think, mean that since the first type of pasturage (in terms of possession of a lovely friend) has already been given, in Ud, as the first of the five things that conduce to full maturity, this subsequent mention therein of pasturage, as part of the second of such things, must therefore denote the other two types of pasturage. It-a Vism omit this sentence.

¹⁷⁸ Be inserts assatiyā.

¹⁷⁹ Listed at Vin iv 185ff, which states there is no offence if unintentionally committed, and said, by Childers, sv pātimokkham, to number seventy-five.

¹⁸⁰ Cp Ud-a 58 above.

¹⁸¹ Ce Be Se read aṭṭhasaṭṭhiyojana-pamāṇādhikayojanasatasahassubbedha° for text's aṭṭhasaṭṭhiyojanasatasahassādhikayojanasatasahassubbedha°, It-a aṭṭhasaṭṭhiyojana-

satasahassubbedha°; Vism omits. None of these readings can be correct since, as stated at Ud-a 246 below, Sineru is 168,000 yojanas in height (rising 84,000 yojanas above the Great Ocean, and descending beneath its surface to a similar extent)—cp also A iv 100, Vism 206, etc. I therefore propose reading atthasatthisahassādhikayojana-satasahassubbedha° as at Ud-a 246.

182 Reading yo pi with Ce Be Se It-a for text's yo hi bhikkhu.

183 Cp Miln 144 (quoted DA 592).

184 Pārājika; an offence requiring expulsion from the Saṅgha.

185 Reading sabbathā sabbam with Ce Be Se It-a for text's sabbathā.

186 It-a now reverts to other matters.

187 Reading sallekhanī with Ce Be Se for text's sallekhanā; more literally, obliteration, sallekha being < sam + likh.

188 Reading samathavipassanācittass' eva with Be for text's Ce Se samathavipassanā 'va cittass' eva. The explanation here offered is clearly a combination of those found at AA iii 275 (cetovivaraṇasaṃkhātānaṃ samathavipassanānaṃ sappāyā) and AA iv 162 (samathavipassanācittassa vivaraṇe sappāyā upakāraṇā).

189 Reading yena with Ce Be Se for text's yeva.

190 Reading ca with Ce Be Se for text's 'va.

191 A brief comment on the following terms is also to be found at AA ii 18f.

192 Sambhavati; Be sijjhati.

193 Compounds in Pali commencing with appa° are generally the equivalent of those English terms which end in °less—appodaka (having little water), for instance, really means “waterless”. Appiccho is, therefore, more literally (though less elegantly) “wantless”.

194 On what follows, cp MA ii 138ff ≠ AA i 75ff.

195 MA AA state, more graphically, (as does Vibh-a 470) that the state of wanting to excess is that of wishing for the gains of others on the part of one not satiated with his own gains, as a result of which, one and the same cake baked in same vessel tends to appear badly cooked or small when in his own bowl but well

cooked and large when in someone else's bowl.

¹⁹⁶ Verse also at J iii 207 and iv 4, its translation at each of the three places ("by various hands"—PTS List of Issues 1991) differing remarkably. Its cty at J i 414 makes very little sense unless the story at J iv 1ff (where a further cty appears) is known and which may be briefly paraphrased as follows: Mittavindaka, the son of a wealthy merchant, was coerced by his mother into visiting the vihāra with gifts of money, and in time, he gained enough to equip a ship in which to go trading. His mother attempted to stop him, but he struck her to the ground and then departed. Seven days later, the ship came to a standstill on account of him, whereupon his colleagues cast him adrift upon a raft. He came to an island, where he met four (vimāna)petīs enjoying seven days of happiness alternating with seven days of dukkha (for reasons explained at VS xxxivff), and with whom he experienced "heavenly bliss" (dibbasampattiṃ anubhavi) for seven days. When their period of happiness came to an end, they asked him to wait until their period of dukkha had passed; but he, being under the sway of craving (taṇhāvasiko, here to be understood as "wanting to excess"), impatiently moved on, encountering further islands with eight, sixteen and thirty-two such (vimāna)petīs, in each case with similar results. As he finally moved on, he encountered what appeared to be a city, but which was in fact the Ussada Hell. Mittavindaka saw some being there being tortured by a razor-sharp wheel (khuracakkaṃ) cutting into his head, but took this to be a red lotus and demanded that he give it to him, whereupon it cut into his own head as a result of his having struck his mother (who was a sotāpanna—J iv 5) to the ground. The Bodhisatta then appeared and uttered the verse in question. A shortened version of the story is also to be found, together with the verse, at Vibh-a 471f.

¹⁹⁷ Ajjhagamā (= adhigato 'si, J iv 5), literally "came into possession of"; cp however SED which states that adhigama can also denote mercantile return, profit, whilst adhigamana marriage, copulation, which meanings might also be capable of being read into the verb here—hence "made" which covers both possibilities more obviously than does "possessed".

¹⁹⁸ *Atriccham*; so J i 414, iii 207. J iv 4 reads *atriccho* (being one wanting to excess), the *cty* at J iv 5 listing *atriccham* (= *atra atra icchamāno*) and *atricchā* (= *atricchāya*) as two *vll*.

¹⁹⁹ This same verse is quoted in full at AA i 120 and in part at AA iii 9 as an example of *cakka* (wheel) being used in the sense of *uracakka* which, according to both PED and CPD sv, is a wheel placed on the chest as a form of torture. But in the story at J iv 3, *Mittavindaka* is said to see the man with a *khuracakka* (razor-wheel, Vibh-a 471 *khuracakkadharam/°dhāram*) on his head and a *pañcaṅgikabandhanam uracchadapasādhanam* (? some kind of fivefold pinion as a breastplate) on his chest. In the *cty* at J iv 5, the wheel is said to spin like a potter's wheel, grinding down on his head (*bhamatī ti tassa te icchāhatassa possassa idaṃ cakkaṃ matthakaṃ nipimsamānaṃ idāni kumbhakārakacakkaṃ viya matthake bhamatī ti attho*), just as at J i 414 the *cty*, although making mention of the term *uracakka*, similarly confirms that the wheel in question is on his head (*idāni cakkaṃ āsado ti idaṃ uracakkaṃ patto 'si tassa te etaṃ icchāhatassa taṇhāya hatassa upāhatassa tava cakkaṃ bhamati matthake pāsānacakkaṃ ayacakkaṃ ti imesu dvīsu khuradhāram ayacakkaṃ tassa matthake punappuna patanavasena bhamantaṃ disvā evam āha*). J i 363, in explaining the term *pāsānamāsīno* (itself of uncertain meaning—cp CPD sv) in another verse concerning *Mittavindaka*, states that *uracakka* is the name for a wheel made either of stone or crystal but nowhere suggests it went on the chest (*pāsānamāsīno ti uracakkaṃ nāma pāsānamayaṃ vā hoti maṇimayaṃ vā taṃ pana pāsānamayaṃ so ca tena āsīno abhinivittṭho ajjhottaṭo tasmā pāsānena āsīnattā pāsānāsīno ti vattabbe vyañjanasandhivasena makāram ādāya pāsānamāsīno ti vuttaṃ, pāsānam vā āsīno taṃ uracakkaṃ āsajja pāpunītvā tṭhito ti attho*). It is worth noting that a *vl* of *khuracakkaṃ* is recorded for many of these instances of *uracakka*, suggesting this may have been the true reading.

²⁰⁰ A somewhat different version of the verse, and a brief paraphrase of the story, are also to be found at Vibh-a 470f.

²⁰¹ *J atricchā-atilobhena*; Vibh-a *atriccham atilobhena*. The *cty* at J ii 231 explains *atricchā* as *atra atra icchā saṅkhātā*

apariyantatanhā, but later paraphrases by way of atricchāvasena atricchamāno.

²⁰² Reading ca with Ce Be Se J Vibh-a for text's vā.

²⁰³ Atilobhamadena; Ce atilobho madena.

²⁰⁴ Cp Ud-a 63 above; also Vism 24ff which states that he initially refuses gifts, despite the fact that he desires them, so as to give the impression that he is one wanting little, knowing that by so doing his benefactors will shower him with even better gifts since, (now quoting Nd¹ 224f) they thereby believe him to be a source of even greater merit. These he then has 'reluctantly' to accept 'out of compassion' for them, pointing out that they would be deprived of the merit were he not to do so. Vism goes on to state that he also intimates, in one way or another, that he is one who has attained the super-human state (uttarimanussadhamma). Vibh-a 473ff adds a long story in illustration of this type of individual.

²⁰⁵ Asanta; or false.

²⁰⁶ Quoted at Vism 23. The translations of this passage by U. Thiṭṭila (BA 459), Pe Maung Tin (Pp 27) and (Ñāṇamoli, Ppn 24) differ considerably, U. Thiṭṭila seemingly taking aṭṭhapanā etc. as neuter instrumental/ablatives, rather than feminine nominatives. In the main, I follow Ñāṇamoli, whose translation seems best supported by what follows in Vism.

²⁰⁷ Text icchā-pakatassa, but the compound is taken, at Vism 24, as icchāya + apakata, glossed by upaddutassa; cp also Ud-a 113 (issāpakatā) above.

²⁰⁸ Text (Be) Vibh Vism paccaya(p)paṭisevanasaṅkhātena; Ce Se paccayaṭisedhanena. Ñāṇamoli (Ppn 24) adopts the latter reading, presumably due to the subsequent explanation at Vism 24 in terms of paṭikkhipanena and (now quoting Nd¹ 224) paccakhāti, both meaning "rejection". These come, however, to much the same thing since, as already noted, the tactic employed by him in his pursuit of the requisites is that of their initial rejection.

²⁰⁹ Be Vibh Vism read sāmantaṭappitena for text's Ce Se sāmantaṭappanena. U. Thiṭṭila takes this to be "talking allusively", Pe Maung Tin "roundabout talk", whilst Ñāṇamoli "indirect

talk", though something stronger seems required, judging by the explanation given at Vism 28 in which a layfollower tells a monk she has no rice and then goes to her neighbour's house to get some. Whilst she is away, the monk sneaks into the storeroom, notes its contents, and then tells her, upon her return, that he saw a sign in which there was a snake that was like sugarcane put in the corner behind the door, and so on, thus describing the storeroom's contents. Realising he can't be fooled, she is then obliged to provide him with a meal utilising such contents.

²¹⁰ *Paṭṭhapanā*; so all texts (save for *Be*, which omits this and the following term), but *Vibh Vism ṭhapanā*.

²¹¹ Reading *santagūṇasambhāvanādhīppayo* with *Be Se* for text's *Ce santagūṇapabhāvanādhīppayo*, and thus in contrast to *asanta°* immediately above. *MA AA*, however, read *asantagūṇapabhāvanatā* and *santagūṇapabhāvanatā* in the same contexts.

²¹² *Be* gives the reference for this quotation as "Abhi ii 364", that is, the page preceding that of the previous quotation from *Vibh* 352 (= *Abhi ii 365 (Be)*). This is, however, incorrect, since *Vibh* makes reference only to a person who is one without faith (*assaddho*). Comparison with *MA, AA* suggests that our text may at some time have become truncated, since we there read: *Asantagūṇapabhāvanatā pana paṭiggahāṇe ca amattaññutā pāpicchatā nāma. Sā 'Idh' ekacco assaddho samāno saddho ti maṃ jano jānātū' ti (Vibh 351) ādinā nayena Abhidhamme āgatā yeva. Tāya sammanāgato puggalo kohaññe paṭiṭṭhāti. Santagūṇapabhāvanatā pana paṭiggahāṇe ca amattaññutā mahicchatā nāma. Sā pi 'Idh' ekacco saddho samāno saddho ti maṃ jano jānātū ti icchati, sīlavā samāno sīlavā ti maṃ jano jānātū' ti () iminā nayena āgatā yeva. Tāya sammanāgato puggalo dussantappiyo hoti. Vijātamātā pi 'ssa (AA vijātamātāpitassa) cittam gahetum na sakkoti. Hence, it is only the intervening quotation, missing in *Ud-a*, that is drawn from *Vibh*, the latter quotation being apparently modelled upon, but not drawn from, that of *Vibh*. The presence of *dussantappiyo* in the penultimate sentence also helps explain the reading of *Be**

immediately below.

213 Tathā hi; Be *duttappiyatāya hi*.

214 *Cittaṃ gaheṭṭum; Vibh-a maṇaṃ gaṇhitum*.

215 Verse also quoted at *Vibh-a 472*, which adds that fire is incapable of being filled (*pūreṭṭum*) with fuel, the sea with water and the one wanting a great deal with requisites and then proceeds to give two stories in illustration of the point dealing with almsgiving.

216 Reading *pana* with Be; text Ce Se omit.

217 Reading *ca* with Ce Be Se; text omits.

218 Reading *pavivitto* with Ce Be Se for text's *pavivatto*.

219 Cp *Ud-a 161* above.

220 MA, AA add brief stories in illustration of the various types.

221 Reading *sandassanādividhinā* with Be for text's Ce Se *santuṭṭhisandassanādividhinā*; but the whole seems stock, being repeated at *Ud-a 231, 233* below.

222 Cp *Khp-a 240* for similar etymologies.

223 Ce Be Se *samaṃ*. *Khp-a* states that this balance involves abandoning approval for that which is desired and resistance to that which is not desired, and that it is through such balance that one finds contentment with all objects.

224 Cp *Si 5* for similar; we could equally translate as "The one not mourning over the past, not yearning for the future, (but) sustaining himself with the present, is the one declared 'content' ". *SA i 28* explains in terms of past and future requisites, and the need to remain content with whatever has been acquired at the present moment.

225 Reading *nappajappamanāgatam* (= *na pajappam anāgatam*) with Ce Be Se (and a *vl* in S) for text's *na jappamān' anāgatam*.

226 What follows is also to be found at *DA 204ff* = *MA ii 141ff* = *SA ii 161ff* = *AA i 78ff* and *Khp-a 145ff*.

227 That is, with respect to the other two requisites of lodging and that providing medicinal support for the sick; these three forms of contentedness when applied to each of the four requisites thus make the matter twelvefold. At *D iii 224f* = *A ii 27f*, being content with each of the first three requisites, whatever their kind, forms three of the four *ariyan* lineages (mentioned at *Ud-a 335*), contentment with medicine being replaced by

delight in cultivation and abandoning.

²²⁸ *Samvaṇṇanā*; Be *vaṇṇanā*, exposition.

²²⁹ Pi; seemingly ignored by *Ñāṇamoli*. Sv-pt i 330, however, states: *evaṃ sesapaccayesu pi yathābalayathāsāruppaniddesesu apisaddagahaṇe adhippāyo veditabbo*.

²³⁰ *Sabhāgena*; *Ñāṇamoli* (MR&I 157) takes this as “who is in communion [that is, not suspended by an act of the Community]”, although, as *Bhikkhu Bodhi* confirms, it seems rather to mean a monk of roughly the same level of seniority. Cp also immediately below, where seemingly contrasted with elders who have long since gone forth, and thus possessing considerable seniority.

²³¹ *Paṭṭacīvara*; cp note at Ud-a 410 below. *Ñāṇamoli* “a lawn robe”.

²³² *Dubbalānaṃ*; Se DA MA SA AA omit.

²³³ Reading *idaṃ* with Ce Be Se DA MA SA AA; text omits.

²³⁴ *Ñāṇamoli* “a patched cloak”, but the *saṅghāti* is surely the double-layered robe.

²³⁵ *Pakativiruddhaṃ vā byādhiviruddhaṃ vā*; disagreeable, of course, in the sense that its consumption leads to physical discomfort rather than displeasure. This sense of *viruddha* is not listed by PED, but cp SED sv.

²³⁶ *Ātaṅka*; defined at Ud-a 126 above.

²³⁷ Ce Be Se Khp-a read *bhikkhuno senāsaṇaṃ* (? a monk’s lodging) *pāpuṇāti* for text’s *bhikkhu senāsaṇaṃ pāpuṇāti*, DA MA SA AA *bhikkhu senāsaṇaṃ labhati*. This would leave the sentence without a subject; *Ñāṇamoli* does not comment, seemingly reading *bhikkhu*.

²³⁸ Text thus now inverts the order of these two: Se follows DA MA AA SA, where the order is as above.

²³⁹ *Leṇa*; explained at Sv-pt i 332 as a mountain cave with a door affixed (*dvārabaddhaṃ pabbhāraṃ*).

²⁴⁰ *Maṇḍapa*; explained at Sv-pt i 332 as a bower made from branches (*sākhāmaṇḍapo*).

²⁴¹ Reading *cīvarādīni* with Ce Be Se for text’s *cīvarāni*.

²⁴² Reading °*pabbajitādīnaṃ* with Ce Be Se for text’s *pabbajitānaṃ*.

²⁴³ *Muttaharīṭakaṃ*; Sv-pt i 330 on DA 205f also offers the

alternative explanation in which mutta is not urine but past participle of muñcati: gomuttaparibhāvitam pūtibhāvena vā chaḍḍitam harītakam, gall nut soaked in cow's urine or cast out on account of its putrid state, which is interpretation is presumably to be read into pūtimuttabhesajjam at Vin i 58.

²⁴⁴ Catumadhuram; according to Nāṇamoli, who however cites no authority, a medicine made up of ghee, butter, honey and molasses. Childers, sv, thinks that this consists of fresh butter (navanīta), honey (madhu), molasses (phāṇita) and oil (tela, sesamum-oil), which "priests are allowed to eat after midday", which might well be the same as that already mentioned by Dhammapāla a few lines earlier, viz. telamadhuphāṇitādibhesajjam (medicine (that is choice,) such as oil, honey and molasses and so on). The word also occurs at DA 136 but Sv-pṭ is silent, whilst if it be Thag-a i 68 that is meant by "ThA 68" at PED sv, then the reference must be wrong. SED has no entry.

²⁴⁵ Be gives the quotation as: Muttakarītakam nāma Buddhādīhi vaṇṇitam | pūtimuttabhesajjam nissāya pabbajjā | tattha te yāvajjivam ussāho karaṇīyo, and gives its source as "Vin iii 133 (Be)". Woodward opens the quotation only with pūtimuttabhesajjam and gives the source as "Vin i 58, 77", though nothing of the kind is to be found at Vin i 77. DA MA SA and AA read only muttakarītakam nāma Buddhādīhi vaṇṇitam, which is probably no quotation at all, although Woodward again attributes this, at SA ii 163, to "Vin i 58, 77".

²⁴⁶ Reading tassā santuṭṭhiyā with Ce Se for text's tassā santuṭṭhitāya, Be itarītarasantuṭṭhiyā, contentment, whatever its kind.

²⁴⁷ Cp n 208 above.

²⁴⁸ MA alone continues; the rest of the cties turn to other matters at this point.

²⁴⁹ Cp MA i 85 where five kinds, identical with the five types of liberation at Ud-a 32 above, are given; similarly Pts ii 220 for the same five, with the first and second members in inverted order, in all respects identical with the fivefold abandoning of Pts i 27. Vism 140 alludes firstly to the fivefold classification (in the order

given at MA i 85), secondly to the present threefold one (where the vi of kāyavivekādayo in Ee should have been adopted), and then offers a third, similarly threefold one, of its own. The fivefold classification may well be an abridged version of Nd¹ 26f.

²⁵⁰ Gaṇasaṅgaṇikaṃ; PED does not list saṅgaṇika, but explains gaṇasaṅgaṇika, sv gaṇa, as “coming into contact with one another”, which is far from adequate. Cp, however, the long entry by Childers sv saṅgaṇikā (= Skt saṃgaṇikā, society, the world (SED)); also Ud-a 206 above and note at Ud-a 310 below on gaṇa. Sv-pt i 300 explains as gaṇe janasaṃāgame sannipātanaṃ, congregating in a group, in a meeting of folk.

²⁵¹ Sabbakiccesu; or where all duties are concerned.

²⁵² Reading eko abhikkamati with Ce Be Se; text MA omit. Nd¹ (Ee) instead reads eko raho nisīdati at this point, which is omitted by MA and all eds. of Ud-a.

²⁵³ It seems worthwhile to add a full translation of the passage at Nd¹ 27 here alluded to, not only to clarify this extremely cryptic summary, but also to assist in the understanding of some of its technical terms which recur elsewhere in Ud-a (e.g. physical aloofness at Ud-a 163, the relinquishment of all substrates at Ud-a 396 and that devoid of formations (explained at Dh-p-a iii 129 as nibbāna) at Ud-a 328 etc.).

“Which is physical separation? Take the case of the monk who partakes of separated lodging, (such as) the forest, the root of a tree, a mountain, a mountain cave, a mountain cleft, a cemetery, a jungle solitude, in the open air, (or) a heap of straw, and who abides physically separated. He travels alone, stands alone, sits alone, makes his bed alone, enters the village in search of alms alone, returns alone, secretly seats himself, practises walking up and down alone, wanders, dwells, moves about, departs himself, proceeds, protects himself, sustains himself, maintains himself, alone—this is physical separation.

Which is mental separation? The heart of the one who has attained the first jhāna is separated from the hindrances; the heart of the one who has attained the second jhāna is separated

from applied and discursive thought; the heart of the one who has attained the third jhāna is separated from joy; the heart of the one who has attained the fourth jhāna is separated from happiness and dukkha; the heart of the one who has attained the base consisting of endless space is separated from the perception of form, from the perception of sensory impingement, from the perception of diversity; the heart of the one who has attained the base consisting of endless consciousness is separated from the base consisting of endless space; the heart of the one who has attained the base consisting of nothingness is separated from the base consisting of endless consciousness; the heart of the one who has attained the the base consisting of neither perception nor non-perception is separated from perception of the base consisting of nothingness; the heart of the sotāpanna is separated from reified view of body, doubt and misapprehension about morality and ritual, from the latent tendency to (such) view, from the latent tendency to doubt and from the defilements united therewith; the heart of the once-returner is separated from the fetter of lust for sense-desires, from the fetter of sensory impingement, both of which are gross, from the latent tendency to lust for sense-desires, from the latent tendency to sensory impingement, both of which are gross, and from the defilements united therewith; the heart of the non-returner is separated from the fetter of lust for sense-desires, from the fetter of sensory impingement, both of which are miniscule, from the latent tendency to lust for sense-desires, from the latent tendency to sensory impingement, both of which are miniscule, and from the defilements united therewith; (whilst) the heart of the arahant is separated from lust for (becoming in the world of) form, from lust for (becoming in the) formless (world), from conceit, from distraction, from ignorance, from the latent tendency to conceit, from the latent tendency to lust for becoming, from the latent tendency to ignorance, from the defilements united therewith, and from all external signs—this is mental separation.

Which is substrate separation? It is the defilements, the khandhas and the accumulations that are spoken of as “substrate”,

the Deathless, nibbāna, that is spoken of as substrate separation. Whatever is the calming of all formations, the relinquishment of all substrates, the destruction of lust, fading away, cessation, nibbāna—this is substrate separation.

And physical separation is for those with physical aloofness, for those with delight in renunciation; mental separation is for those whose hearts are completely pure, for those who have reached the highest cleansing; whilst substrate separation is for those individuals who are without substrate, for those who are gone to that devoid of formations.”

²⁵⁴ Also quoted at MA ii 142, Dh-pa ii 103; also, in a slightly different fashion, at DA 169, which predicates “for those with delight in renunciation” instead of mental separation, which cannot be entirely wrong, since Sv-pt i 300 explains this as “for those with delight in jhāna”, adding that it is through this same delight that cleansing ensues. Sv-pt goes on to state that individuals who are without substrate are such through the perpetual departure of the defilement- and accumulation-substrates, thus excluding the khandha-substrate, perhaps so as to include within this category those enjoying the defilement-parinibbāna but not, as yet, the khandha-parinibbāna.

²⁵⁵ Text Nd¹ DA MA Dh-pa Sv-pt vavakatṭhakāyānaṃ, Ce Se Āpakatṭha°, Be vivekatṭha°, but with similar vll in all places.

²⁵⁶ DA omits.

²⁵⁷ Cp MA ii 143ff; Sn-a 70ff. A sixth association, namely that with householders, is recorded as a vl by Ce Be, as it was by one of Woodward’s sources.

²⁵⁸ What follows is reminiscent of, though not an exact quotation of, the passage at A iii 90. MA quotes A more closely, at the same time recounting various illustrative episodes. That some of these concern monks in Sri Lanka indicates that the cties cannot be simply retranslations into Pali of material originally imported from the Indian subcontinent.

²⁵⁹ Cp Ud-a 172 above on these three terms.

²⁶⁰ Vaṇṇapokkharatāya; I take the term literally, but cp DA 282 where two different explanations are given, the latter according

with that at AA iii 268, both of which suggest that it is a reference to both her bodily complexion and the composition of her limbs. At Khp-a 179 we find the phrase *n' eva jātiṃ na gottam na kolaputtiyaṃ na vaṇṇapokkharatādiṃ nissāya*, although some things seem wanting in Nāṇamoli's translation in terms of "does not have for its support either birth or race or appearance".

²⁶¹ Into wrong thought—AA iii 268.

²⁶² *Santānetuṃ*; Be Se *sandhāretuṃ*—cp Ud-a 168 above.

²⁶³ *Sikkhaṃ paccakkhāya*, MA *sikkhādubbalyaṃ anāvikatvā* [sic]; A *sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya*.

²⁶⁴ *Kilesa°*.

²⁶⁵ Reading *visabhāgārammaṇasavanena* with Be for text's *Ce Se visabhāgārammaṇavasena*; or perhaps by way of hearing an unparalleled object, if *ārammaṇa* here is the object of aural sensory consciousness. MA states instead that it is lust arisen by way of an ear-consciousness process on the part of one hearing of the excellence of form and so on being talked about by others or himself hearing the sound of laughter, chatter and song that is known as "association by way of hearing".

²⁶⁶ *Eva*; Be omits.

²⁶⁷ *Dinnagghiyādīnaṃ*; Be *dinnassavanabhaṅgiyādino*, of jungle-pickings and so on, probably with A iv 196f in mind, which speaks of this as one of eight ways in which a woman snares a man (and vice versa), and explained by AA iv 106 as presents of flowers and fruit and so on brought after picking them in the jungle. MA speaks of this category in terms of lust that arises when a monk uses something belonging to a nun, or a nun something belonging to a monk, adding a story in which a *sāmaṇerī* gave a beaker to a *sāmaṇera* when they were both seven years old. When they were both sixty, they met again, whereupon he produced the beaker, and they forsook the *Saṅgha*.

²⁶⁸ MA adds that a young monk once extended his arm and touched a young nun's body, who then took his hand and placed it on her breast, as a result of which little association, they both forsook the *Saṅgha*.

²⁶⁹ *Ananulomiko*; so Nāṇamoli at MR&I 281.

270 *Ananulomikena saṃsaggena*; so all texts, though not to be found at either place in S (Ee).

271 *Dukkhito*.

272 Reading *attanā uyyogaṃ āpajjati* with Ce Be Se for text's *attanā tesu yogaṃ āpajjati*. This sense of *uyyoga* is not listed by Childers, PED or CPD, but cp SED sv *udyoga*, and *uyyutto* at Ud-a 142 above. S iii 11 and S iv 180, on the other hand, read *attanā tesu* (vl vo) *yogaṃ āpajjati*, A iv 24 *attanā vo* (vl *tesu*, te) *yogaṃ āpajjati*, but their respective cties *voyogaṃ*, viz. *voyogaṃ āpajjati* ti *upayogaṃ sayam tesam kiccānaṃ kattabbataṃ āpajjati* (SA ii 260), and *voyogaṃ* (vl te *yogaṃ*) *āpajjati* ti *payogaṃ āpajjati sayam tāni kiccāni kātuṃ ārabhati* (AA iv 24), just as Khp-a 243 similarly reads *attanā voyogaṃ* (vl *vāyogaṃ*, *viyogaṃ*) *āpajjitā*. Hare (GS iv 15 n 2) suggests we "should read *voyogaṃ* (=vi-ava: determined effort)". These references should probably be added to the sole "doubtful" one recorded by PED sv *voyoga*, and explained there as vi + *uyyoga*.

273 So SA ii 260: *kiccakaraṇīyesū ti kiccasaṅkhātesu karaṇīyesu*, but cp also Ud-a 116 above.

274 Woodward, wrongly, 108.

275 Reading *saṅkhāresu* with Be for text's Ce Se *sasaṅkhāresu*; it is unclear how a reference to *sasaṅkhāra* in terms of action, often of a good type, prompted by some other cause—cp Dhs 147, Asl 156 and Vism 453—could be fitted into the present context.

276 Reading *sabbakiriyāsu* with Ce Be Se for text's *sabbākiriyāsu*.

277 As at Vism 465.

278 Cp Vv-a 97 and AA ii 53, of which this seems to be a mixture.

279 Reading *virīyaṇ* (Be *vīriyaṃ*) *ca taṃ* with Ce Be Se for text's *irīyaṇ ca vata*.

280 Reading *upasampadāya ārambhanam viriyārambho* with Ce Be Se for text's *uppādāya ārambho*; the whole phrase, *akusalānam dhammānam pahānāya kusalānam dhammānam upasampadāya*, is drawn from the fourth aid to liberation of heart at Ud 36 and commented upon at Ud-a 234 below.

281 Cp SA iii 141 (= Vism 132) on S v 66 where these three are spoken of as progressive stages of increasing strength.

282 Cp Asl 145f.

283 Nikkama; or exertion.

284 Parakkama < paraṃ paraṃ ṭhānaṃ akkamanato—SA iii 141 = Vism 132.

285 Cp MA ii 147 for similar.

286 Ajapadena; cp Asl 173 = Vism 161 for similar. MA reads mantena here, which probably explains text's vl jappamānena mantena. The allusion is to the simile at M i 134.

287 On what follows, cp Ud-a 69 above.

288 The others being, as already noted, restraint of the sense-faculties, purification of livelihood and morality concerning the four requisites.

289 Which form of concentration is, strangely, the sole explanation in the similar passage at MA ii 147.

290 Which may be what is meant by paññā bhāvanāmayā, insight consisting of cultivation, which replaces the present category in the threefold classification at Ud-a 69 above, Nett 60 and Vism 439.

291 Reading dussīlādīnaṃ with Ce Be Se for text's dussīlādīnaṃ.

292 Reading sīlādīkathā with Ce Be Se for text's sīlāsīkathā.

293 Which, however, reads bhikkhūnaṃ in place of paresaṃ; cp also M i 145. Be gives the reference (to the Burmese editions of course) as "M i 199" and "A iii 359".

294 Which reads santuṭṭhāyam (but with a vl of santuṭṭho (yaṃ)) bhikkhave Kassapo in place of santuṭṭho hoti; Be gives the reference as "S i 399" and "Khu viii 249".

295 Reading yā idha with Ce Be Se for text's idha.

296 Labhanto; literally gaining, the synonymy being impossible to sustain in translation.

297 Adukkhalābhī; Be niddukhalābhī.

298 Cp AA iii 29f for a fuller explanation.

299 On what follows, cp MA iii 29ff = AA iii 222ff.

300 Or perhaps covered; cp Vv-a 169, Asl 62 for similar, also Asl 38ff for a much longer definition.

301 Anorohitadhuro; so all texts, but claimed by CPD, svanorohita, to be a wrong reading for its causative anoropita°, as read by MA and AA, and which Be alone records as a vl. The meaning of "to

be deprived of” is, however, attested by SED svava + ruh for both its non-causative and causative forms.

³⁰² Anosakkitaviriyo; CPD gives the meaning as “with forward (unfailing) energy”, but osakkati seems to be used by Dhammapāla in the sense of “to decline”, as at Ud-a 80, 180 in the context of the Teaching.

³⁰³ In this Dhammapāla perhaps differs from Buddhaghosa since, as the subsequent notes show, the latter takes this, in addition, as a reference to insight associated with the path.

³⁰⁴ Woodward’s note (VofU 43 n 4) that udayattha here refers to “birth-and-death, beginning-and-end” is clearly at odds with the cty, as is, even more so, Hare’s translation (GS iv 232) of “wisdom as to the way of growth and decay”.

³⁰⁵ So Ce Be Se MA AA for text’s ārakāya.

³⁰⁶ MAAA add samucchavedavasena ca, and by way of extirpation—cp Ud-a 152 above.

³⁰⁷ Niddosāya; MAAA parisuddhāya, that is completely pure. In either case, this is apparently a complementary gloss on ariyāya.

³⁰⁸ MA AA instead explain as follows: “Insight associated with the path is penetrative (of that dukkha belonging to the cycle and that dukkha belonging to the defilements—AA only) since it penetrates, cleaves, the mass of greed, the mass of hatred and the mass of delusion, not hitherto penetrated, not hitherto cloven, by way of extirpation, insight associated with vipassanā being penetrative by way of the limb therefor and on account of its conducing to acquisition of insight associated with the path”.

³⁰⁹ Reading nāyena with Be for text’s Ce Se nayena; the same explanation of sammā recurs at Ud-a 435 below.

³¹⁰ Reading vatṭa° with Ce Be Se for text’s vuṭṭa°. MAAA instead explain: “Here, too, insight associated with the path is spoken of as properly leading to the destruction of dukkha since it proceeds properly, with good cause, in the right manner, by bringing to destruction that dukkha belonging to the cycle and that dukkha belonging to the defilements, (whilst insight associated with) vipassanā is that leading to the destruction of dukkha since it proceeds by bringing to destruction, by way of the limb therefor, that dukkha belonging to the cycle and that dukkha belonging

to the defilements, or alternatively since it conduces, in that it leads to the destruction of dukkha, to the acquisition of insight associated with the path”.

311 Items (2), (4) and (5), and (1) and (3) respectively.

312 Items (6) to (9) in Ud.

313 Reading *ijjhati* with *Be* for text's *Ce Se icchati*.

314 *icchitabbam*.

315 Text inserts *ca*; *Ce Be Se* omit.

316 Reading *tādisaṃ vippakāraṃ pattassa* with *Ce Be Se* for text's *tādisaṃ vippakārapattassa*.

317 Reading *na sampajji* | *tassa tesam* with *Ce Be* (*Se na sampajjitassa tesam*) for text's *pamajjitassa*.

318 Text, wrongly, inserts *ti* and prints as a lemma.

319 *Paripanthā*; *Be parissayā*, dangers.

320 Reading *āraddhataruṇavipassanassa* with *Ce Be Se* for text's *āraddhataruṇavipassanāya*.

321 Usually only ten are enumerated—see *Asl* 197ff, *Vism* 178ff, etc.; *CPD*, sv *asubhakammaṭṭhāna*, suggests the eleventh might be mindfulness despatched to body.

322 Also at *AA* iv 162 on *A* iv 351ff.

323 *Paññā*; *Ce aggapaññā*, *Se maggapañnnā*.

324 *Vipassanāya*; *Se vipassanāyaṃ*. *Ce* reads *vipassanānaṃ*, with the *vipassanās*.

325 In the foregoing simile.

326 Woodward erroneously omits “breathing out a long breath knowingly” in his translation at *KS* v 275.

327 That is, the views that ‘I am better’, ‘I am equal’ and ‘I am inferior’ on the part of those who are better, equal and inferior.

328 *Atidaḥam*; not listed by *PED*.

329 Reading *itaradvayaṃ* with *Ce Be Se* for text's *itarañ c' āyaṃ*.

330 Reading *suppajaho* 'va with *Ce Be Se* for text's *samugghāto* 'va, quite uprooted.

331 Text *Ce sudiṭṭhe*; *Be Se diṭṭhe*.

332 *Apaccayapariniḃbānaṃ*; used, at *AA* v 27, to explain *anupādāniḃbānaṃ*, just as, at *AA* iv 38, *apaccayanibbānaṃ* is used to explain *anupādāpariniḃbānaṃ*.

333 *Paṭikiṭṭhatāya*.

- ³³⁴ Idha; probably meaning here “in this Teaching (sāsana)”.
- ³³⁵ Na ca khuddaṃ samācare; Be na ca khuddaṃ ācare—cp GD ii 176 on Sn 145.
- ³³⁶ Cp Khp-a 243; also AA ii 381 on paṭikittḥo at A i 286.
- ³³⁷ Reading nātivitakkādayo adhippetā with Ce Be Se for text’s sukhumavitakkādayo adhippetā.
- ³³⁸ Amarāvitakko; or about eel-wriggling. Cp CPD sv. U. Thiṭṭila (BA 452) provides for both possibilities: “thinking about (how to) not die and/or eel wriggling”.
- ³³⁹ Nd¹ speaks of these as subtle defilements, contrasting them with the thoughts associated with sense desires and so on which are medium defilements, and with bad conduct of body, speech and mind which are gross defilements.
- ³⁴⁰ Reading hi with Be Se; text Ce omit.
- ³⁴¹ Dāruṇā; more usually harsh, violent, cruel, severe (as at Ud-a 118 above), etc.
- ³⁴² Tassa ārammaṇābhiniropanato; Woodward states (VofU 44 n 2) that the cty paraphrases as “when vitakka arises the mind (citta) is in accordance therewith, being fixed thereon as on a focus”.
- ³⁴³ So Be for text’s Ce Se anuṭṭhitā; cp CPD svv anuggata, anuṭṭhita.
- ³⁴⁴ As one is told to be in a court of law; more freely “springing up”, etc.
- ³⁴⁵ Reading uppilāvā ti cetaso uppilāvitattakarā with Be for text’s Ce Se ubbilāpā ti cetaso ubbillāvitattakarā; cp CPD svv and JPTS, 1887, pp 137ff.
- ³⁴⁶ Manovitaṅke; explained at SA i 36f on S i 7 as manamhi uppannavitaṅke, thoughts that have arisen in the mind, by means of which Māra gains access. Cp also S i 207 = Sn 270.
- ³⁴⁷ Cp Vism 606.
- ³⁴⁸ Cp M i 85, A 258, etc.
- ³⁴⁹ Cp Thag-a ii 171 which explains so plavati (hurāhuram), at Thag 399, as so taṇhāvasiko puggalo aparāparaṃ bhavābhavē upplavati dhāvati. Commenting on this, Norman (EV i 189) states that “aparāparaṃ is presumably intended as a gloss on hurāhuram”, though he also observes that “DhA iv 44 omits this

and merely states: so taṇhāvasiko puggalo bhava bhava uppalavati dhāvati". He then goes on to quote the two explanations offered here (PTS edition), presumably as further support for the view that aparāparam is a gloss on hurāhuram. But this is seemingly to ignore the fact that the term aparāparam is, here at Ud-a 237, common to both explanations of hurāhuram; and unless it can be shown that each of the two instances of aparāparam is used in a different sense—and there is no obvious reason for supposing such to be the case—then we are forced to conclude that the difference between these two explanations must lie elsewhere, viz. in the apparent glosses of tasmim tasmim ārammaṇe (onto this object and that) and, with Be, that of idhalokato paralokaṃ (from this world to the next world) respectively. That is to say, one is obliged to assume that Dhammapāla first takes hurāhuram as huram huram, explaining this sense with the locative expression tasmim tasmim ārammaṇe, which explanation seems paralleled by those of bhavābhava at Thag-a ii 171 and bhava bhava at Dh-p-a iv 44 cited above, and with which may also be compared his explanations of huram in terms of paraloke (in the next world) at Ud-a 92 and atitānāgatesu attabhāvesu (concerning past and future existences) at Ud-a 315, as well as those at Thag-a on Thag 10, quoted at EV i 121; and then secondly as hurā huram, now explaining as idhalokato paralokaṃ.

³⁵⁰ Kadāci rūpe, kadāci sadde; perhaps a quotation.

³⁵¹ Tannimittānam; to the fact of (such) thoughts not having been fully understood.

³⁵² Reading idhalokato paralokaṃ with Be for text's Se idhalokaparalokato, Ce idha lokaparalokato.

³⁵³ Pana; Be omits.

³⁵⁴ Cp Ud-a 191 above.

³⁵⁵ Reading uppilāvitahetutāya with Be (Ce Se ubb°) for text's ubbilāpanahetutāya.

³⁵⁶ Anuggate anuppanne eva; Woodward, drawing attention to this explanation, translates this part of the verse as "When mind's elation cometh not to pass", clearly taking both terms as locatives, whereas it seems more appropriate to treat them as

accusative plurals, predicated of te (manovitaḥke).

³⁵⁷ Reading uppatti-arahe with Be for text's Ce Se uppattirahe—cp note at Ud-a 349 below.

³⁵⁸ Asati; Be āyatim.

³⁵⁹ Reading catusaccappabodhena with Be for text's Ce Se catusaccasambodhena.

³⁶⁰ Reading °vitakkādiḥke with Ce Be Se for text's °vitakke.

³⁶¹ Reading etthā pi with Ce Be Se for text's ettha.

³⁶² Paṭṭanti; Ce paṭṭanti.

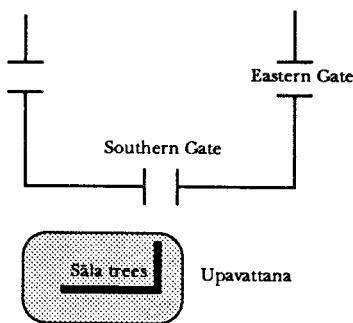
³⁶³ The place where the Buddha attained parinibbāna—cp Ud-a 402 below.

³⁶⁴ What follows is also to be found at DA 573 and SA i 222.

³⁶⁵ Reading Kusinārāya (genitive) with Be Se DA for text's Ce SA Kusinārāyaṃ (locative), the park at/in Kusinārā; the genitive is, however, to be preferred so as to mirror Anurādhapurassa in the preceding clause.

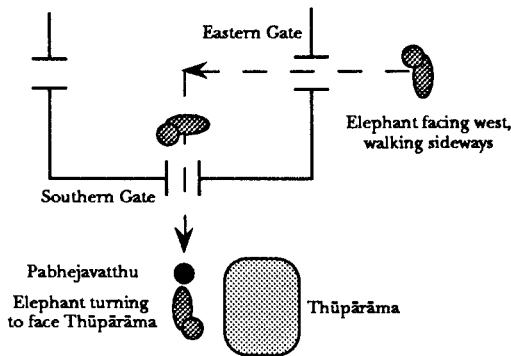
³⁶⁶ The stūpa that was built at Anurādhapura to house the collar-bone relic taken to Sri Lanka by Asoka's son Mahinda.

³⁶⁷ DPPN i 399 claims (seemingly wrongly) that “The row of sāla-trees stretched from south to east and then continued to the north (‘like the chief street in Anurādhapura’). The geography of the area would rather seem to be as follows:



This is, however, completely at odds with the accounts given in the Thūpavaṃsa and Mahāvaṃsa. In the former we are told that before the stūpa was erected, an elephant carried the collar-

bone relic in the following manner: Atha so hatthināgo pacchimadisābhimukho hutvā apasakkanto yāva nagarassa puratthimadvāraṃ tāva gantvā puratthimena dvārena nagaraṃ pavisitvā dakkhiṇadvārena nikkhamitvā Thūpārāmassa pacchimadisābhāge Pabhejavatthu nāma kira atthi tattha gantvā puna Thūpārāmābhimukho eva paṭinivatti (Thūpavaṃsa 199) and which Jayawickrama renders: "Then this lordly elephant walked backwards facing the West as far as the eastern gate of the city, and entering the city by the eastern gate, set out from the southern gate and arriving at the place where, it is said, the Pabhejavatthu [sic, shrine to the yakka Maheja, Chronicle, 66 n 2] stood to the West of the Thūpārāma, he turned round again facing the Thūpārāma itself" (Jayawickrama, *The Chronicle of the Thūpa*, p 66). It is not clear why apasakkanto is here rendered "walked backwards" (a meaning not attested by either PED or CPD), since it is quite clear any elephant facing west and walking backwards would, in fact, be travelling in an easterly direction, and would therefore have to leave the city via the eastern gate, rather than enter it via same. Apasakkanto should therefore probably be taken in its more usual meaning of stepping aside (? walking sideways, with its head turned to the left (= westwards)), when its progress would then seem to be as follows:



Much the same account is also to be found in the Mahāvamsa: "And the elephant turned about and having entered the fair city

by the east gate, and having left it again by the south gate he went to the building of the Great Sacrifice [mahejjāghara, vl pabhedaghara] set up to the west of the spot where (afterwards) the cetiya of the Thūpārāma was; and when he had turned around on the place of the Bodhi-tree he remained standing, his head turned towards the east" (Geiger, Mahāvamsa trans. 118).

It will, however, be noted that these accounts seem to situate the Thūpārāma in the city's south-eastern quarter, rather than its south-western quarter, which not only contradicts Dhammapāla here, but also the position of the various buildings at Anurādhapura in the map at Ency. Buddhism i 756, which puts the Thūpārāma, with Dhammapāla, in the south-western quarter. The reference to "the place of the Bodhi-tree" in the Mahāvamsa account clearly refers to the spot where such would be located once it had arrived (cp Geiger trans 119, verse 40), the account of whose arrival forms the subject of the two subsequent chapters.

³⁶⁸ There seems little doubt that Upavattana is intended here as the name of the whole grove, as also so taken by Jayawickrama (Inception 3); Woodward (VofU 45), however, takes the same phrase, Kusinārāyaṃ Upavattane Mallānaṃ sālavane, as denoting a particular spot in that grove, viz. "at the Bend, in the sāl-grove of the Mallas", as does Ireland: "at Upavattana in the sāl-tree grove of the Mallas" (p 56), and Ñāṇamoli: "In the Mallians' sālā-tree grove at the turn into Kusinārā" (MR&I 96), all perhaps doing so in light of AA iii 107 which explains: Upavattane ti pācīnagatāya sālapanṭiyā uttarena nivattitvā tṭhitāya vemajjhaṭṭhāne. Cp BHSD, sv upavartana, for a long discussion, which states that the term upavartana "occurs in Pali and BHS only in reference to the place of the Buddha's parinirvāṇa", thus overlooking the present incident, there being no reason for supposing that its occurrence was in any way connected with the Parinibbāna.

³⁶⁹ Reading °sañchanne ṭhāne with Ce Se (Be °sañchannaṭṭhāne) for text's °sañchinne ṭhāna; gaccha, bush, is defined at Vism 183.

³⁷⁰ Text Ce Be read viharati, singular, Se (and Ud) viharanti; cp note in Ud.

³⁷¹ Text uddhaṭā, Ce Be Se Ud uddhaṭā.

³⁷² What follows may be compared with similar explanations at MA i 152, SA i 115, iii 257, AA ii 143 (not AA ii 43 as stated at SA iii 257 n 4), and Pug-g-a (JPTS 1913) p 217 (not 152 as stated at SA i 115 n 1).

³⁷³ Bahulattā; or on account of being given over to, fond of, etc.

³⁷⁴ Cp MA i 116 ≠ SA iii 257: uddhaccena hi ekārammaṇe cittaṃ vipphandati, dhajayaṭṭhiyaṃ vātena paṭākā viya—for the mind, on account of distraction, flaps about on a single object as do flags, on account of the wind, on a flag-pole.

³⁷⁵ Generally taken (e.g. BHSD sv unnaḍa) as a dialectical form of unnata, haughty; cp also Ud-a 144 above: (the cohabitants of this world are) haughty by way of the seven conceits (sattahi mānehi unnato).

³⁷⁶ Literally raised, exalted, lofty, etc., and thus perhaps also “swollen”.

³⁷⁷ An allusion to Vibh 351.

³⁷⁸ Bahukatāya; Be records a Khmer vl of lahukatāya, frivolity, which would also make very good sense here.

³⁷⁹ Reading pharusavācatāya with Ce Be Se for text’s pharusavācanāya; cp Ud-a 340.

³⁸⁰ More freely, perhaps, “with wagging tongues”; the verbal equivalent of “scatter-brained”. Cp MA i 152 = SA i 115 = iii 257 ≠ AA ii 143: asaṃyatavacanā divasam pi niratthakavacanapālāpino—those of uncontrolled utterances, those prattling by way of useless utterances the whole day long.

³⁸¹ Bahulatāya; or on account of being given over to, fond of, etc.

³⁸² Cp Ud-a 106 above.

³⁸³ MA i 117 takes asampajānā (inattentive) as paññā(vi)rahitā, those in whom insight was wanting, adding that mindfulness is twofold: that associated with insight, which is strong, and that dissociated from same, which is weak, and that even when such persons have mindfulness, it is vapid mindfulness on account of their being inattentive. Cp also SA ii 142 ≠ It-a ii 114, which liken such individuals to a crow that has dropped its meal or a jackal/

dog its meat.

³⁸⁴ Gaddūhanamattam pi kālaṃ; cp MLS iii 173 n 1; KS ii 177 n 1; MQ i 154.

³⁸⁵ Miga; or wild beast; AA ii 369 = Pugg-a 217 reads bhantaḡāvībhantamigasappaṭibhago, resembling a careering cow (cp Vv-a 106) or a careering deer, but SA i 115 panthārūḡhavālamigasadisā, similar to a wild beast alighted on the highway—cp also SA ii 302 n 7. It is, perhaps, an allusion to Thag 109.

³⁸⁶ As does the householder so become upon surveying his son and daughter—SA ii 302.

³⁸⁷ Cp D iii 243; DA 1034 explains kāya (body) here as samūha, collection, and states that eye-consciousness is consciousness, based on the eye's sensitivity (cakkhupasāda—cp Ud-a 73 above), of the ripening of that which is skilled and unskilled.

³⁸⁸ An allusion to D i 70, M i 180 (quoted Vism 15f), S iv 104 etc.; see also Dhs 1345, Asl 400, Dial i 80 n 1.

³⁸⁹ As does Nett 85.

³⁹⁰ Reading paṭhanti with Be for text's pavadanti, Ce Se vadanti.

³⁹¹ So Ce Be Se for text's micchādiṭṭhigatena, here and below; cp Ud.

³⁹² Reading °dūsitena with Ce Be Se for text's °bhūtena.

³⁹³ Be reads thina°; cp Ud.

³⁹⁴ Cp Dhs 1156f and Asl 377.

³⁹⁵ As so read by others.

³⁹⁶ Reading vasaṃ with Ce Be Se; text omits.

³⁹⁷ Cp Ud-a 216 above.

³⁹⁸ Reading vipariyesa(g)gāhino with Ce Be (Se) for text's vipariyāsagāhino; said, at Ud-a 139 above, to be fourfold, and identified, at Asl 253, with the four perversions, on which see Ud-a 157 above.

³⁹⁹ Ummujjanena; seemingly a synonym for insight (paññā) at AA iii 163. Not listed in this sense by PED.

⁴⁰⁰ Kusalakiriya; or for the sake of the performance of that which is skilled.

⁴⁰¹ Reading tathā tathā with Be Se for text's Ce tathā.

⁴⁰² Right deliberation (or aspiration) forms the second factor of

the eightfold path, being defined at D ii 312 as deliberation with respect to renunciation, the absence of ill will and the absence of cruelty. It thus is the direct opposite of the three thoughts that beset Meghiya at Ud-a 219 above.

⁴⁰³ Vidhūta; not listed by Childers or PED.

⁴⁰⁴ The fifty comprise seeing the rise and fall of each of the five khandhas from five points of view—cp Pts i 54ff; Vism 629ff.

⁴⁰⁵ Be Se read *sīlasamādhīsu yutto payutto*, Ce *sīlasamādhīyutto payutto*, for text's *sīlasamādhīsapayuttaṃ*; I follow Be Se, assuming *yutto payutto* to be the same as *yuttapayutta* as at Ud-a 61, 384.

⁴⁰⁶ Ce Se read *pubbaṅgamaṃ katvā*, Be *purato katvā*, for text's *purato katvā pubbaṅgamaṃ katvā*.

⁴⁰⁷ Reading *kamassakatālakkaṇaṃ* with Ce Be Se for text's *kamassa katalakkaṇaṃ*; cp M iii 203, Vv-a 347.

⁴⁰⁸ After having come to know rise and fall; the sequence of events in this complex sentence, rid of glosses and interpolations, would seem to be as follows: (1) after setting right view to the fore, he (2) initiates *vipassanā*, and then, (3) as he comprehends the formations, (4) comes to know rise and fall, whereupon (5) he eagerly practises *vipassanā* by way of contemplation of dissolution.

⁴⁰⁹ Cp Pts i 57ff, quoted and expounded upon at Vism 640ff.

⁴¹⁰ Reading *bhikkhu* with Ce Be Se for text's *bhikkhū*.

⁴¹¹ Reading *heṭṭhimamaggavajjhānaṃ* with Ce Be Se for text's *heṭṭhimamaggavajjānaṃ* (? that were to be avoided by the lower paths). It is not clear why Woodward rejected this reading; cp Ud-a 283 below for similar.

⁴¹² *Diṭṭhivippayuttalobhasahagatacittuppādesu*; a reference to the eight kinds of unskilled states of consciousness, rooted in greed, of Vism 454, 684, and placed, amongst the total 89 kinds of consciousness, as (22)–(29). Of these, four are accompanied by euphoria (*somanassa*), four by equanimity, and are either associated with, or dissociated from, false view, and either unprompted or prompted:

22	with euphoria	with false view	unprompted	
23	with euphoria	with false view	prompted	
24	with euphoria	without false view	unprompted	
25	with euphoria	without false view	prompted	*
26	with equanimity	with false view	unprompted	
27	with equanimity	with false view	prompted	
28	with equanimity	without false view	unprompted	
29	with equanimity	without false view	prompted	*

Since sloth and torpor can only be associated with states of consciousness that are prompted, and since that spoken of here is also said to be dissociated from false view, it must presumably be either (25) or (29) that is being referred to. Cp also the tables at Ppn 883 and *Buddhist Dictionary*. Bhikkhu Bodhi notes that: “Māna (conceit) is called tadekaṭṭha (united with/subsists along with) in relation to sloth and torpor, not in the sense that it necessarily co-exists with them in the same citta—it may or may not—but because it pertains to the same group of defilements, namely, those to be extirpated by the fourth path. See the discussion of the term tadekaṭṭha at Asl 345f, and the distinction of saḥajekaṭṭha and paḥānekaṭṭha. Conceit and sloth and torpor are paḥānekaṭṭha; they may or not be saḥajekaṭṭha because conceit can arise in unprompted citta, whilst sloth and torpor may arise in citta dissociated from conceit”. Conceit (māna) is, of course, done away with only by the topmost, arahant-path.

⁴¹³ Reading tividhadukkhātāyogena duggatisaṅkhātā with Be Se for text’s Ce tividhaduggatisaṅkhātā; it is a reference to the threefold nature of dukkha in terms of intrinsic dukkha, dukkha associated with the formations and dukkha associated with change—cp D iii 216, S iv 259, etc.

⁴¹⁴ Patitṭheyya; Se tiṭṭheyya.

⁴¹⁵ Tāsaṃ parabhāge; seemingly the opposite of sabhāga, in the sense of “sameness” (OP). Literally “other part”, and perhaps “counterpart” or “complement”. PED gives only the meaning of “outer part, precinct part beyond”, citing Pv-a 24 (= Khp-a 206) where we find kuḍḍānaṃ parabhāgā (on the further side of

(= outside) the walls) in explanation of tirokuḍḍā. Childers gives a meaning only of “superiority, pre-eminence”, and SED only that of “superior power or merit, excellence, supremacy”, neither of which seems appropriate in the present context, nor in that of SA ii 29 (where it seems to mean the part of the crocodile showing above the water) or SA ii 115 (where it seems to mean (digging) a further layer). Could Dhammapāla be here implicitly denying some view which asserted some kind of identity between saṃsāra and nibbāna?

⁴¹⁶ Cp DA 239 for similar.

⁴¹⁷ Reading jānapadino with Be (DA janapadino) for text’s Ce Se janapadavāsino; cp Ud-a 182 for same on the Vajjians, Ud-a 377 on the Mallas. Although Dhammapāla here omits rūhivasena, by extension, DA inserts rūhīsaddena.

⁴¹⁸ Ce Se read tasmim Kosale janapade, Be tesu Kosalesu janapade, DA tasmim Kosalesu janapade, for text’s tasmim Kosalajanapade.

⁴¹⁹ Cp Ud-a 183 above.

⁴²⁰ Cp Ud-a 399, 407 below; also DA 35.

⁴²¹ Reading aparicchinnasaṅkhyattā with Be Se Ud-a 407 (Ce aparicchinnakasaṅkhyattā) for text’s aparicchinnakasaṅkhātattā.

⁴²² Gaṇa; cp Ud-a 310 below.

⁴²³ Reading °saṃhatena with Ce Be Se for text’s °saṅgatenā; cp Ud-a 125, 288 for similar.

⁴²⁴ Reading ghanapattasākhāviṭāpasampannassa with Be for text’s sandagahanapaṭicchannassa, covered with a dense thicket, Ce Se ghanapattapālāsassa, with a solid mass of leaves and foliage; cp Pv-a 43. The choice is quite arbitrary.

⁴²⁵ Reading Nando nāma with Ce Be Se for text’s Nandā nāma, which wrongly implies he was female.

⁴²⁶ Cp Dhp-a i 323f on what follows.

⁴²⁷ A propertied brahmin who became a matted-hair ascetic in order to protect his wealth; he is said to have acted as an ascetic by day but to have enjoyed the pleasures of the five senses by night—MA iii 399 ≠ Sn-a 440; cp also DA 270.

⁴²⁸ Reading pabbajjāvesena with Se for text’s (= Dhp-a vi)

pabbajjavesena, Ce Be Dhp-a pabbajjāvasena, by way of going forth, although pabbajitavesena, the other vl of Dhp-a, is perhaps to be preferred.

⁴²⁹ Reading rājapīlaṃ pariharanto with Se Dhp-a for text's rājapīlamapaharanto, Ce Be rājapīlaṃ apaharanto. This sense of pariharati is not listed by PED, but cp SED sv. Cp Ud-a 106 where this is cited as one of the reasons that led to some going forth.

⁴³⁰ Usually taken to be milk, cream, buttermilk, butter and ghee.

⁴³¹ Agantvā; Ce Se omit, when the sentence would become: The Teacher, upon coming to know later on, whilst wandering on his travels amidst the countries surrounded by that great order of monks whilst waiting for maturity of knowledge on his part, that his knowledge was now mature....

⁴³² Reading ito āgacchati with Ce Be for text's Se ito gacchati, ? is going from here.

⁴³³ The quotation thus extends from half-way through the second paragraph in Ud to the end of the fourth.

⁴³⁴ So Ce Be Se for text's desesi.

⁴³⁵ Dhammapāla explains the prefix of san° in the first three verbs as sammā (properly, rightly, fully, etc.) and in the fourth as suṭṭhu (well, nicely, properly). I take them, as at Ud-a 361, 388 below, merely as resolutions of compound.

⁴³⁶ An allusion to the progressive talk which commences with talk on almsgiving, talk on morality and talk on heaven (e.g. M i 379), of which the foregoing is no doubt intended as a precis.

⁴³⁷ Reading sammā uttejesi sammadeva tejesi with Be Se for text's Ce samuttejesi sammā uttejesi.

⁴³⁸ So Ce Be Se for text's suṭṭhu sampahaṃsesi.

⁴³⁹ Pamodāpana; not listed by Childers, PED or SED.

⁴⁴⁰ Pubbenāparaṃ < pubbena + aparaṃ, whereas Woodward punctuates pubbe-nāparaṃ here, and pubbe nāparaṃ at Ud-a 398 below. Cp also MA iv 137 on M iii 79, SA iii 205 on Sv 154, and AA iv 31 on A iv 47. The states are shown in pairs, but the pairs are interlaced so as to form a 'spiritual ladder' culminating in arahantship. That is, he might start by showing that concentration is better than morality, then show that the first

jhāna is superior to preliminary concentration, then that the second jhāna is superior to the first, and so on, and finally that the path and fruit of arahantship is better than the path and fruit of non-returning (Bhikkhu Bodhi).

⁴⁴¹ Reading sammāpaṭipattiyaṃ pamādāpanodanena with Ce Be Se for text's sammāpaṭipattiyā samādapanena; Woodward's vl of samādāpanodanena is clearly in error for pamādāpanodanena, no doubt arising from the ready confusion of p/s in Sinhalese characters.

⁴⁴² Sāmukkaṃsikāya; defined at Ud-a 283 below.

⁴⁴³ Kāyaṅgavācaṅgaṃ acopento; cp Asl 93ff, 240; also Ud-a 320 below. In a similar way, the ariyans, when begging alms, merely stand so as to indicate their need, without activating either their physical or vocal organ—J iii 354.

⁴⁴⁴ Cp the discussion at GD ii 257; also the note at Ud 89.

⁴⁴⁵ This passage is a little ambiguous; presumably we are to understand that he inaugurated the almsgiving as soon as he had got the Lord to agree to stay for seven days, rather than after he had stayed there for that period.

⁴⁴⁶ Anumodanam eva katvā; although he seems, according to the account in Ud, to have repeated the earlier progressive talk, rather than deliver the benediction usually given at the culmination of an almsgiving. My Sri Lankan associates inform me that anumodana is usually used these days to denote the transfer of merit to deceased relatives following an almsgiving. Cp next.

⁴⁴⁷ The account in Dhp-a is quite different, stating that Nanda became the recipient of the progressive talk, by which means he became established in the sotāpatti-fruit, only subsequent to the Lord having shown his appreciation on the seventh day. It then continues by saying he was killed by a hunter on his way home, as a result of which the monks blamed the Lord for his death, saying that had the Lord not come there, Nanda would not have been killed. The Buddha replies that he would have been killed whether he had come or not, since there was no tactic for releasing him from death, even by his going to the four quarters or to the four intermediary quarters, adding that the mind,

when wrongly directed, does to such beings what neither robbers nor the revengeful can do. Neither story seems to go too well with the verse it purports to introduce, nor does Dhammapāla's account coincide with the story in Ud itself, where the Lord is simply invited for a meal on the following day, not for a period of seven days. Then again, neither story makes it clear which party has the wrongly directed mind, although it would seem more likely that in the verse it is the fate of Nanda that is contrasted with that of his murderer—that the wrongly directed mind of the murderer does that murderer much more harm than he, as enemy, was able to do to Nanda, since Nanda (in any case, as a sotāpanna, subject only to a maximum of seven further births) simply got killed, whereas the murderer is indefinitely consigned to the states of loss. Nārada Thera, seems to think otherwise, for in his paraphrase of Dhpa he states: "When the Buddha departed he [Nanda] accompanied Him for some distance and turned back. As he was returning he was accidentally killed by a stray arrow. The monks remarked that if the Buddha had not visited that place, the man [Nanda] would not have met with that fatal accident. The Buddha replied that under no circumstance would he have escaped his death owing to a past evil Kamma and added that the internal ill-directed mind would become very inimical to oneself" (*Dhammapada*, New Delhi, 1972, p 45). Nārada thus seems to be taking the Buddha's reply as applying exclusively to Nanda; if he is right, it only raises the further question as to how someone who is a sotāpanna, and thus free of the states of loss (e.g. S ii 70), can be said by Dhammapāla to be so subject. Finally, it is worth questioning whether mention of the four quarters (*catasso disā*) in the Buddha's reply in Dhpa and the presence of *diso disaṃ* in the verse (which could be taken as "in all directions") is purely coincidental.

⁴⁴⁸ Readings *sīmantare* with Ce Be Se for text's *sīmantasīmantare*.

⁴⁴⁹ Reading *tassa gāmassa antaraṃ* || *Gāmaṃvāsino* with Ce Be Se for text's *tassa gāmassa antaraḡāmaṃvāsino*; or perhaps exterior to (= that which is other than) that village.

⁴⁵⁰ Reading *taṃ* with Ce Be Se; text omits.

⁴⁵¹ Reading *ekakaṃ* with Ce Be Se for text's *ekekaṃ*.

⁴⁵² Reading *sirasi* with Ce Be Se for text's *sirasmiṃ*; *sirasi* in such phrases seems stock—cp Vv-a 24, 205.

⁴⁵³ Reading *voropesi* with Be Se for text's Ce *coro māresi*, a robber killed; it is not clear how this reading, which does not appear in any known edition of Ud, has crept into the cty here. Woodward apparently fails to notice this discrepancy. Dhp-a i 323 reads *eko luddako vijjhivā māresi*, but even this is unlikely to have given rise to a reading of *coro māresi*.

⁴⁵⁴ Reading *taṃ* with Be Se (Ce *naṃ*); text omits.

⁴⁵⁵ Reading *ānantariyakammaṃ* with Ce Be Se for text's *ānantarikakappaṃ*.

⁴⁵⁶ At M iii 255 we are told that alms to *sāvakas* bear much more merit than do alms to non-*sāvakas*; and the implication is, presumably, that wicked deeds similarly bear more demerit than they would otherwise have done.

⁴⁵⁷ *Micchāpaṇihitaṃ*; opposite *sammāpaṇihitaṃ*, rightly directed, as at Ud-a 320 below.

⁴⁵⁸ *Imesaṃ sattānaṃ*; this phrase features in the account given at Dhp-a i 324 (*yaṃ hi n' eva corā na verino karonti taṃ imesaṃ sattānaṃ antopaduṭṭhaṃ micchāpaṇihitaṃ cittaṃ eva karoti*) but seems quite out of place here.

⁴⁵⁹ Ce omits.

⁴⁶⁰ Reading *dūsaṇīyaṃ* with Ce Be Se for text's *dusaṇīyaṃ*; or simply "the spoiler"—cp SED sv *dūsaṇīya/dūśya*.

⁴⁶¹ Ce Be read *yaṃ tassa* for text's Se Dhp-a *yaṃ taṃ tassa*.

⁴⁶² Ce Be Se read *yaṃ tassa* for text's Dhp-a *yaṃ taṃ tassa*.

⁴⁶³ Text Dhp-a insert *pana naṃ*; Ce Se omit *naṃ*, Be omits entirely.

⁴⁶⁴ Reading *vuttappakāro hi* with Ce Be Se for text's (Dhp-a) *vutta(p)pakārehi*.

⁴⁶⁵ Reading *pabbatakandarā* with Ce Be Se for text's *upaccakā*, valley, land at the foot of the mountain, etc. Se records the reading of text as a vl and comments that the meaning is the same (*ayam ev' attho*) which, taken together with the fact that it had been the home of pigeons and that *Sāriputta* and *Mahāmoggallāna* are said to have been seated in the open air, confirms that *kandarā* here has the meaning of "dale", rather

than "cave" as at Ud-a 161 above and Thag 602. All texts treat *kandarā* as a feminine (as also attested for in Sanskrit); PED lists it only as a masculine.

⁴⁶⁶ Text wrongly *Kapotakandaro*.

⁴⁶⁷ Be Se add *ti*; text Ce omit. This is, presumably, a comment by Dhammapāla himself on the source previously quoted/translated by him.

⁴⁶⁸ Reading °*rattiyaṃ* with Ce Be Se for text's °*rattiyā*.

⁴⁶⁹ Cp Ud-a 354 below.

⁴⁷⁰ Cp Ud-a 348 below.

⁴⁷¹ Cp Ud-a 412 below where the great elders with *Mahākassapa* at their head wore robes the colour of a storm-cloud. The *uppala* is a type of lotus, whilst *nīla* can also denote green and black.

⁴⁷² *Udiccabrāhmaṇajaccā*; cp EV i 249 on Thag 889. The implication is that they were of pure, or high, descent, perhaps on the basis of a belief that the Āryans there were less prone to miscegenation with the indigenous peoples in the subcontinent. On what follows, cp MA ii 155, where much the same is predicated of the elders *Puṇṇa* and *Sāriputta*.

⁴⁷³ One can make an aspiration (*abhinīhāra*) in the presence of some Buddha for the sake of at least three distinct goals: to become (1) a Perfectly Self-Enlightened One; (2) a *Paccekabuddha*; or (3) a *sāvaka*, be it (a) a *mahāsāvaka* (great *sāvaka*) or (b) an *aggasāvaka* (chief *sāvaka*). For such an aspiration to succeed, the aspirant has to be in possession of a number of good qualities—by the eight enumerated at Ud-a 133 in order to become a Perfectly Self-Enlightened One; by the first, second, seventh and eighth of these, plus sight of those from whom the *āsava*s have departed (*vigatāsavadassanaṃ*) in order to become a *Paccekabuddha*; or merely by those of a readiness to sacrifice one's life (*attapariccāga*) and the earnest desire to act (*kattukamyatā*) in order to become a *sāvaka*. The initial aspiration must also be continuous over a vast period of time, viz. (1) four incalculable kalpas plus a hundred thousand kalpas besides in the case of would-be Perfectly Self-Enlightened Ones; (2) two incalculable kalpas plus a hundred thousand

kalpas besides in the case of would-be Paccekabuddhas; or (3) one incalculable kalpa plus a hundred thousand kalpas besides in the case of would-be great sāvakas, or a hundred thousand kalpas in the case of would-be chief sāvakas (Ency. Buddhism i 94f; cp MA ii 155: Puṇṇatthero (= chief of those sāvakas who were Dhamma-talkers at A i 23) kappasatasahassaṃ abhinīhārasampanno Sāriputtatthero (= a great sāvaka) kappasatasahassādhikaṃ ekam asaṅkheyyaṃ; also AA i 135). Such aspirations will only yield the desired result if the Buddha before whom they are made declares that they will prove successful (Bv-a 92)—although whether such aspirations have to be repeated and reconfirmed before all subsequent Buddhas, as was the case with our own Buddha Gotama's aspiration, is not clear. But either way, we must conclude that the term abhinīhārasampanna denotes not only "one whose aspiration has been (declared) successful" by the Buddha(s) before whom it was made, but also one who remains such over whatever period is necessary before that aspiration bears its intended fruit, as Sn-a 341 makes abundantly clear—satta divase dānaṃ datvā tathābhāvaṃ patthetvā tato pabhuṭi patthanāsampanno abhinīhārasampanno satasahassakappe pāramiyo pūretvā antimabhavaṃ upapanno. CPD, in stating that abhinīhārasampanna means "(one) who has realised (his) a(spiration)", is, whilst not entirely wrong, thoroughly misleading. Cp also Dhp-a i 392, ii 266f.

⁴⁷⁴ Mahākhīṇāsavā; for the seven powers of a khīṇāsava (= an arahant) see D iii 283, for the ten Pts ii 173f. It is not clear what is meant by their being distinguished as "great" (mahā) in such a context, since the state of being one in whom the āsavas have been destroyed could not conceivably admit of degrees. Presumably it is simply honorific, just as it would also seem to be in such terms as mahāsāvaka and so on. Cp Ud-a 266 below for similar.

⁴⁷⁵ Be omits.

⁴⁷⁶ Sāvakapāramīnāṇānaṃ; Ce °nāṇassa, as also at Vv-a 2. It is not clear what these are, but cp Vv-a where similar qualities to those here are predicated of Mahāmoggallāna alone. It is worth

noting that MA ii 346 on M i 294 states that even though Sāriputta had fulfilled the perfections for one incalculable (kalpa) plus a hundred thousand kalpas besides, he had nonetheless not been able to abandon even the slightest defilement, yet upon hearing one verse (Vin i 40) from the venerable Assaji attained penetration, thus stressing the need for attaining the parato ghosa even on the part of sāvakas.

⁴⁷⁷ Reading ṭhitāni with Ce Be Se; text omits.

⁴⁷⁸ Vijambhanabhūmiṃ; cp SA ii 284 = AA iii 66 explaining vijambhati with respect to the lion: "Having established his two hind legs evenly on a golden surface or on some other surface of silver, crystal, quartz, or red arsenic, stretched forth his forelegs in front of him, dragged up his hind quarters, brought forward his front quarters, inclined his back, cast up his neck, and flared his nostrils as if making the sound of a thunder-clap, he then rouses himself, shaking off the dust that clings to his body; and (having alighted) upon the level of arousal, he darts to and fro like a young calf, his body appearing, as he darts about, as though it were a firebrand twirling in the darkness".

⁴⁷⁹ Cp Ud-a 403 below.

⁴⁸⁰ The simballi is identified with the silk-cotton tree, *Bombax heptaphyllum*.

⁴⁸¹ Vessavaṇa (Skt Vaiśravaṇa) is another name for Kuvera/Kubera and is, in the Sanskrit sources, "also named Naravāhana, 'drawn by spirits' (naras, cf. Kīṃnaras) or, as interpreted by a native authority, 'drawn by men' and explained by the fact that when Kubera fares anywhere, he is carried by spirits called Guhyakas (also Gandharvas), described as half horse and half bird"—E. Washburn Hopkins, *Epic Mythology*, Delhi, 1974, p 142. In other Pali sources, we find instead the name of Nārivahana—hence, at Mhv xxvii 29 it is said that the king who built the Lohapāsāda, having heard of "Vessavaṇa's chariot which served as a car for the women (Nārīvāhanayānaṃ)", had a gem-pavilion set up in the middle of the palace fashioned in like manner, just as, according to DPPN ii 948, Vessavaṇa "rides in Nārivahana, which is twelve yojanas long, its seat being of coral" for which however no reference is given (lest this be the spurious one of

"Sn-a i 379" given immediately afterwards).

⁴⁸² Ce Be Se omit; but cp Ud-a 412 below for a similar eulogy where reference is also made to the Great Brahmā Hārīta.

⁴⁸³ Āruppapādakaṃ phalasamāpattiṃ; CPD sv takes āruppapādakaṃ wrongly as "forming a basis for the formless state". Rather it denotes the attainment of fruition based on (i.e. attained by way of) one or other of the four formless jhānas, viz. the base consisting of endless space, the base consisting of endless consciousness, the base consisting of nothingness, and the base consisting of neither perception nor non-perception.

⁴⁸⁴ Ud-a 196 above, where the equation is attributed, instead, to the "Ancients".

⁴⁸⁵ Reading pacchimaṃ yeva with Ce Be Se for text's pacchimass' eva. Presumably pacchimaṃ (the latter) here refers to the equation of such concentration with cessation, though if so it is peculiar that Dhammapāla should have drawn attention to the fact that the Ācariyas comment solely on an interpretation other than the one he himself gives (in terms of the Brahmavihāra of equanimity).

⁴⁸⁶ Reading mama || man ti hi with Be Se for text's Ce mamaṃ.

⁴⁸⁷ Text Ce insert taṃ; Be Se omit.

⁴⁸⁸ Reading khaṭakaṃ with Ce Be Se for text's khatakaṃ; PED has no entry for khaṭaka but cp Childers and SED where it is given as "fist", SED further listing a feminine form, khaṭakā, as "a slap", no doubt the reading here—cp Vv-a 206.

⁴⁸⁹ Reading thāmamahattena with Ce Be Se for text's thāmamahantaṃ.

⁴⁹⁰ Reading ahosi with Ce Be Se for text's ahoṣī ti; cp note in Ud.

⁴⁹¹ Pamāṇamajjhimassa purisassa ratanena sattaratanam; quoted at MQ ii 107 n 3, which Miss Horner takes as "Seven ratanas is the measure of a man of middling (height)" just as, in the definition of sugata vidatthiyā at Vin-a 567, she also takes majjhimassa purisassa tisso vidatthiyo vaḍḍhakīhatthena diyaḍḍho hattho hoti as "A man of medium height is three spans, a builder's cubit (hattha, the hand used as a measure) is one and a half cubits" (B Disc i 253 n 2).

At Vibh-a 343 the following table of linear measurements appears:

36	paramāṇus	=	1	aṇu
36	aṇu	=	1	tajjārī
36	tajjārīs	=	1	rathareṇu
36	rathareṇus	=	1	likkhā
7	likkhās	=	1	ūkā
7	ūkās	=	1	dhaññamāsa
7	dhaññamāsas	=	1	aṅgula
12	aṅgulas	=	1	vidatthi
2	vidatthis	=	1	ratana
7	ratanas	=	1	yatṭhi
20	yatṭhis	=	1	usabha
80	usabhas	=	1	gāvuta
4	gāvutas	=	1	yojana

which is also partially made use of at Ud-a 299 below.

The aṅgula represents one finger's breadth, or just less than one inch, the vidatthi being equated either with the span of the hand from the extended thumb to the little finger or from the wrist to the tip of the fingers, in either case a distance of about nine inches (SED sv vitasti). At SA ii 176 the ratana (Skt aratni/ratni) is equated with one hattha (according to Childers, the distance from the elbow to the tip of little finger), as it is by SED, sv aṅgula, with one hasta, although SED svv contradicts itself somewhat by stating that the aratni is the distance from the elbow to the tip of little finger but that the ratni is the distance from elbow to the end of the closed fist.

The meaning would therefore seem to be "of seven ratanas by way of the ratana (= the distance from the elbow to the tip of little finger) of a medium-sized man" rather than that stated by Miss Horner. By the same token, Vin-a 567 should be understood as explaining the measurement concerned in terms of (either) three vidatthis of a medium-sized man (or) of one-and-a-half hatthas by way of the builder's hattha (hattha here meaning arm (i.e. the distance from the elbow to the tip of little finger)) rather than hand. Indeed, Miss Horner's interpretations of Miln and Vin-a, taken together, imply that a man of medium height is simultaneously 7 ratanas (10' 6" approx) and 3 vidatthis (2' 3" approx).

PED (sv ratana², and which I followed at VS 528 n 102) states that Abhp (a text not available to me) gives the ratana as equal to 12 āṅgulas, adding that the same is given by Buddhaghosa at Vibh-a 243. The latter statement is clearly incorrect, since Vibh-a states that the ratana is equal to 2 vidatthis, or 24 āṅgulas. VS should therefore be amended.

Jayawickrama offers a slightly different scheme at The Story of Gotama Buddha, p 9 n 14, in which 12 āṅgulis = 2 vidatthis = 1 ratana.

⁴⁹² Text Ce Se insert So ti yakkho; Be omits, as do all editions of Ud utilised.

⁴⁹³ Cp Ud-a 250 below.

⁴⁹⁴ Cp BHS avaśirati (to hurl down); also next.

⁴⁹⁵ Cuṇṇavicuṇṇaṃ kareyya; cp BHSD, sv avaśirati, where this verb is said to be used in the context of hurling down fragrant powder (cūrṇa).

⁴⁹⁶ Reading aṭṭhannaṃ with Ce Be Se for text's aṭṭhamaṃ.

⁴⁹⁷ All editions of Ud read mahantaṃ vā pabbatakūṭaṃ, for which reason, no doubt, Woodward inserts vā within parentheses, though this is not strictly necessary; Ce Be Se omit.

⁴⁹⁸ So Ce Be Se for text's Vippulaṃ; by capitalising this and the next word, Woodward seemingly mistook this as a reference to Vepulla, one of the five peaks surrounding Giribbaja (= Rājagaha), on which see Vv-a 82. Dhammapāla, however, frequently explains mahant as vipula and vice versa—e.g. Vv-a 182, 290.

⁴⁹⁹ Cp Ud-a 300 below.

⁵⁰⁰ Reading api osādeyya with Be Se for text's osāreyya, Ce osareyya. We must therefore understand the various instances of vā in Ud to have a conjunctive sense.

⁵⁰¹ Reading kandanto with Ce Be Se for text's taṃ taṃ.

⁵⁰² Reading atha ca pana so yakkho ḍayhāmi ḍayhāmī ti vatvā tatth' eva mahānirayaṃ apatāsi with Be and Ud (Ee Be) for text's (Ce) Se atha kho so yakkho ḍayhāmi ḍayhāmī ti tatth' eva mahāniraye avatthāsi (Ce avatthāsi).

⁵⁰³ So Be for text's Se avatthāsi, Ce avatthāsi.

⁵⁰⁴ Reading h' ettha with Be Se (Ce ettha) for text's tattha.

505 Reading ānantariyakammaṃ with Ce Be Se for text's ānantarikakappaṃ.

506 Cp Vism 601 for details on these two types of karma.

507 Reading taṃ with Ce Be Se; text omits.

508 Reading āyasmā with Ce Be Se; text omits.

509 Reading sarīravuttiṃ with Be for text's Ce Se taṃ paribhavaṃ, that contempt.

510 Text inserts sīsaṃ; Ce Be Se omit.

511 Madhurakajātaṃ viya; cp D ii 99, M i 334, S iii 106, v 153, A iii 69, etc. Literally, filled with intoxicant, being explained at MA ii 418 as ālasiyajātaṃ, lethargic, and (when predicated of body) at DA 547 as sañjātagarubhāvo sañjātathaddābhāvo sūle uttāsitasadiso, filled with heaviness, filled with sluggishness, similar to its being impaled on a stake (cp SA ii 309, 203 and AA iii 259 for similar). SA iii 223, however, in commenting on S v 162 where such a state is said to have befallen Ānanda on hearing of the death of Sāriputta, says that he trembled like a cock that had leapt into the mouth of a cat.

512 Ce Be Se read upatthambhite for text's upatthaddhe.

513 Reading hi kāyanissitattā with Be Se for text's Ce tāya nissitattā.

514 Reading mahānubhāvatāya vibhāvitāya with Ce Be Se for text's mahānubhāvatā dīpitā.

515 Acchariyabbhutamittajātena; or "whose his heart had become filled with wonder and surprise at the thought", though I have here tried to adhere to Dhammapāla's explanation of these terms as given at Ud-a 127f above. Also at Ud-a 262, 277 and 380.

516 Reading pi with Ce Be Se; text omits.

517 Ahaṅkāra; or (the misconception of) I-as-creator.

518 Khuddakapetaṃ; a class of peta which finds no mention at all in the Petavatthu or its cty. Cp, however, M ii 32 where the same expression recurs, MA ii 272 explaining this to be a goblin (pisācaka) that had come into existence at an impure place and who was invisible on account of having taken a certain root, thereafter adding a story in which a yakkhinī went off in search of food for herself and her two sons. Sometime later, an elder met her sons on his almsround who then asked him to tell her

to return quickly since they could endure their hunger no longer. Asked how he might see her, they gave him a root, whereupon countless thousands of yakkhas became visible to him. Their mother took the root from him when they met, after which it came into the hands of the paṃsupisācakas who, upon taking it themselves, became invisible.

⁵¹⁹ Cp MA ii 140f where this appears as the last of four things that such individuals wish not to be made known, the example being given, in the present case, of someone who has become a sotāpanna and so on.

⁵²⁰ Cp Ud-a 53 above.

⁵²¹ Presumably at Ud-a 201 above, on the heavenly ear-element.

⁵²² Cp Ud-a 189 above for similar.

⁵²³ Reading samāpattibalūpagataṃ with Ce Be (Se °upagataṃ) for text's samāpattibahulūpagataṃ.

⁵²⁴ Cp Ud-a 167 above.

⁵²⁵ Cp Thag-a ii 61 on Thag 191 on what follows.

⁵²⁶ Reading nānupakampati with Ce Be Se for text's nānukampati.

⁵²⁷ Text Ce Be Thag-a kāraṇena (singular); Se kāraṇehi (plural).

⁵²⁸ Reading rāguppati° with Ce Be Se Thag-a for text's rāguppati°.

⁵²⁹ Reading sabbaso with Ce Be Se Thag-a for text's sabbesu.

⁵³⁰ Reading paṭighaṭṭhānīye with Ce Be Se Thag-a for text's paṭighaṭṭhānīye.

⁵³¹ Tādisassa; or for one so constant.

⁵³² What follows assumes a familiarity with the cycles of stories at Vin i 337ff, J iii 486ff and Dhp-a i 53ff, details of which are here merely alluded to.

⁵³³ Cp Ud-a 231f above for the five types of non-association.

⁵³⁴ Reading Bhagavantam with Ce Be Se for text's Bhagavato.

⁵³⁵ Durāsadā; cp Vv IV 12 v16 and Vv-a 213, which states that the Buddha is such since he is unreachable by those failing to possess the disposition (necessary) for the undertaking and also since he is unassailable by anyone. See also Ud-a 281 below on this and the quality of being "untainted".

⁵³⁶ Those established in the paths or fruitions of the sotāpanna,

once-returner, non-returner and arahant—cp M i 37 etc.

⁵³⁷ Cp D iii 230 etc.; usually equated with the four āsavas.

⁵³⁸ As at Ud-a 133 above.

⁵³⁹ Vin i 342ff; summarised at Dh-p-a i 56.

⁵⁴⁰ Reading Dīghītissa Kosalarañño with Ce Be Se Vin i 342 for text's Dh-p-a i 56 Dīghatissakosalarañño (which Burlingame (BL i 177) takes as "Dīghati Kosala", though if a true compound this ought perhaps to be taken as "the Kosalan king Dīghatissa").

⁵⁴¹ Appossukko—cp Ud-a 163 above; also Ud 64 and Ud-a 327 below where rendered, in an address to Māra, more literally as "(Be) a little less eager".

⁵⁴² Anuyutto; Burlingame (BL i 177) renders this "a life of inaction", presumably (mis)reading anuyutto.

⁵⁴³ Paññāyissāma; literally, we will become well known, but cp Childers, sv paññāyati, which suggests a meaning here of to make oneself famous/notorious, seemingly followed by Burlingame (BL i 177). Miss Horner, however, gives this, without further comment, as "we will be (held) accountable" (B Disc iv 489), Vin-a beingsilent. According to Vin i 341, the monk concerned was an adhammavādin, but to Dh-p-a i 55, a dhammavādin (which may be a misprint, for Burlingame translates "a certain heretical teacher" (BL i 177)). It is not clear whether he is referring to himself alone or to the disputatious monks as a whole.

⁵⁴⁴ Saññāpitabbā; Ce Be saññāpetabbā, Se saññāpītabbā.

⁵⁴⁵ Reading ākiṇṇavihāraṃ with Ce Be Se for text's ākiṇṇakavihāraṃ.

⁵⁴⁶ Be reads pavivekaṭṭho, in seclusion, for text's vavakaṭṭho, Ce Se simply repeating vūpakaṭṭho as per the lemma; cp Ud-a 174.

⁵⁴⁷ When the passage becomes "He himself packed away his lodgings and then, himself taking bowl and robe" (rather than have his attendant carry his bowl and robe for him).

⁵⁴⁸ Reading gate with Ce Be Se for text's gato.

⁵⁴⁹ Cp SA ii 304 on what follows.

⁵⁵⁰ Be Vin read Bālakaloṇakāragāmaṃ for text's Ce Se SA Dh-p-a Bālakaloṇakāragāmaṃ, the village of Bālakaloṇakāra; cp B Disc i 500 n 4. Literally, Bālaka, the salt-maker's.

551 Cp Vin i 350.

552 Pacchābhattaṃ; literally (the period) following the midday meal.

553 Pācīnavaṃsamigadāyaṃ; Vin Pācīnavaṃsadāyaṃ only.

554 The three Anuruddhas of Vin i 350f.

555 Reading pi with Ce Be Se; text omits.

556 SA instead repeats "Not only for the entire afternoon and evening but also throughout the three watches of the night".

557 According to SA, the city of same.

558 Guarded, or protected; so called, according to Dh-p-a i 59, since it was guarded by night by the elephant who had befriended the Lord.

559 Ce Se and SA (vl) read laddhako, Be laddako, for text's SA laṭṭhako; PED has no entry for laddhaka, but cp Childers sv.

560 Mahāhatthī; thus far also Vin-a 1152. Hatthināga is rendered by Woodward and, perhaps following him, by Miss Horner and Ireland (as they also do his interpretation of the verse which hardly accords with the cty), as "bull-elephant", but by Burlingame merely as "elephant", whilst SED takes hastināga as a "princely elephant". Given the present explanation, it would seem that the compound hatthināga is to be understood as a nāga of elephants—in the sense of a colossal elephant—rather than a nāga of the hatthi-type. SED, sv mahāhastin, lists only the meaning of "having large hands"; whilst the listing for mahāhatthi at M i 184 by PED, sv mahant, seems to be based upon a confusion with the title of the sutta, in which mahā qualifies sutta, rather than hatthi, and the listing should in all probability be deleted.

561 On what follows, cp Vin-a 1152.

562 Be reads khīrūpagehi, Vin-a (vl) khīrūpakehi, in receipt of milk, for text's Ce Se khīrapakehi. The compound khīrūpaga does not feature amongst those anticipated by CPD sv upaga.

563 Reading pi vuccanti with Ce Be (Se pī vuccanti) for text's pavuccanti.

564 So called because they constantly make the sound 'Bhim'—SA ii 231 on S ii 269 (= Vin ii 201).

565 Tiṇāni; Be omits.

566 Reading *tehi* with Ce Be Se; text omits.

567 When it would have to be seen as a *ṇamul*-type absolute, viz. “as he rose up after plunging in”—cp EV ii 71f on Thīg 48.

568 On what follows, cp SA ii 305.

569 *Pasannacitto*; or with serenity of mind.

570 *Vattasīse t̥atvā*; SA *vattapaṭivattaṃ karonto*, in performing all manner of duties. Cp SA i 174, ii 19, 53; It-a ii 25, 150.

571 *Soṇḍāya ca*; Be *soṇḍāya*, which is, however, not the reading of Ud (Be).

572 Reading *jālāpetvā* with Ce Be Se for text’s *jālāpetvā*; neither is listed by PED.

573 *Pavattetvā*; Ce Be Se *pavaṭṭetvā*.

574 Reading *soṇḍiyaṃ* with Ce Be Se for text’s *soṇḍiyaṃ*; defined at Vism 119.

575 Reading *soṇḍāya ca Bhagavato* with Ce Se (Be *soṇḍāya Bhagavato*); text omits.

576 *Sukha*; or ease.

577 Mental separation and substrate separation—cp Ud-a 231 above,

578 What follows seems to be an elaboration of the explanation given at Vin-a 1152, viz. “Since, as with the Buddha-*nāga*, this elephant-*nāga*, too, delights alone, secluded, in the grove, therefore the heart of this *nāga* coincides with the *nāga*, meaning it is exactly similar (thereto) through its delight in being alone”.

579 Cp Vv-a 104: with tusks similar to chariot-poles, meaning with tusks that are slightly inclined.

580 Reading *ramati* with Ce Be Se; text omits.

581 Reading *vane araṇṇe ramati abhiramati* with Be for text’s *vane ekavihāraṃ ramati abhiramati*, Ce *vane araṇṇe ekavihāraṃ ramati abhinandati*, Se *vane ekavihāraṃ ramati abhinandati*. Presumably the parallels between the two are to be maintained, except in the case of the Lord being without a partner (*adutiyo*) and the elephant without a companion (*asahāyo*).

582 On what follows, cp SA ii 393.

583 Cp SA ii 301 for similar; also the use of *ulati* in the explanation of *bhakkulo* at Ud-a 68 above. The statement at B Disc v 150 n 2 that “Other Comys (SA ii 393, Ud-a 252) ascribe his name to the

large size of his bowl” seems not borne out by the facts.

⁵⁸⁴ And, as himself a geriatric (*mahallako*)—SA ii 393.

⁵⁸⁵ Reading *kapallam pattan ti* with Ce Be Se for text’s SA *kapālapattam*; cp the similar use of the *kapāla* (turtle shell, skull, frying pan, etc.) as a bowl at Ud-a 79 and 279. DPPN ii 202 states that his bowl was made of dried gourd, but gives no source for the claim.

⁵⁸⁶ Ce Be Se read *kapallapūram* for text’s SA *kapālapūram*. *Bhattam*, rendered “meal”, might instead simply mean “rice” here.

⁵⁸⁷ *Mahagghasa-bhāvam*; Woodward misleadingly mispunctuates *mahaggha-sabhāvam* both here and in SA.

⁵⁸⁸ *Gaṇhanakam*; not listed by Childers or PED.

⁵⁸⁹ *Nāḷikodanamattass’ eva*; according to Childers sv, “This quantity of curry and rice eaten in a day was considered healthy and moderate, and the *bhikkhu*’s alms bowl ought to be of the size to contain it”. Cp also S i 82.

⁵⁹⁰ *Indriyabhāvanam*—cp M iii 298ff and MLS iii 346 n 1.

⁵⁹¹ Reading *savisesam* with Ce Be Se for text’s *āmisam esāno*, seeking food.

⁵⁹² Cp Vism 61; this constitutes the eighth of the thirteen such limbs enumerated at Vism 60. The next three epithets—viz. those of being an almsfood-gatherer, a rubbish heap (scavenger), and a three-rober—constitute the third, first and second limbs respectively.

⁵⁹³ Cp Vism 60 for similar; also Vism 31. Woodward here inserts *pana* and *ti* in parentheses, presumably on the basis of Vism 60; Ce Be Se omit.

⁵⁹⁴ So Ce Be Se Vism for text’s *piṇḍapāti*.

⁵⁹⁵ Pe Maung Tin takes *patitum* here as “to roam” (Pp 67), *Nāṇamoli* as “to gather”, the latter noting that this meaning of *patati* is not to be found in PED (Ppn 60 n 2). Nor, it may be added, is such a meaning attested by SED; and it might well be asked whether we need take *patati* here in anything other than its usual sense of “to fall, alight, descend”, since this is what one might expect those dwelling in high places in the forest to do when venturing forth for their daily meal, viz. they ‘go down’ to

the village for their almsround.

⁵⁹⁶ Cp It-a ii 147, both passages seemingly being based on Vism 60.

⁵⁹⁷ Saṅkārakūṭādīsu paṃsūnaṃ upari ṭhitattā abbhuggataṭṭhena paṃsukūlaṃ viyā ti paṃsukūlaṃ. Pe Maung Tin and Nāṇamoli differ in their interpretation of much the same passage at Vism 60, the former taking it as: "A refuse-rag is one which is placed on a refuse-heap in such places as a chariot-road, burning ground, rubbish-heap, and so on, and which, in the sense of covering-up is like the heap of dust in them" (Pp 67), the latter as: "It is 'refuse (*paṃsukūla*)' since, owing to its being found on refuse in any such place as a street, a charnel ground, or a midden, it belongs, as it were, to the refuse in the sense of being dumped in any one of these places" (Ppn 60). MA ii 45 on M i 78, however, explains paṃsukūlānī simply as rags discarded on the earth (paṭhaviyaṃ chaḍḍitanantakāni), with the implication that paṃsu at times came to have the meaning of "rag" rather than "dust", "soil", etc. The words "and so on" here denote highways and cemeteries—It-a = Vism.

⁵⁹⁸ Reading paṃsu viya vā with Ce Be Se for text's Vism athavā paṃsu viya, It-a paṃsum viya.

⁵⁹⁹ It now being suggested that paṃsukūla is to be derived from *paṃsu* + *kucchita* + *ulati*.

⁶⁰⁰ Reading taṃ with Ce Be Se for text's vā, here and below.

⁶⁰¹ Reading padānaṃ with Ce Be Se; text omits.

⁶⁰² Ud-a 227ff.

⁶⁰³ Cp Vism 80 for similar; also Vism 61.

⁶⁰⁴ Reading kilesadhunanakadhammo vā with Ce Be (Se kilese dhunanakadhammo) for text's kilesadhunana vā dhammo (seemingly a reading imposed by Woodward from Vism).

⁶⁰⁵ Which also advances examples of each category.

⁶⁰⁶ Fivefold—cp Vism 81: those of wanting little, of being content, of effacement, of being secluded, and need of the knowledge by means of which these are to be undertaken (idamatthitā—cp CPD sv). It will be noted that three of these are explicitly attributed to Piṇḍolabhāradvāja in Ud.

⁶⁰⁷ Tathattāya, usually glossed by cties as tathābhāvāya (e.g. DA

360, MA ii 60, SA ii 174 etc.) and explained as the need to attain for oneself whatever is being talked of by another (DA 360, SA ii 174), or else the need to do whatever is appropriate to the particular stage so far reached by the individual concerned (SA ii 169). Its equation with nibbāna by PED, sv tathatta, would seem in need of qualification. Be reads tadatthāya, for the sake thereof.

⁶⁰⁸ Reading na with Ce Be Se; text omits.

⁶⁰⁹ That is, the last of the four.

⁶¹⁰ Ekadesasarūpekasesavasena; cp Vism 566 = Vibh-a 177 where rendered by Nāṇamoli as “any one part represent(s) any remaining one of its kind” (Ppn 653) and “an all-embracing term include(s) its components” (DD 217); also Pāṇini I 2 64. It is almost impossible to decipher, from his translation at Pp 678f, how Pe Maung Tin understood it. The point being made is that, although the text refers to Piṇḍolabhāradvāja only as a dhutavāda, he is in fact to be regarded as one belonging to the fourth category, not that of the second (BB). Cp also CPD sv ekasesa.

⁶¹¹ Seemingly an allusion to Vism 562 = Vibh-a 174.

⁶¹² Reading vadanti with Be; text Ce Se omit.

⁶¹³ Reading veditabbo with Be Se for text's Ce veditabbā.

⁶¹⁴ Quoted Vism 246; Woodward's note “Cf. VM ii 646” seems spurious.

⁶¹⁵ Reading sampadāna with Ce Se for text's Be sampadā; this sense of sampadāna is not listed by PED, but cp Childers and SED sv.

⁶¹⁶ Parikkhāra; presumably the seven accompaniments of concentration (samādhiparikkhāra) in terms of the other seven limbs of the path—cp D ii 216, M iii 71, A iv 40, etc.

⁶¹⁷ Quoted at Ud-a 298 below.

⁶¹⁸ Reading sāsanaṇuṭṭhānaṃ with Be Se for text's Ce sāsanaṃ.

⁶¹⁹ Cp DA 479 and Dh-p-a iii 238 on the first explanation offered.

⁶²⁰ Ud-a 223ff.

⁶²¹ Cp Vin i 103; also B Disc iv 133 n 10.

⁶²² Paribhoga—or “eating”; cp Vism 33.

⁶²³ Dh-p-a explains āyogo, being occupied with, as

payogakaraṇaṃ, making it one's business. Cp also Thag-a ii 252 on Thag 591.

⁶²⁴ Bhāvanā; or cultivation.

⁶²⁵ From here onwards all texts disagree, seemingly randomly, as to the spelling of anūpavādo/anupavādo and anūpaghāto/anupaghāto.

⁶²⁶ Rendered in the translation of Ud, in accordance with the first of these explanations, as "restraint where the Pātimokkha is concerned".

⁶²⁷ Reading avisesena with Ce Be Se for text's visesena.

⁶²⁸ Cp Vv-a 72 for similar.

⁶²⁹ All texts read cetaso avūpasamo, but this cannot be right, since we would then have no instance of a locative in the example. Be even cites the source of the quotation as "S iii 91 (Be)" which, if equivalent to S v 65, is also wrong, since there padaṭṭhānaṃ nowhere appears. The passage seems rather, as indicated, a quotation from Vism 469 which reads cetaso avūpasame ayonisomanasikārapadaṭṭhānaṃ, which I therefore follow. Given Dhammapāla's use of the passage here as an example of the locative in the sense of the ablative (when the original would become "Its proximate cause of paying attention unmethodically is due to the heart's disquiet", it follows that Nāṇamoli was wrong to translate in terms of "Its proximate cause is unwise attention to mental disquiet" (Ppn 530), perhaps through failing to realise that the passage owed its origins to S v 65—cp also A i 3. Pe Maung Tin, on the other hand, correctly renders this "Unwise attention due to the unsettled state of mind is its proximate cause" (Pp 550).

⁶³⁰ Sādhanaṃ; or accomplishment, etc. but possibly with undertones of cleansing, purifying, etc. due to the confusion of sādheti/sodheti.

⁶³¹ Cp Vism 7, where these four, together with the Pātimokkha restraint, form the five restraints constituting the restraint of morality. Asl 351, however, seems to equate the restraint of morality with the Pātimokkha restraint.

⁶³² Vissajjana; presumably through defecation. This fourth category does not appear at Vism 33, referred to in the previous

explanation above.

⁶³³ Bhāvanāvasena; or by way of meditation involving.

⁶³⁴ Reading vivittavāso with Ce Be Se for text's vivittavaso.

⁶³⁵ Anusāsanī; Be Se anusīṭṭhī.

⁶³⁶ Cp Dh-p-a for similar. The three trainings are those of the higher morality (adhisīla), higher consciousness (adhicitta) and higher insight (adhipaññā)—cp Ai 235; also Ud-a 168, 303, 308 below. Although the verse clearly makes mention of the first two trainings, it is difficult to see how the third is to be accommodated; presumably this is to be understood to have been smuggled in by way of Dhammapāla's equation of adhicitṭa here not only with the attainments and samatha and vipassanā but also with that consciousness associated with the fruition of arahantship

⁶³⁷ Reading gāthāya with Ce Be Se; text omits.

⁶³⁸ What follows may be compared with Vin-a 801 and Thag-a i 164f.

⁶³⁹ Adhicittavato; Vin-a adhicittavaso.

⁶⁴⁰ Anavaṃjjadhammesu; Vin-a kusalānaṃ dhammānaṃ.

⁶⁴¹ Cp Ud-a 98 above; also Vv-a 114, 231, etc.

⁶⁴² Presumably the link between sage-hood/knowledge and "for the sage" (munino) of the verse is based on Nd¹ 57 and Thag-a on Thag 1251 (quoted EV i 139 (where anavesañeyyāvabodho appears in error for anavasesa°)).

⁶⁴³ Reading samannāgatattā vā with Ce Be Se Vin-a (Thag-a samannāgatāya vā) for text's samannāgatattā.

⁶⁴⁴ Be reads arahattaphalaññāsaṅkhātena ñāṇena, with that knowledge reckoned as the knowledge associated with the fruition of arahantship, Thag-a arahattaphalapaññāsaṅkhātena monena, with that sage-hood reckoned as the insight associated with the fruition of arahantship, for text's Ce Se arahattaphalapaññāsaṅkhātena ñāṇena. Presumably such knowledge and insight amount to one and the same thing, given the equation, in the following sentence, of sage-hood (mona) with knowledge associated with arahantship (arahattañāṇa), and the equation of same, at Ud-a 98 above, with knowledge consisting of penetration (paṭivedhañāṇa). Vin-a reads simply

tena nāṇena.

⁶⁴⁵Cp Sn-a 435 on Sn 540, which explains simply as nāṇapathesu. By "SnA 450 (on Sn 435)" at EV i 138 is probably meant "SnA 435 (on Sn 540)".

⁶⁴⁶Thag-a here glosses upāyamaggesu which, on the basis of Ap-a 513, may be taken to mean "to the paths (that constitute) the means (of attaining nibbāna)" (nibbānādhigamupāya-bhūtamagga).

⁶⁴⁷Vin-a omits.

⁶⁴⁸Vin-a inserts pubbabhāge, at the stage previous (to path-attainment).

⁶⁴⁹Dhammapāla thus solves the problem of a verse which ostensibly asserts that someone, whilst still training (sikkhato, present participle genitive of sikkhati, to train), could enjoy the benefits accruing to an arahant. In their several renditions of this verse, Woodward (VofU 51) and Ireland (p 63), as well as Miss Horner (B Disc ii 273) and C. A. F. Rhys Davids (Brethren, p 69) all opt, instead, for the past participle "trained", Norman (EV i 9) alone retaining (more correctly) the present participle.

⁶⁵⁰Heṭṭhimamaggaphalacittānaṃ; or with the (various types of) consciousness associated with the fruitions of the lower paths.

⁶⁵¹Thag-a reads aggamaggañāṇasamannāgamena for all texts' maggañāṇasamannāgamena which, on the basis of Ud-a 27 above, would seem to mean "through being endowed with the knowledges associated with the (four ariyan) paths"; Vin-a omits entirely. Thag-a is clearly to be preferred.

⁶⁵²Reading padānaṃ hetu° with Be Se for text's Ce Thag-a padhānahetu°.

⁶⁵³That is, they are now to be regarded as ablatives, viz. due to diligence, due to training, when the verse becomes: "For the higher-minded sage (whose higher-mindedness) has diligence as its cause, has training in the roads to sage-hood as its cause...".

⁶⁵⁴On what follows, cp Ud-a 202 above.

⁶⁵⁵Cp Ud-a 167 above; it is not clear whether we are to understand tādilakkhaṇasamannāgatassa or evarūpassa (or both) as the

gloss on *tādino* here and, by the same token, whether we should replace “for such a one” in the verse by “for the one who is constant”. Cp also Dhp-a ii 181f on Dhp 95 which explains *tādino* as *evārūpassa* and Dhp-a ii 186 on Dhp 96 which explains same as *tathārūpassa* and Childers’ comments, sv *tādi*. Either way, it is strange that Dhammapāla does not accord priority to this explanation, which is also that at Ud-a 202 above, where the same phrase (*tādino upasantassa sadā satīmato*) recurs. Can it be that he felt constrained by the already extant explanation of his predecessor in Vin-a? Thag-a reads instead: *tādīlakkaṇappattassa asekhamunino sokā na bhavanti*, griefs do not exist for the *asekha* sage by whom the characteristic of being constant has been reached.

656 Accanta; Vin-a omits.

657 Text inserts *munino*; Ce Be Se omit.

658 Reading *sikkhato ti etehi adhipaññāsikkhā* || *Munino ti vā etena adhipaññāsikkhā* | *monapathesu sikkhato ti* with Ce Be Se
Thag-a for text’s *sikkhato ti*.

659 By which is presumably meant the sutta alone in which, as stated above, “there is nothing new”.

660 Ud-a 79f, 112f.

661 *Bhikkhusaṅghassa ca sakkāraṃ asahamānā ti sambandho*. It is not entirely clear whether Dhammapāla is here re-ordering the original wording of (*Bhagavato*) *sakkāraṃ asahamānā bhikkhusaṅghassa* ca to read (*Bhagavato*) *bhikkhusaṅghassa ca sakkāraṃ asahamānā*, or instead suggesting we should read *Bhagavato sakkāraṃ asahamānā bhikkhusaṅghassa ca sakkāraṃ asahamānā*.

662 Reading *tassā* with Ce Be Se for text’s *tassa*.

663 What follows may be compared with the more brief account that appears at J ii 415ff ≠ Dhp-a iii 474ff; also Sn-a 518ff. Dhp-a refers us to the Udāna for the full version, J to the (?) *Kandhaka* (vl *Maṇikhandhajātaka*), Sn-a simply to “the Pali”.

664 Cp Ud-a 172, 231 above.

665 Literally, “the Beauty” or “the Lovely One”.

666 Reading *sayam* with Ce Be Se; text omits.

667 Cp Ud-a 113 above.

⁶⁶⁸ Akkosasuttavaṇṇanāyaṃ; so all texts. This is, presumably, a reference to the commentary at Ud-a 112ff on Ud II 4, although Ud (Ee and Se) and Ud-a (Be) all give the name of the latter as the Sakkārasutta (Respect Sutta), Ud-a (Ee Ce Se) simply enumerating the various suttas serially. Although the Saṃyuttanikāya contains an Akkosasutta (S i 161ff), its subject matter is quite different, and one can only conclude that Ud II 4 was known to Dhammapāla as the Akkosasutta. At this point Woodward's notes start going haywire—presumably the content of his third note is applicable in the present instance, with his fourth recording a *vi* for *hata*° in *hatalābhasakkārā*, in which case his note on *abhiḥātiyā*, whatever it may have been, must have become lost.

⁶⁶⁹ Cp D iii 93; "Name of a famous king in the beginning of time, who was the first king of the Solar race, and the legendary ancestor of many lines of kings (among others of the kings of the Sākiya clan)"—Dial iii 88 n 1.

⁶⁷⁰ Reading *abhiḥātiyaṃ* with Ce Be Se for text's *abhiḥātiyā*; enumerated at Ud-a 149f above. Cp last note but one.

⁶⁷¹ Reading *upanītassa* with Ce Be Se for text's *upanīto assa*.

⁶⁷² Be Se *Kāladevila*; another name for *Asita Devala*, also known as *Kaṇhasiri* (Sn 689). Upon finding the *devas* buoyant with delight, due to the birth of the Buddha, on one of his customary visits to their world, he returned to the palace where the Lord's father presented the infant to him, so that he might salute the sage (Sn 679ff). But the infant's feet twisted about and placed themselves on *Asita*'s head, after which *Asita* instead saluted him and then forecast, on the basis of the thirty-two marks, that he would become a Buddha—cp J i 54.

⁶⁷³ Cp J i 57f.

⁶⁷⁴ Whilst the shade provided by the rest of the trees moved off on its course, that of this tree remained forming a circle about it—J i 58.

⁶⁷⁵ Reading *āgāmināṃ* with Ce Be Se for text's *aparimāṇāṃ*; *āgāmin* is not listed in this sense by PED or CPD, but cp Childers, SED sv.

⁶⁷⁶ Be adds *dharamāṇāṃ*, ongoing, currently existent, etc.

677 Be reads puññañāṇa° for text's Ce Se puñña°.

678 Reading sambhataṃ with Be for text's Ce Se sambhūtaṃ.

679 Cp Ud-a 28 above; as far as I am aware, his Buddha-majesty is nowhere defined.

680 Ayasaṃ; literally non-fame. It is perhaps worth remembering that yasa (fame) for Dhammapāla always means having a retinue (e.g. Ud-a 293 below), so that to deprive the Buddha of his fame is, at the same time, to deprive him of his retinue (of supporters).

681 Tikhiṇamati; Be Se tikhiṇamantī.

682 Ce Se read asattā nāma sattā, Be asattasattā nāma, for text's asattā sattā nāma; the word-play, including that involving sajjeyya below, may well be intentional.

683 Be reads ayaso, Se āyasakyaṃ, for text's Ce ayasaṃ.

684 Reading idaṃ with Ce Be Se; text omits.

685 Ce Be read ayasakena, Se āyasakyaena, for text's ayasena; ayasaka is not listed by Childers, PED, CPD or SED, but cp AA iv 48 on A iv 96: āyasakyaṃ ti ayasabhāvaṃ, ayaso niyaso hotī ti attho.

686 Ce reads padese for text's Be Se ṭhāne.

687 The narrative seems somewhat confused here, since the wanderers were said a moment ago to have gone into the presence of Sundari, whereas she is now apparently in their resort, as J, Dh-p-a also have it (te ekadivasaṃ Sundariṃ titthiyārāmaṃ pavisitvā vanditvā ṭhitaṃ nālampiṃsu).

688 Reading aparajjhaṃ with Ce Be Se for text's aparajjhiṃ; cp EV ii 154 on Thīg 418.

689 Kiṃ; Be tathā hi, for instance, (you look on...).

690 Reading viheṭhiyamāne with Ce Be Se for text's bādhiyamāne, molested.

691 Kiccaṃ—cp Ud-a 116 above.

692 Ce Be read migamaṃ valli viya pāde laggā, Se gavesiyamānā valli viya, for text's migī viya valliā pāde laggā. It would seem to mean something like "her hands being tied".

693 Cp DA 37 on this and the following comparison; Sv-pt is silent.

694 Kakacadantapantiyaṃ (Ce Be °pantiyā) pupphāvalikīlaṃ kīlitukāmā viya, DA 37 kakacadantapantiyaṃ kīlamāno viya. I

am not sure what this entailed, especially when the similar phrase of *pupphāvaliyaṃ kīlantassa* appears within a general context of prohibited sexual activities at Vin iii 118, for which same reason it is left untranslated at B Disc i 346; though the general sense would seem to be that of doing something precarious, of playing with fire. Sv-pt is, unfortunately, silent, as is Vin-a. According to SED and BHSD, *Puṣpāvalivana-rājikusumitābhijñā* is the name of a Buddha in the *Lalitavistara*.⁶⁹⁵ *Pabhinna* and *mada* both seem to denote an elephant in rut, although *mada* can also mean intoxicated or excited.

⁶⁹⁶ Reading °*mukhavāsādīni* with Ce Be Se for text's °*mukhavāsakādīni*; cp SED, sv *mukhavāsa*, which states that this is a perfume used to scent the breath.

⁶⁹⁷ *Taṃ kilesaratiyā ramāpetvā*; BL iii 190 "having permitted him to take his fill of pleasure", but something stronger seems called for, since she is out to shock her audience. *Kilesaratiyā* could well be a *dvandva*, depravity and sex. According to PED, *ramāpetvā* means to enjoy oneself, which cannot be correct in the present context.

⁶⁹⁸ Reading *aññatitthiyānaṃ* with Ce Be Se Ud for text's *aññatitthikānaṃ*.

⁶⁹⁹ Reading *nikkhipitvā* with Be J Dhp-a for text's Ce Se *nikhaṇitvā*, bury, which reading seems required by that of *nikkhipiṃsu* below. Cp the similar confusion between these two verbs in Ud.

⁷⁰⁰ *Vuttā*.

⁷⁰¹ Text inserts *hi*; Ce Be Se J Dhp-a omit.

⁷⁰² Reading *tatth' assā* with Ce Be Se for text's J *tatr' assa*, Dhp-a *tatr' assā*.

⁷⁰³ *Upaṭṭhāke*; or attendants, it not being clear whether lay supporters or monastic attendants are meant.

⁷⁰⁴ Reading *viyūhitvā* with Ce Be Se for text's *khubhitvā*.

⁷⁰⁵ Reading *agamaṃsu* with Ce Be Se (J *agamaṃsu*) for text's Dhp-a *āgamaṃsu*.

⁷⁰⁶ So that crows and so on, which usually devoured such bodies, could not do so—cp Vv-a 76 where much the same is done with

the body of Sirimā.

⁷⁰⁷ So Ce Be for text's Se vyāpadiṭṭhā; not listed by PED, but cp SED sv vy + apa + dṛś.

⁷⁰⁸ Vodiṭṭhā (< vy + apa + dṛś) = vyapadiṭṭhā (< vy + apa + dṛś).

⁷⁰⁹ Cp AA iv 168 which explains vodiṭṭhā as suṭṭhu diṭṭhā, well seen.

⁷¹⁰ Dīghikāvāṭe; dīghikā is not listed by Childers or PED, but cp SED sv dīrghikā, an oblong lake or pond.

⁷¹¹ Reading pākātā with Ce Be Se for text's pakatā.

⁷¹² Rathiyā is literally a road capable of taking chariots (ratha).

⁷¹³ Se rathiyam.

⁷¹⁴ Vinivijjhanaka; cp J vi 276 which contrasts streets constituting thoroughfares (nibbidhavīthiyo) from highways that do not (anibbidharacchā).

⁷¹⁵ Reading tikoṇaracchā with Ce Be Se for text's koṇaracchā; cp Pv-a 24 for similar.

⁷¹⁶ Reading pāpajigucchāvirahitā with Be Se for text's Ce pāpam ajigucchantā, those failing to be horrified by evil.

⁷¹⁷ Alikavāditāya; cp Dh 223, quoted at Vv-a 69, and VS 106 n 76.

⁷¹⁸ Cp Ud-a 168, 297.

⁷¹⁹ Be punctuates differently, viz. "methunappaṭisevitāya asetṭhacārino ime hi nāmā" ti hīlentā vadanti.

⁷²⁰ Kusaladhammacārino; ? or those who are skilled Dhammacārins. Cp dhammacariyāya at Ud-a 307 below, where rendered "Dhamma-practice". It is, in general, impossible to find any English expressions capable of embracing the various meanings the commentators manage to squeeze out of such terms as Brahmācārīn, Dhammacārīn and Samācārīn, for which reason I leave them, for the most part, untranslated.

⁷²¹ Literally, perhaps, "those whose conduct is even"—cp Ud-a 58, 195 above.

⁷²² Cp Ud-a 156 above, where yatra (hi nāmā) also demands a future tense verb, irrespective of the context.

⁷²³ Readings samitapāpatā with Ce Be Se for text's samitapāpattā, on account of being those for whom evil has been stilled. It seems reasonably certain that samitapāpatā is here a gloss on

sāmaññaṃ, rather than, as at Ud-a 195 above etc., a reason for their being recluses.

⁷²⁴ Visiṭṭhabhāvo; Be seṭṭhabhāvo, “best-ness”; cp Ud-a 168 above, where the prefix brahma° is explained as seṭṭha, best, and Ud-a 260 above, where abrahmacārino is glossed by aseṭṭhacārino. The choice of reading is therefore rather arbitrary.

⁷²⁵ Reading bāhitapāpatā with Ce Be Se for text’s bāhitapāpattā for the same considerations as those stated in the last note but one.

⁷²⁶ Paribhaṭṭhā; cp Pv-a 13 and PS 19 n 3.

⁷²⁷ Reading tassa ayasassa nipphattiṃ with Ce Be Se for text’s sattāhassa ayasanipphattiṃ; the CPD entry, svayasaniṭṭhā, which takes this as “cessation of calumny”, should probably be deleted.

⁷²⁸ Cited at Ud-a 77 above. On what follows, cp Dh-p-a iii 477, It-a i 176f, Sn-a 478.

⁷²⁹ Atacchena; Dh-p-a, It-a, tucchena “vacuous” (rendered “void” at Ud-a 236, 303).

⁷³⁰ According to Sn-a, a hell such as that of the Paduma and so on, for details of which see S i 151f, Sn p 126, etc.

⁷³¹ Text Se āyu pana aparicchinnaṃ, Be āyū pana aparicchinna (their lifespans (there) are nonetheless indeterminate), Ce āyū pana aparicchannā. Dh-p-a, It-a seem to favour the singular.

⁷³² Reading paccati with Ce Be for text’s Dh-p-a paccanti, they are roasted, Se It-a pacati, roasts. Similarly below, where Dh-p-a, It-a omit.

⁷³³ Parattha; Dh-p-a omits.

⁷³⁴ Reading imassa pana padassa with Be for text’s Ce padassa, Se It-a pana padassa, Dh-p-a padassa pana. What is said here has already been taken into consideration in the translation of the verse in Ud.

⁷³⁵ Literally, are non-doers.

⁷³⁶ Āpādentā; Ce Se sāpaṃ dentā, Be sapathaṃ karontā. Text seems preferable for the reasons given in the note in Ud.

⁷³⁷ Text inserts vatvā; Ce Be Se omit.

⁷³⁸ On what follows, cp Dh-p-a iii 478, J ii 417.

⁷³⁹ Suram; cp Vv-a 73, where the five kinds of (fermented) liquor

are distinguished from a further five kinds of (distilled) spirits (merayaṃ).

740 Reading eko ekaṃ with Ce Be Se Dhp-a for text's eko, J eko evaṃ.

741 Hotu hotu; PED simply gives the meaning of hotu as "very well", which hardly fits the present context, but cp SED which lists, sv bhavatu, the meaning of "enough of this", and Childers, which includes "to behave" amongst its meanings for bhavati.

742 Paṭijānāpetvā; PED fails to list this causative.

743 Dhikkāraṃ akāsi, literally "they made the sound 'Dhik' (shame !, fie !, etc)"; cp Ud-a 85 above where rendered "accursed".

744 Cp note at Ud-a 247 below.

745 Bhagavantam upasaṅkamitvā attano pītiṃ pavedesum; Be Bhagavantam abhivādetvā attamānā paṭivedesum, greeted the Lord and, delighted in heart, made (the matter) known (to him).

746 Be Ud (Ee) read so bhante for text's Ce Se Ud (Se) bhante so.

747 Cp S ii 255 for similar; "long-term" (dīgharattaṃ) is missing in the translation at KS ii 170.

748 It is not at all clear to me how what follows is thought to answer the question it purports to.

749 Parānuddesikam eva; more literally "without specifying (or reference to) some other (named individual)". Cp anuddesika/uddesika at Vv-a 81 and anuddesika/attuddesika at Vv-a 241 which I took, respectively, as "non-referentially/referentially" (VS 116) and "non-referentially/by way of reference to himself" (VS 368). CPD, however, sv anuddesika, gives the meaning as "without any special aim or intention" (?).

750 Also quoted at Ud-a 295 below, Pv-a 104 and Miln 150.

751 Duruttavacanam; cp Asl 396.

752 Mammacchedanavasena; cp note at Ud-a 113 above.

753 So Be Se Ud for text's Ce vācāhi.

754 So Be Se Ud for text's asaṃyatā, Ce asaṃyato.

755 Sāyakehi; sāyaka is not listed by PED, but cp Childers, SED sv.

756 Quasi-etymology for bhikkhu; cp Vism 16 for similar.

757 Also cited at Ud-a 179 above.

758 Abhūtaṃ bhūtato; probably an allusion to bhūtena abhūtena at M i 129.

759 Cp Ud-a 340 below.

760 Be reads Munāli throughout.

761 Reading avidūrena gacchati with Ce Be Se for text's avidūre gacchantī. Text wrongly opens the quotation that follows with dhutto, implying that it was the woman who made the accusation; I follow Ce Be here.

762 Be Se read vassasatasahassāni for text's Ce vassasahassāni.

763 Reading abhūtabbhakkhānaṃ with Ce Be Se for text's abbhakkhānaṃ.

764 Reading pattāni with Be for text's Ce nipphannāni, Se pavattāni.

765 Vikāraka.

766 Ce Ciñcamānavikā.

767 At Ap-a 114, 122 etc.

768 Kammāni pilotikāni; Be kammapilotikāni. Cp BHSD sv ploti, plotikā and pilotika which takes the meaning to be that of "cord, as connecting link or bond" and thus "the previous action-(binding-)cord", and SED, sv ploti, which gives the meaning as "thread, connection"; also MA ii 119. The term seems to denote the miniscule remnants of an old garment and might therefore be taken as "karmic fluff" stemming from a deed whose major results have already been experienced.

769 Ap i 299f. Since these rather cryptic verses—which have not, to my knowledge, been translated before—are unlikely to be immediately intelligible to the general reader, I have, whenever necessary, supplied in the notes a precis of the stories introducing them in Ap-a, with the reference for same being also given, in parentheses, at the end of each cycle of verses. Moreover, since there is a wide divergence in readings, I have, for the sake of those interested, drawn attention to such differences, utilising, in addition to the various editions of Ud-a normally referred to, the PTS editions of Ap and Ap-a, and also a Burmese edition of Ap-a (Ap-a (Be)) but transliterated into Thai characters.

770 Reading pareto with Be Ap Ap-a (where glossed by parivuto,

surrounded) for text's Ce Se upeto, furnished.

771 Buddhatte; Ap Buddhatthe.

772 Be Munāli.

773 Aññāya jātiyā; Be Ap Ap-a (Be) aññāsu jātisu, in other births.

774 Ciraṃ; Ap-a ahaṃ.

775 Vedemi; Ap vedesiṃ, Ap-a Ap-a (Be) vedesi.

776 Dukkhaṃ.

777 Bahū; text bahu, Ap-a bahūni.

778 Ap-a explains that the Lord, as the debauched individual Munāli, insulted the Paccekabuddha Surabhi saying "Of poor morality, evil-natured, is this monk", for which he then roasted in hell for many thousands of years. Then, in his last birth, wanderers belonging to other sects, seeking to bring him into disrepute, enlisted the help of Sundari so as to make people believe she had slept together with him in his fragrant hut, whereupon they proclaimed "Behold the deed of the recluse Gotama".

779 Sabbābhibhussa Buddhassa; perhaps to be taken as a proper name, viz. of the Buddha Sabbābhibhu. DPPN, which has no entry for Sabbābhibhu, states, sv Nanda (7), that Nanda was "a disciple of a Paccekabuddha named Sabbābhibhū. The Bodhisatta was then a drunkard, named Munāli, and abused Nanda". This is, to say the least, curious since Paccekabuddhas, who by definition do not teach, are hardly likely to have had sāvakas. The introductory story in Ap-a, paraphrased in a later note, makes no mention of this incident, stating rather that the Lord went to hell for having, when once a śūdra, abused a Paccekabuddha by the name of Surabhi. It is difficult to see how this anomaly can be accounted for, and one can only assume that the version of Ap-a now before us is not exactly the same as that before its author.

780 Naṃ; Ce Be Se Ap-a Ap-a (Be) taṃ, Ap taṃ.

781 Manussadehaṃ patvā 'haṃ; Be Ap Ap-a (Be) manussabhāvaṃ laddhāhaṃ, Se manussalābhaṃ patvā 'haṃ, Ap-a manussayoniṃ patvā 'haṃ. Cp Dh-p-a iii 512 where, in a rather confused version of some of these verses, manussalābhaṃ patvā 'haṃ also appears.

782 Abbhācikkhi; Ap-a abbhācikkhiṃ, Ap abbhakkhāsi.

783 Reading mamaṃ with Ce Be Se Ap Ap-a Ap-a (Be) for text's mama.

784 Reading aggato with Ce Be Ap Ap-a Ap-a (Be) for text's āgatā, Se pekkhato.

785 The introductory story in Ap-a is a lengthy amalgam of largely unrelated tales, most of which seemingly have little or nothing to do with the verses they seek to explain. It may be briefly paraphrased as follows: The Lord, born on one occasion into a śūdra clan, abused the Paccekabuddha Surabhi, saying "Of poor conduct, evil-natured, is this recluse", for which he experienced dukkha in the hells and so on for countless thousands of years. Then, so long as he remained in the Tusita world during his penultimate birth, wanderers of other sects enjoyed the laity's support; but following his descent such support dwindled, with those wanderers becoming resentful. A wealthy merchant, having netted a piece of red sandal when bathing in the Ganges, made a bowl from it and suspended this aloft, stating he would provide food to whoever could retrieve it by iddhi. The wanderers discussed the matter but Piṇḍolabhāradvāja, being so ordered by Moggallāna, secured the bowl, which the Buddha then smashed to make perfume for the monks, at the same time banning the performance of miracles before the laity (cp also Vin ii 110ff). The wanderers of other sects, however, decide to continue the performance of miracles, whereupon the Buddha tells king Bimbisāra that he himself will perform one at the root of the Gaṇḍa Mango Tree near Sāvattī. The wanderers have the tree cut down. Gaṇḍa, the park-warden, presents the Buddha with a mango whose juice then he drinks, thereafter giving the stone to Gaṇḍa to plant. Immediately, and before the gathered crowd, a mango tree springs up whose fruit cannot be exhausted even when devoured by the entire people of Jambudīpa. The Buddha then fashions a jewelled walkway from the east of the cakkavāla to the west, straddling the summit of Meru, and then departs for the world of the Thirty-three where he teaches his mother, and the assembled devas, the Abhidhamma (cp Vism 390f for a different account of the same episode), his alms and support increasing

all the more upon his return. The wanderers, crest-fallen, are visited by their layfollower, Ciñcamāṇavikā, who asks what she might do to help them. They persuade her into helping them bring the Buddha into disrepute by visiting Jeta's Grove at the wrong time, in the pretence that she is sleeping in one and the same fragrant hut with the Lord. She later binds a wooden hoop to her belly to suggest she is pregnant and then publicly charges the Buddha with responsibility for same. At this moment, Sakka's throne gets hot and, upon discovering what is going on, Sakka despatches two devaputtas to go in the form of mice, cut the bonds and so expose her fraud, whereupon the wooden hoop crashes to the ground, cutting her heels in the process. She is punched by all of the puthujjanas present and then thrown from the hall, whereupon the earth opens and the flames from the Avīci envelop her and cast her into hell. The Buddha's alms and support then further increase, "for (all of) which reason (the appended verses) were said".

⁷⁸⁶ Vācesim; Ap-a vācesi, Be Se Ap Ap-a (Be) vācemi.

⁷⁸⁷ Reading tathāgato with Ap Ap-a Ap-a (Be) for text's Ce Be Se Tathāgato. That this reading is to be preferred seems clear from the story in which the Lord, as a well educated brahmin, highly respected and honoured, went forth as an ascetic (tāpasa) and made his living in the Himālaya teaching the mantras. Some other ascetic in possession of the five abhiññās and the eight attainments came into his presence whom he accused of fraudulently indulging in sense-desires, as did his students. The Lord then experienced dukkha in hell for countless thousands of years and then, in his last birth, endured the episode recounted in the present Udāna, which Ap-a briefly summarises.

⁷⁸⁸ Isībhīmo; Ap-a (Be) isi Bhīmo, Ap isigaṇo. It is not at all clear that Bhīmo (rendered "terrific") is here the proper name that Woodward's text implies; whilst the reading of isigaṇo (group of rishis) is hard to explain when, according to Ap-a, there was only one (eko) rishi involved.

⁷⁸⁹ Pañcābhiñño mahiddhiko; Ap pañcābhiññāmahiddhiko.

⁷⁹⁰ Ap-a omits.

⁷⁹¹ Mayham pi bhāsamānassa; Ap mayham vibhāsamānassa.

792 Ce Be Se read bhikkhamānaṃ, "as he (i.e. the rishi) was begging alms", for text's Ap Ap-a Ap-a (Be) bhikkhamānā.

793 Kule kule; Ap kulākule.

794 Neither the story in Ud nor its cty specifies the size of the Saṅgha at the time.

795 Vemātubhātikaṃ; Ap dvemātābhātaro, Ap-a dvemātubhātikaṃ, Ap-a (Be) vemātubhātaraṃ. Ap-a seems to explain the incident by recourse to two separate stories. In the first, we are told that the Lord once contested his inheritance with a younger brother by the same father (ekapituputtā), thus implying they had different mothers. A dispute ensued which ended in the Lord casting a stone down on his brother, for which he suffered dukkha in hell for countless hundreds of thousands of years. But Ap-a then continues by recounting how the Lord, along with Devadatta, had once gone trading together and that Devadatta, offered a golden beaker in exchange for a trinket by one not knowing it to be gold, went off planning to return and secure the deal. But before he could do so, the Lord arrived and acquired the beaker. Devadatta, upon learning of this, chased after the Lord, but the latter got away in a boat, Devadatta then making the wish that he might ruin him in whatever existence they came into being—a wish that saw fruition over many births, that accounted for his attempt to take over leadership of the Saṅgha (on which cp Vin ii 196ff) and that led him to hurl a rock down on the Lord from the Vulture Peak (Cp Vin ii 193). It will be noted that the Vinaya account places the attempted assassination before the attempted takeover, Ap-a reversing the order of such events.

796 Haniṃ; Ap-a bhaṇiṃ (?).

797 Giriduggasmiṃ; Ap giriduggaseu.

798 Reading aṅguṭṭhaṃ piṃsayī with Ce Be Ap Ap-a Ap-a (Be) (Se aṅguṭṭhaṃ piṃsayi) for text's abbhuṭṭhā phassayi.

799 Reading khiṇiṃ with Ce Be Ap-a Ap-a (Be) for text's Se Ap dahiṃ.

800 Abhimāre; Ce abhicore. For the story, cp Vin ii 191ff.

801 Reading vadhatthaṃ with Ce Be Se Ap Ap-a (Be) for text's aduṭṭhaṃ.

⁸⁰²Tena kammavipākena idha pacchimake bhavē | vadhatthaṃ mam Devadatto abhimāre payojayi. Ap-a 123 reads instead: Tena kammavipākena buddhabhūtaṃ me sato | paviddhesi sīlaṃ tattha Devadatto vighātavā (Through the ripening of that deed it was that, when I had become a Buddha, Devadatta, full of annoyance, there cast down a stone), which Ud-a (Ce) notes is also the reading of Ap (Ce) (save for the fact that the latter reads sīlaṃ and vighātavā). Ap-a explains that the Lord, as a child in a previous birth, saw a Paccekabuddha wandering for alms and cast a splinter of rock at him, saying "Where is this baldheaded recluse going?", which struck him on the heel and caused blood to flow therefrom. For this, he experienced great dukkha in hell for countless thousands of years and his in last birth suffered the same fate as the Paccekabuddha. This explanation would seem to favour the verse as found in Ap (Ce) and Ap-a; on the other hand, the adoption of that verse would, in turn, raise the problem of its being, apparently, merely a variant account of the episode already covered in the second verse of [E] above, and for which karmic ripening Ap-a offers a completely different explanation. For the episode in which Devadatta hired assassins to kill the Buddha, cp Vin ii 191ff.

⁸⁰³Vicarantaṃ; Ap-a vicaramānaṃ.

⁸⁰⁴Another name for Rājagaha, on which cp Vv-a 82.

⁸⁰⁵Purāvare; Ap Ap-a Ap-a (Be) puravare.

⁸⁰⁶Bhanto; Ap-a anto.

⁸⁰⁷Samupagāmi; Ap mam upagāmi. Ap-a explains that the Lord, when once roaming around on his elephant, saw a Paccekabuddha wandering for alms, whom he first abused and then had his elephant assail him. For this he suffered dukkha for countless thousands of years in the states of loss and then, in his last existence, found himself assailed, through the machinations of Devadatta, by the inebriated elephant Nālāgiri whilst himself in search of alms, whom, however, he subdued with loving kindness (for which episode cp Vin ii 194f).

⁸⁰⁸Reading pattiko with Ap-a Ap-a (Be) for text's Ce Se khattiyo, kṣatriya, Be Ap patthivo, king; the preceding narrative in Ap-a explains that the Bodhisatta, when once a king, wandered about

the city on foot (pattiko va) chopping up innocent folk with his sword. Patthiva is not listed by PED, but cp Childers sv; also SED sv pārthiva.

⁸⁰⁹ Reading purise Ce Be Ap-a Ap-a (Be) for text's Ce Ap purisaṃ; cp previous.

⁸¹⁰ Text Se Ap paccasiṃ; Ce pacc' ahaṃ, Be Ap-a (Be) paccisaṃ, Ap-a paccasaṃ.

⁸¹¹ So 'dāni; Ap c' ādinnaṃ, Ap-a (Be) idāni.

⁸¹² Pāde chaviṃ vināsesi; Ap pāde chaviṃ pakopesi, has inflamed/irritated the (entire) skin on my foot. Be Ap-a (Be) read instead pāde chaviṃ pakappesi, he has (now) fixed (the entire) skin on my foot, Ap-a pāde satthaṃ paṇāmesi, he has (now) wielded the (surgeon's) knife on my (entire) foot. The preceding narrative in Ap-a explains that the Lord first roasted in hell for the deed for many thousands of years, thereafter experienced dukkha amongst the animals and so on and then, in his final birth, through the rest of that deed, suffered the swelling that appeared on his foot as a result of its having been struck with the fragment of rock cast by Devadatta, such swelling being subsequently cured by (the physician) Jīvaka. We should therefore understand the subject of the verb, in the readings of text Ce Se and Ap, to be Devadatta, but Jīvaka in the readings of Be and Ap-a.

⁸¹³ Vinassati; Ap panassati.

⁸¹⁴ Reading ahuṃ kevaṭṭadārako with Ce Be Se Ap Ap-a (Be) for text's ahu kevaṭṭadārako, Ap-a kevaṭṭo āsi dārako.

⁸¹⁵ Ap-a reads °gāmamhi for text's Ce Be Se Ap Ap-a (Be) °gāmasmiṃ.

⁸¹⁶ Ghātite; Ap-a ghātake.

⁸¹⁷ Janayiṃ; Ap-a janesiṃ.

⁸¹⁸ Somanassataṃ; Ce Se somanass' ahaṃ, Be Ap Ap-a Ap-a (Be) somanassakaṃ.

⁸¹⁹ The Buddha, having subsequently experienced dukkha in all four states of loss, went on in his last birth to be subject to headaches; whilst his former fishermen colleagues, who actually killed the fish, were reborn along with him in the Sakyan king's clan (Sakyaṛājakule), with all those Sakyan kings (Sakyaṛājāno)

persihing in battle with Viḍūḍabha (on which see Dhpa i 346ff for details).

820 Ce Be Ap-a Ap-a (Be) ahū; text Se Ap ahu.

821 Sakyā ca sabbe haññimsu; Ce Be Ap-a Sakkā ca sabbe haññimsu, Ap Sakkesu haññamānesu, Ap-a (Be) sabbe Sakkā ca haññimsu.

822 Viḍūḍabho; Be Viḷaḷūbho, Ap-a Viḍūḍabhena.

823 Pāvacane; seemingly synonymous with sāsane, Teaching, or dispensation, etc.

824 Bhuñjetha; Ap Ap-a Ap-a (Be) bhuñjatha.

825 Sāliyo; Be Ap-a (Be) sālāyo.

826 Reading tadā with Ce Be Se Ap Ap-a Ap-a (Be) for text's kadā.

827 According to the story in Ap-a, however, the Lord cursed the sāvakas of the Lord Phussa, to the effect that such baldheaded recluses should eat barley rather than rice, for which he then experienced dukkha for countless thousands of years in the four states of loss. Then, in his last birth, he arrived at the brahmin village of Verañjā and some brahmin there invited him to spend the rains retreat there. But because their hearts had been obstructed by Māra, the residents of the entire village failed to provide alms; and for the next three months the Lord, and the five hundred monks accompanying him (though there is nothing in the story that would explain why the monks had also to endure this karmic consequence), were forced to eat a share of the crushed barley some horse-traders had prepared for their horses (which, however, the devas seasoned with divine nutritive essence). At the end of those three months, Māra's influence disappeared and a great almsgiving was inaugurated. The story does not therefore seem altogether to agree with the verse it was designed to explain.

828 Verañjāyaṃ; Ap Verajjāyaṃ.

829 Mallaputtam; Ce Mallayuddham, the Mallas' war.

830 Nisedhayim; Be Ap-a (Be) nihethayim.

831 Ap-a explains that the Lord once took on a champion warrior of the Mallas who had attacked his fellow villagers, and broke his back by hurling him into the air. As a consequence, he suffered bodily pain and headaches wherever he came into existence,

whilst, in his final birth, he experienced intermittent backpain, Ap-a then alluding to those occasions upon which Sāriputta (A v 123) or Moggallāna (S iv 184) was asked, for this same reason, to take over from the Buddha when he was teaching.

⁸³² Aham āsiṃ; Be Ap-a (Be) ahaṃ āsiṃ, Ap-a pure āsiṃ.

⁸³³ Reading *hoti* with Ce Be Se Ap Ap-a Ap-a (Be) for text's *h' eti*, comes.

⁸³⁴ Ap-a explains that the Lord was once a physician who treated the son of a wealthy merchant and cured him, but due to an obsession with receiving fees, gave him further herbs that caused (unnecessary) purging. As a result, he was subject, in whichever existence he came into being, to bloody diarrhoea, just as in his final birth he suffered same after partaking of Cunda's alms (although this infirmity seems to have first manifested itself at Beluva, well before the meal from Cunda—cp Ud-a 323 and note at Ud-a 330; also Ud 82). Ap-a Ap-a (Be) alone insert the final verse [N] immediately after the present verse.

⁸³⁵ Kassapaṃ Sugataṃ; Ap Ap-a (Be) Sugataṃ Kassapaṃ.

⁸³⁶ Ap-a 114f explains that in the past, the Bodhisatta, having come into being as the brahmin youth named Jotipāla at the time of the Perfectly Self-Enlightened One Kassapa, being one lacking devotion to the Teaching on account of his brahmin birth, said, due to the trickling down of a karmic remnant of that Lord, upon hearing "Kassapa is the Lord", "How could there be enlightenment for a bald-headed recluse, enlightenment being supremely hard to attain?", for which he then experienced dukkha in the hells and so on for countless hundreds of births. Then, in his last birth, through not knowing that such was not the path, he fruitlessly emaciated himself by indulging in austerities for six years (on which cp Mi 77ff). The assertion that Jotipāla abused the Buddha Kassapa "due to the trickling down of a karmic remnant of that Lord" (*tassa Bhagavato pilotikammanissandena*) clearly implies that Jotipāla was *obliged* by that karmic remnant to abuse him, just as it is an underlying motif of the rest of these verses, and their cty, that the adversaries of the Buddha Gotama were similarly *obliged*, due to karmic

remnants of his own previous deeds, to act against him in the various ways described. That Jotipāla, and these others, should have gone to hell simply for playing the role of (a presumably involuntary) agent in the unfolding of some other person's karma, seems a strange and frightening departure from the law of karma as this is usually presented.

837 Akariṃ; Be Ap-a Ap-a (Be) acariṃ, Ap ācariṃ.

838 Nāhaṃ; Ap-a so 'haṃ.

839 Kummaggena; Ap-a kummagge na.

840 Vārito; Ap Ap-a kārito.

841 Anotattamahāsāre; Ap Anotatte mahāsāre, Ap-a Anotatte mahāsane.

842 Reading ca naṃ with Be for text's Ce ca, Se vacanaṃ.

843 Probably a particular jāti, and quite possibly nomadic given the name, within the brahmin varṇa; otherwise of the brahmin (named) Vaṅganta. A list of the principal passages concerning Upasena is to be found at B Disc ii 83 n 3.

844 On what follows, cp Vin i 58ff, AA i 270ff.

845 Cp Ud-a 296.

846 Dvivasso upajjhāyo hutvā; I am not sure that Miss Horner is right in taking this, at B Disc iv 76 n 2, as "of two years' standing as a preceptor".

847 Kasābhihato; Be patodābhitunno, prodded with the goad, stick, spur etc.

848 Gaṇa; cp Ud-a 310 below.

849 Paṣaṃsiyo; Ce Be Se pāṣaṃsiyo.

850 Cp Ud-a 253 above.

851 Cp Ud-a 244 above.

852 Reading santikā with Ce Be Se for text's santike.

853 Reading santhatasikkhāpade with Ce Be Se for text's santatasikkhāpade; presumably an allusion to Vin iii 232f.

854 Poṅkhānupoṅkhaṃ; or unremittingly, lit. one arrow following another.

855 Reading te tassa with Ce Be Se for text's ten' assa tāni.

856 Evaṃdhammo.

857 Reading evaṃvimutti with Ce Be Se for text's evaṃmutti.

858 Cp below where the Saṅgha is said to be suppaṭipattiṃ (of

good conduct).

859 An allusion to the three stock passages at A i 207f etc.

860 Reading attamano with Ce Be Se for text's attanā; cp Ud-a 156 above where an alternative explanation in terms of "self-possessed" is also given.

861 Cp Ud-a 80 above for similar.

862 Aho vata; cp Ud-a 125 above.

863 Reading yañ c' idaṃ with Ce Be Se for text's yaṃ kiñc' idaṃ.

864 Also at Ud-a 404 below.

865 Cp Ud-a 28; also 404 below.

866 Cp also Ud-a 24f, 125, 404.

867 On what follows cp Ud-a 84 above; also Sn-a 441.

868 Reading kilesārīnaṃ hatattā saṃsāracakkassa vā arānaṃ hatattā with Be for text's (Se) saṃsāracakkassa vā arānaṃ hatattā kilesādīnaṃ (Se kilesārīnaṃ) hatattā, Ce saṃsāracakkassa vā arānaṃ hatattā.

869 Paccaya; or requisites—cp Ud-a 80 above.

870 Cp Ud-a 125 above for similar.

871 Reading ca with Ce Be Se Ud-a 84 for text's va.

872 So Ce Be for text's Se kathite, which when talked of.

873 Ekantaniyyānikaṃ (so Be Se) katvā bhāsīte, which I take to mean that the Dhamma and Discipline are well proclaimed in the sense that their proclamation provides certain exiting from saṃsāra, as does the sāsana itself at Ud-a 431 below—cp Vism 214f where, in the same context, Ñāṇamoli takes niyyānika as "outlet", contra CPD *sv ekantaniyyānika*, which gives the meaning as (?) "wholly salutary". Cp also Vv-a 180 for similar.

874 Pāvacane; cp Ud-a 265 above.

875 Reading taṃ hi with Ce Be Se for text's taṃ pan' etaṃ.

876 Or disciplining; cp Ud-a 326 below on vinīta and note there.

877 Ce Be read rāgādikilese vinayanena for text's Se rāgādikilesavinayanena.

878 Cp Ud-a 97 above for similar.

879 So Be Se, here and below, for text's sabrahmacāriyo, Ce sabrahmacārayo; cp Ud.

880 Be saha, along with, but cp Ud-a 97 above.

881 Reading ariyamaggaṃ with Be for text's ariyamaggañ ca, Ce

Se ariyamaggasaccaṃ.

882 Be reads maggaphalasīlavasena for text's Ce Se maggasīlaphalasīlavasena.

883 Cp suppaṭipanno (well conducted) predicated of the Ariyasaṅgha above.

884 Kāyadaḍḍhībahulo; Be kāyadaḥhibahulo, Se viriyadaḥhabahulo. Cp Vism 127 and Nāṇamoli's citation of the cty in his translation of same (Ppn 133 n 16).

885 Cp D ii 80 for similar; also Vism 51ff. I do not understand Woodward's reference to D i 94.

886 Of craving—DA 537.

887 Such as Buddhas and so on—DA 537.

888 By craving and wrong view—DA 537.

889 Reading hi with Ce Be Se for text's pi.

890 So Ce Be Se for text's samāhito.

891 Reading paripūrakārino with Ce Be Se for text's paripūrakāri.

892 Reading °bhava° with Ce Be Se for text's °bhāva°.

893 Literally "a worthy one"; cp Ud-a 84 above for similar.

894 Katakaraṇīyatam; part of the stock description of the arahant at D i 84 etc.

895 So Ce Be Se for text's asmim.

896 Reading guṇānubhāvassa ca sampattiya with Be Se for text's Ce guṇānubhāvasampattiya.

897 Cp note at Ud-a 135 above.

898 Ce Be Se read yathicchita° for text's yadicchita°; cp PED svv.

899 Reading pubbūpanissaya° with Ce Be (Se (pubbūpanissaya°) for text's pubbūpanissāya°; that is, the potential for attaining to one or another of the four supermundane paths and their fruitions.

900 Evaṃvidha; cp Ud-a 7 above.

901 Reading ajja with Ce Be Se for text's ajjhattam.

902 Evaṃ; Se iti. This presumably refers to the whole reflection as recorded in Ud, rather than the immediately preceding sentence.

903 Reading uḷārasomanassito with Be for text's Ce Se uḷārasomanassatam.

904 Reading °uppilāvitavāsanussannattā with Be for text's

°ubbiḷāvitattussannattā, Ce Se °ubbiḷāvitavāsanattā.

905 Dhammabahumānena; Ce dhammabahumāne.

906 Dhammapīṭipatisamvedanena; cp Sn 257 = Dh 205.

907 Ce Se read °ppavatti for text's Be °ppavattiyā, in which case we would have to translate "whom living, (that is to say) the occurrence of the khandhas in the future, on account of its complete non-existence, does not torment".

908 Reading āyatim khandha° with Ce Be Se for text's āyatikkhandha°.

909 Reading saṅkhata° with Ce Be Se for text's saṅkhāta°.

910 Be reads akatakusalo, one who has not performed that which is skilled, for text's Ce Se katākusalo. The difference is significant, though the choice of reading rather arbitrary. Although akatakusalo akatapuñño may seem, at first sight, a more likely reading than katākusalo akatapuñño, and one perhaps more in keeping with the subsequent expression of remorse, it nonetheless seems equally probable that katākusalo akatapuñño is required to balance the occurrence of akatapāpā katapuññā in the sequel.

911 Reading tam with Ce Be Se; text omits.

912 Text Ce Se add vā; Be omits.

913 Cp Dhs 1304f.

914 Reading tapati with Be Se for text's Ce tappati.

915 Reading atthavaṇṇanā with Be Se for text's Ce attavaṇṇanā, (?) self-praise.

916 Reading anabhijjhādīnaṃ with Be Se for text's Ce dukkhādīnaṃ; the other three are the absence of ill will, right mindfulness and right concentration—cp D iii 229, A ii 29, etc.

917 Cp Nd¹ 44.

918 Reading idāni 'ssa sabbaso sokahetūnaṃ with Ce Be Se for text's sabbaso sokohetūnaṃ.

919 Reading bhavataṇhā so ucchinnabhavataṇho with Ce Be Se for text's bhavataṇhā.

920 This verse is also quoted at AA iii 206, Sn-a 426, Thag-a i 162 and Vism 544, whilst similar is also to be found at Asl 10; Woodward, in editing Ud-a and Thag-a, wrongly attributes its source to Sn-a 426.

921 Reading *abbocchinnaṃ* with Ce Be Se AA Sn-a Thag-a Vism for text's *abbhacchinnaṃ* (which seems to be a reading imposed upon the text by Woodward).

922 Reading *kasmā* with Se for text's Ce Be Thag-a *tasmā*. The problem of readings is compounded by fact that one of the mss utilised by Woodward for his edition of Thag-a i 163 apparently inverted the order of the sentence that follows, not to mention the *vi* recorded in the note that follows. I assume that Dhammapāla takes the fact that the monk concerned is spared from running on to be due to the fact that there is for him no further becoming, rather than vice versa, which then raises for him the question as to why there is no such further becoming, which he then attempts to answer, adding, as an after thought, that alternatively this is in itself due to his being spared from running on.

923 *Tasmā ti āvattetvā vattabbaṃ*; Thag-a i 163 *ti tasmā āvattetvā vattabbaṃ*.

924 *Tato eva*; or due to which same.

925 Cp Ud-a 244 above.

926 Reading *°dukkhañ c' eva* with Ce Be Se for text's *°dukkhassa hetubhūtaṃ*.

927 *Upasamita*, pp of *upasameti*, neither of which are listed by PED, but cp CPD sv. Ce reads *vūpasamita*.

928 Reading *ettakā* with Ce Be Se for text's *me*.

929 Reading *upasamaṃ* with Be Se for text's Ce *vūpasamaṃ*.

930 *Accanta°*; or absolutely.

931 Reading *accantasantāya* with Ce Be Se for text's *accantasantatāya*.

932 Ce Be Se read *°vūpasamato* for text's *°vūpasamā*.

933 Be Se read *upasamapariyosāne...upasamo nāma* for text's *vūpasamā pariyosāne...vūpasamo nāma*, Ce *vūpasama-pariyosāne...vūpasamo nāma*. But given the presence of *anavasesakilesavūpasamaṃ* in the opening sentence, it would seem that this is an over-correction, and that the original reading was one in which that spoken of in Ud as peace (*upasamaṃ*) is here equated with that previously mentioned subsiding (*vūpasamaṃ*). Cp also below where *upasama* is said

to be a synonym for the abandonment of the defilements. I therefore read *vūpasamapariyosāne...upasamo nāma*, though this is not supported by any text. Be Se would presumably have to be taken to mean: at the culmination of the pacification (of the defilements without remainder that is, in this connection,) known as (peace).

⁹³⁴ Reading *mahāpaññatādi°* with Ce Be Se for text's *hāsupaññatādi°*; this is clearly a reference to his six types of insight spoken of below. Woodward's note referring us to DA 412 is either spurious—especially given the fact that his edition of Ud-a went to print in 1926, five years before DA—or else in error for S v 412.

⁹³⁵ Reading *vā upasamapariyāyena* with Be Se (Ce *vā vūpasamapariyāyena*) for text's *va vūpasamaṃ pariyāyena*.

⁹³⁶ Reading *upasantakilesattā* with Ce Be Se for text's *santakilesattā*.

⁹³⁷ *Sabbathā*; or in the highest degree, both of which meanings are attested by SED sv *sarvathā*.

⁹³⁸ Reading *upasamassa* with Ce Be Se for text's *upasantassa*.

⁹³⁹ By means of that topmost path just referred to.

⁹⁴⁰ At the opening of the current paragraph.

⁹⁴¹ So Be Se for text's Ce *vūpasamo*.

⁹⁴² Reading *tasmā upasantasantacittassā ti* with Be Se (Ce *vūpasanta°*); text omits.

⁹⁴³ Reading *dassetuṃ* with Be Se for text's Ce *dassento*.

⁹⁴⁴ Be Se read *upasantena upasantam eva hutvā* for text's *vūpasamenasaṃyamena vūpasantam eva hutvāvā*, Ce *upasamena saṃyamena upasantam eva hutvā vā*. This would again seem to be an over-correction, for *vūpasamena* here, glossed by *saṃyamena*, almost certainly refers back to that subsiding common to all in whom the *āsavas* have been destroyed, as a result of which they become calm, but *Sāriputta* super-calm. I therefore read *vūpasamena saṃyamena upasantam eva hutvā*, though this is not supported by any text. The reading of Be Se would give instead: that (heart) which is super-calmly calm (*upasantasantaṃ*) being one which is calm (*santaṃ*) after it has become quite super-calm (*upasantam*) by way of that super-

calm (*upasantena*).

⁹⁴⁵ Presumably meaning that except for this difference the rest of the foregoing explanation remains the same.

⁹⁴⁶ See MA iv 83ff, SA i 119ff and Pts ii 190ff for an explanation of these terms; also notes at MLS iii 77 and KS i 88. "For countless reasons" (*anekapariyāyena*) is defined at Ud-a 361 below.

⁹⁴⁷ Reading *puthupañño* with Ce Be Se M S; text omits.

⁹⁴⁸ *Javanapañño*—cp Compendium 245f on *javana* having an underlying sense of cognition.

⁹⁴⁹ *Karaṇīyaṃ*; perhaps an intentional allusion to the arahant who is *kata-karaṇīyaṃ*, one who has done all that was to be done, as at Ud-a 268 above.

⁹⁵⁰ *Tasmā*; or perhaps, instead, the Captain of the Dhamma was reviewing his own peace therefrom.

⁹⁵¹ Reading *upasamaṃ* with Ce Be Se for text's *vūpasamaṃ*.

⁹⁵² *Catuttha*; Be *Meghiya*.

CHAPTER FIVE: SONA

§1. Dear

[273] In the first (sutta) of the Great Chapter¹: *accompanied by queen Mallikā (Mallikāya deviyā saddhim)*: together with his consort named Mallikā. *Gone on top of his best of palaces : upari pāsādavaragato = pāsādavarassa upari gato*² (resolution of compound). *Anyone else dearer than the self (koc' añño attanā piyataro)*: anyone else to be held dearer than the self. *Is there for you (atthi nu kho te)*: he asks the queen "Tell me³, is there for you ?" Why does he ask ? For this one had been the daughter of a garland-maker in Sāvatti who was badly off. One day, as she was going along after getting some cake from the bazaar thinking she would go to the flower-garden and eat it, she saw, in the opposite direction, the Lord entering upon his almsround surrounded by the order of monks and, devout in heart, gave it to the Lord. The Teacher gave an intimation that he would sit down at a suitable spot. The elder Ānanda provided a robe which he laid out (for the purpose). The Lord then seated himself there, consumed the cake, rinsed his mouth and then produced a smile. "What ripening will there be of this gift of hers ?" asked the elder⁴. "This one, Ānanda, is the first to have given food to the Tathāgata today⁵; she will, before today is out, become the chief-consort of the Kosalan king, dear (and) charming". And that same day, the king, having fled, defeated, after doing battle with his nephew in Kāsigāma⁶, whilst entering the city upon his arrival, entered that flower-garden, thinking he would await the arrival of a contingent of armed forces. Upon beholding that it was the king who was coming, she did him a (good) turn⁷. The king, finding satisfaction in that

(good) turn of hers, sent for her father, invested (her) with great authority, [274] had her subsequently conveyed⁸ to the inner palace⁹, and installed her in the position of chief-consort.

Then one day, the king thought: "This great authority of hers was given to her by me. What if I were to ask her 'Who is dear to you?' She will say 'You, great king, are dear to me' and then will, in turn, ask me. Then I shall say to her 'To me, too, you alone are dear' ". So, whilst he was performing that conducive to mutual greetings (with her) with the aim of generating a mutual confidence, he asked (her). But the queen, who was wise, an attendant of the Buddha, an attendant of the Saṅgha¹⁰, thought this were not a question to be talked about when gazing up¹¹ at the king's face; and, in speaking solely in accordance with the way things really are, said: "There is not for me, great king, anyone else dearer than the self". Moreover, having said this, she then asked the king in the very same manner in which she had herself been questioned by the king¹², saying "But is there for you, great king, anyone else dearer than the self?", desiring to set at first hand before the king, through her skilfulness, the matter upon which she had herself answered. The king, too, being unable to retreat on account of the fact that (the matter) had been talked of by her by way of that characteristic of its actual essence¹³, answered in the very same manner in which the queen had answered, himself also talking by way of that characteristic of its actual essence. And, having answered, (the king)¹⁴, on account of his slow-witted nature¹⁵, thought as follows: "I, who am king, ruler of the earth, indwell, after conquering it, this great circle of the earth as its owner¹⁶. As far as I am concerned, it is fitting¹⁷ that I do not behold another dearer than the self. But this outcaste, being inferior from birth, (yet) who was installed by me in an exalted position, does not hold me, who am her lord, likewise dear. She says, face to face with me, that 'The self alone is dearer'. How hard¹⁸, truly, is this one", and, having lost his self-possession, reproved her, saying: "Surely for you the Three Jewels are dearer". The queen said: "It is so as to secure for myself the benefits¹⁹ of heavenly bliss and the bliss of freedom

that I fully hold dear even the Three Jewels, your majesty; therefore, for me the self alone is dearer". For what the queen implied was this: "And this whole world holds another dear solely out of self-interest—even in wishing for a son, it wishes (for same) thinking 'This one will nourish me in my old age', for a daughter thinking 'She will propagate the clan for me', for a wife thinking 'She will wait upon me (hand and) foot', for other relatives, friends and kinsmen²⁰, too, by way of their various functions. Hence, it is in perceiving self-interest alone [275] that this world holds another dear".

Then the king thought: "This Mallikā, who is skilled, wise, recondite, says 'For me the self alone is dearer'. It would seem as though for me, too, the self alone were dearer. Well, I had better inform the Teacher of this matter; then I will accept²¹ (things) in whatever manner the Teacher explains (them)". Moreover, having thought thus, he approached the Teacher's presence; and, having approached, he informed him of that matter, for which reason "Then the Kosalan king²² Pasenadi... (There is not for me either, Mallikā, anyone else) dearer (than the self)" was said.

Fathoming this matter (etam atthaṃ veditvā): knowing in its entirety this matter spoken of by the king, viz. "For all the beings in this world, their own self alone is for them dearer", gave rise to this Udāna completely elucidating that matter. Herein:

Having explored all quarters with the mind (sabbā disā anuparigamma cetasā): having pursued all ten quarters without remainder with the mind by way of seeking out. *One would simply not attain that dearer than the self in any place (n'ev' ajjhagā piyataram attanā kvaci)*: whatever man, seeking out with every endeavour someone else (more) excessively dear than the self²³, would neither attain nor behold (such) in any place, anywhere in the (ten) quarters. *Thus is the self dear separately to others (evam piyo puthu attā paresaṃ)*: thus is the self alone²⁴ dear separately, severally, to this and that being, by way of the non-discovery of anyone dearer than the self. *Therefore one desiring self should not harm another (tasmā na hiṃse param attakāmo)*: since each being holds the self dear in that way, is one desiring happiness for that

self, one for whom dukkha is repulsive, therefore one desiring self, in wanting well-being and happiness for that self, should not harm, should not kill²⁵, should not even antagonise with the hand, a clod of earth or a stick and so on²⁶, another being, upwards from and including even a mere ant or (other) small insect²⁷. For when dukkha is caused by oneself to some other²⁸, that (dukkha) is, after an interval of time, observed in one's (own) self, as though it were passing over therefrom. For this is the law of karma²⁹.

The exposition of the first sutta is concluded.

§2. Of Short Lifespan

[276] In the second: *it is a marvel, Lord (acchariyaṃ bhante)*: as in the Meghiyasutta³⁰, this, too, is to be understood by way of a marvel (in the sense of) reproaching. *The extent to which (the Lord's mother, Lord,) was of short lifespan (yāva³¹ appāyukā)*: that (the Lord's mother, Lord,) was of such a limited lifespan, meaning that (the Lord's mother, Lord,) was one whose life was extremely brief. *When (the Lord) had been born seven days (sattāhajāte)*: "one who has been born seven days" (*sattāhajāto*) is "one who has been born for (a period of) seven days" (*sattāhaṃ³² jāto*); when that one had been born seven days, meaning on the seventh day from (his) birth. *Arose in the Tusita body (Tusitaṃ kayam upapajji)*: arose, by way of taking relinking, in the Tusita class of devas³³. It is said that one day the elder, seated at his day-time place following the midday meal, upon experiencing lofty joy and euphoria at the thought: "Oh, how the Buddhas' excellence of physical body is (a thing) fair to behold, one inspiring devotion to all about him, captivating" after having paid attention to the lustre of the Lord's physical body that was adorned³⁴ with the (thirty-two) marks and the (eighty) subsidiary ones³⁵, that had attained a state of gracefulness and that constituted that which is unsurpassable where sights are concerned³⁶, thought as follows: "To the mother who has given birth to him, even the deformed son is charming, like one well-formed³⁷. Moreover, had the Buddhas' [sic³⁸] mother, queen Mahāmāyā continued to live, what kind of joy and euphoria, I

wonder, would have arisen for her³⁹ upon sight of the Lord's (physical) form. It is a great loss for my paternal aunt, the queen⁴⁰, who finished her time when the Lord had been born (but) seven days". Moreover, having thought thus, he then approached the Lord and, in informing him of that reflection⁴¹ of his, said "It is a marvel, Lord" and so on, reproachful of her having finished her time.

Some, however, say that it was with the following implication that the elder said, in the Lord's presence, "It is a marvel, Lord" and so on, viz. "Mahāpajāpati the Gotamī, even though she went to great pains⁴² in begging the Lord for the going forth, was rejected; yet when begged by me through (skill in) means, the Lord allowed her⁴³ the going forth and the higher ordination by way of acceptance of the eight grave rules⁴⁴. She, as one who had received the going forth and the higher ordination after accepting these rules, having given rise to the Lord's second⁴⁵ assembly, became the condition for the fourth assembly. Yet had the Lord's progenitrix, queen Mahāmāyā, continued to live, then these—both of these kṣatriyan sisters⁴⁶—would jointly have graced⁴⁷ this Teaching, whilst the Lord, out of veneration of his mother, would quite happily have allowed the going forth and the higher ordination in this Teaching to womankind; whereas, on account of the fact that she⁴⁸ was of short lifespan, such accomplishment on her part⁴⁹ proved troublesome". But this is unreasonable. For the Lord, in allowing the going forth in his Teaching, be it to his mother or to any other amongst womankind, [277] allowed such treating (the matter) entirely gravely, not lightly, out of a desire for (that Teaching) to be one of long standing⁵⁰.

Others, however, say that the elder, after paying attention to the infinite and immeasurable qualities of the Buddha that are not shared by others, such as his ten powers and his four confidences and so on, uttered the statement "It is a marvel, Lord" and so on informing the Lord of how there had been a sudden upsurge of astonishment⁵¹ for him when his heart had become filled with marvel at the unprecedented (nature of the fact)⁵² that it would not have been fitting⁵³ had she, the Buddha's

mother, who had for ten months sustained in her womb the Teacher, the chief person in this world who is indeed of such great majesty, become the servant⁵⁴ of anyone else. For what reason? Since this were a thing quite befitting the Teacher's qualities, that is to say, that his progenitrix should have finished her time when the Lord had been born (but) seven days, and that, upon finishing her time, she should have arisen amongst the Tusitas.

Moreover, since the rule that mothers of Bodhisattas⁵⁵ finish their time when Bodhisattas have been born (but) seven days had been satisfied, the Teacher therefore⁵⁶ said "So it is, Ānanda" and so on, completely elucidating that rule. Moreover, since just as all (other) Bodhisattas come into being, upon fulfilling the perfections, in the city of the Tusitas, remain stationed there for a full lifespan and then, when requested by the devatās of the ten thousand cakkavālas, after they have congregated at the culmination of that lifespan, with a view to their taking relinking⁵⁷ in the world of men in order to reach enlightenment⁵⁸, take relinking after they have first also surveyed the measure of lifespan of their progenitrix, just as they do the time, continent, region and clan, (so) did this Lord also, when stationed as a Bodhisatta in that same way in that city of the Tusitas, first determine, as he surveyed (the world) with the five great surveyings⁵⁹, the measure of lifespan of his (future) mother to be one of ten months plus seven days besides, and then take relinking as soon as he came to know that "This is the time for me to take relinking; it is now proper to arise", therefore this same rule is, moreover, to be understood⁶⁰ by way of being wholly customary for all Bodhisattas. It was for this reason that the Lord said: "For the mothers of Bodhisattas, Ānanda, are of short lifespan" and so on. Herein⁶¹:

*Finish their time (kālaṃ karonti)*⁶²: finish their time simply due to the total exhaustion of their lifespan as aforesated, not as a condition of their having given birth. For the place dwelled in by Bodhisattas in their final existence⁶³ is similar to a cetiya-house⁶⁴, being not worthy of being used⁶⁵ by others; whilst (since) the measure of lifespan for the mother of a Bodhisatta

is such that it is not possible for the mother of a Bodhisatta to be deposed and another installed in the position of chief-consort, they therefore finish their time at such time. For it is with reference to this same matter that the Great Bodhisattas perform the five great surveyings⁶⁶. But in which (of life's) stage(s) [278] do they finish their time? In the middle stage. For in the first stage, yearning and lust are a powerful (force) in the personality⁶⁷ of beings, due to which women in whom a foetus has been conceived are at such times, for the most part, not able to preserve that foetus; (whilst) if they should manage to retain one, that foetus⁶⁸ turns out to be one with abundant afflictions. But in the third phase of the middle stage, after its (first) two phases have gone by, the basis becomes cleansed⁶⁹, the children that have come into being when the basis is cleansed turning out to be healthy. Therefore the mothers of Bodhisattas, having experienced excellence in the first stage, finish their time after they have given birth in the third phase of the middle stage.

Fathoming this matter (etam atthaṃ viditvā): fathoming the fact that, whether the context be that of the existence of a mother of a Bodhisatta or that of all other beings, a lifespan has dying as its culmination, gave rise to this Udāna elucidating, after opening with an explanation of this point, (the need for) endeavour where the practice that is blameless is concerned. Herein⁷⁰:

Whoever (ye keci) is a relative⁷¹ pronoun. *Are become (bhūtā)*: are come into being. *Will become (bhavissanti)*: will come into being in time yet to come. The word *vā* (or) has the sense of an alternative. The word *api* (whatever) has the sense of a conjunction; by this means he includes those coming into being too. To this extent, he exhausts without remainder, by way of that which is past and so on, (all) beings belonging to the three time periods⁷². Furthermore⁷³, those beings lying in the womb are called, onwards from the time of their emerging from that womb, "those who are become" (*bhūtā*), previous to which they are called "those who will become" (*bhavissanti*). The moisture-born⁷⁴ and those springing up spontaneously are called, subsequent to⁷⁵ relinking consciousness, "those who are become"

(*bhūtā*), previous to which they are called, on account of their becoming being one yet to arise⁷⁶, “those who will become” (*bhavissanti*). Or alternatively, all these are called, by way of their becoming being one that is present, “those who are become” (*bhūtā*), (just as) they are called, by way of their becoming being one to be repeated in the future, “those who will become” (*bhavissanti*). Those in whom the āsavas have been destroyed are called “those who are become” (*bhūtā*), for these are simply “those who are become” (*bhūtā*), not “those who will become” (*bhavissanti*) again—it is those who are other than these who are called “those who will become” (*bhavissanti*). *All will go onward after abandoning the person (sabbe gamissanti pahāya deham)*: all beings, who admit of the aforementioned⁷⁷ divisions, divided into countless divisions by way of all becomings, wombs, destinies, stations of consciousness and abodes of beings and so on, will go onward to the next world after abandoning, after discarding, the person, their own body; whereas asekhas⁷⁸ (will go onward) to nibbāna. He indicates, in this connection, that there is no one not liable to fall⁷⁹. *The one who is skilled, having fathomed that (such) loss is for all (taṃ sabbajāṇiṃ kusalo veditvā)*: the one who is skilled, the one belonging to the breed of the wise, having come to know by way of the recollection of dying, or by way of paying attention to impermanence, that this same loss, deprivation, dying, is for all beings, or alternatively that all this loss, ruination, perishability, is for such beings⁸⁰. *Being ardent, should lead the Brahmacariya (ātāpiyo brahmacariyaṃ careyya)*: being ardent, on account of his being possessed of energy reckoned as ardour⁸¹ when performing the work of vipassanā, [279] being one with energy initiated by way of the fourfold right effort, should lead—meaning should practise—the Brahmacariya that is the path, the (skilful) means of transcending dying without remainder.

The exposition of the second sutta is concluded.

§3. Leper

In the third: *there was in Rājagaha a leper named Suppabuddha (Rājagahe Suppabuddho nāma kuṭṭhī ahoṣi)*: there was in Rājagaha

some man by the name of Suppabuddha⁸²; and he was a leper, being one whose limbs had been severely ravaged by the disease of leprosy⁸³. *Who was one of the poorest of men (manussadaliddo)*: insofar as there were human beings in Rājagaha, this one was, amongst these, the most badly off of all⁸⁴; for he draped himself by sewing together remnants⁸⁵ and strips (of cloth) that had been cast aside by (other) human beings on rubbish heaps and fences and so on, (just as) he subsisted by supporting himself on the rice-scum and the left-overs of meals⁸⁶ he had obtained after he had taken his 'bowl'⁸⁷ and gone from house to house, although that which he obtained, conditioned by deeds previously performed, was not such as was needed, for which reason "who was one of the poorest of men" was said. *One who suffered the greatest human hardship (manussakapaṇo)*: one who had reached the ultimate hardship where human beings are concerned. *The meanest of men (manussavarāko)*: extremely wretched on account of being shown hostility and being treated with contempt by (other) human beings. *By a great assembly (mahatiyā parisāya)*: by an assembly of monks and an assembly of layfollowers that were (both) great. It is said that one day the Lord, as he was returning from his almsround following the midday meal after having entered Rājagaha in search of alms with a great order of monks as a retinue and contrived that almsfood for the monks be gained with ease, halted, whilst still within the city, as he was emerging with a few of those monks as a retinue, at a certain delightful spot, awaiting the arrival of those layfollowers by whom alms had been given and the remainder of those monks, (whereupon) monks straightaway arrived from here and there and surrounded the Lord; whilst the layfollowers, too, approached the Lord thinking they would return (home) once they had saluted him after hearing his appreciation⁸⁸. It was a great congregation. The Lord gave an intimation that he would sit down; and they straightaway prepared a seat worthy of a Buddha. Then the Lord, [280] lighting up that entire spot⁸⁹ with the incomparable lustre of his physical body, brilliant with the thirty-two marks of a Great Man that are adorned with the eighty subsidiary ones, with its circumference

blazing forth a fathom-wide radiance, (and) emanating the six coloured rays of a Buddha, by way of those that are blue, yellow, red, white⁹⁰, crimson and shining bright, being surrounded by hosts⁹¹ of monks as is the full moon surrounded by hosts of stars, seated himself on that best of Buddha-seats that had been prepared and, roaring his lion-roar like a maned lion⁹² on the Manosilātala⁹³, then taught Dhamma with his Brahma-voice, enticing as the call of the Indian cuckoo⁹⁴. Moreover, those monks⁹⁵, who were those wanting little, content, secluded, without associations, with energy initiated, (and) dedicated⁹⁶, being reprovers, those reproachful of that which is evil⁹⁷, speakers⁹⁸, those patiently attending to the speech (of others)⁹⁹, those possessed of morality, possessed of concentration, possessed of insight, possessed of liberation, possessed of knowledge and vision of liberation, having covered themselves with dust-heap (rag-)robes the colour of a storm-cloud, then surrounded the Lord as might well-armoured¹⁰⁰ elephants in rut¹⁰¹ and heard Dhamma with attentive ear; whilst those layfollowers, too, clothed in clean undergarments (and wearing) clean upper-garments, having inaugurated a great almsgiving at a particular occasion during the morning¹⁰², worshipped the Lord with scents and garlands and so on, saluted (him), and indicated their obeisance to the order of monks, then surrounded the Lord and the order of monks, and, with their arms and legs drawn together¹⁰³, heard Dhamma, with due care, with attentive ear, for which reason "And on that occasion, the Lord was seated teaching Dhamma, surrounded by a great assembly" was said.

But Suppabuddha, beset by hunger and weakness, upon seeing, even from afar, that congregation of people as he descended into an inner street whilst wandering about seeking out fodder, went there, filled with craving at the thought: "Now why is this body of people congregated? Surely, methinks, it is food that is being given out here; maybe it will be possible, by going¹⁰⁴ here, to obtain some food, either hard or soft", whereupon he then saw the Lord, inspiring devotion, fair to behold, worthy of devotion, having reached the utmost tamedness and calmness¹⁰⁵, tamed, warded, with faculties

calmed¹⁰⁶ and fully composed¹⁰⁷, teaching Dhamma surrounded by that assembly; being urged on, upon seeing him, through his successful attainment of the potential, fully mature¹⁰⁸ (and) consolidated in a former birth¹⁰⁹, he seated himself on the fringe of that assembly thinking “Suppose I, too, were to hear Dhamma?”, with reference to which “And Suppabuddha the leper saw...whereupon he, there and then, seated himself to one side, thinking that he, too, would hear Dhamma” was said.

[281] *All-inclusive* : *sabbāvantam=sabbāvatim* (alternative grammatical form), that was one to include all individuals, such as those who were inferior and so on¹¹⁰, meaning without leaving out anyone (who was) there¹¹¹. They also read *sabbavantam*¹¹². *With his (own) mind (cetasā)*: with consciousness associated with his Buddha-eye; for knowledge is defined under the heading of consciousness, the meaning being therefore with¹¹³ his knowledge as to the biases and latent tendencies (of beings) and with his knowledge as to the higher or lower state (in the development) of the faculties (of beings)¹¹⁴. *Embraced and attended to...the mind (ceto paricca manasākāsi)*: severally demarcated (*paricchinditvā*) and attended to (*manasi akāsi*¹¹⁵, alternative grammatical form) the mind of that¹¹⁶ assembly, surveyed them. *Anyone capable of perceiving Dhamma (bhabbo dhammam viññātum)*: anyone capable of attaining Dhamma in the form of the paths and their fruitions, meaning anyone endowed with the potential. *This occurred (etad ahoṣi)*: this occurred, viz. “Although this Suppabuddha has been born as such after committing an offence against the Paccekabuddha Tagarasikhi, his potential as regards the paths and their fruitions nonetheless flashes forth within his heart¹¹⁷ like a golden ring covered by dust¹¹⁸; he can easily be made to perceive¹¹⁹”, for which reason “This one is, in the present case, one capable of perceiving Dhamma” was said. *A progressive talk (ānupubbikatham)*: a talk¹²⁰ (that proceeds) successively such that (talk) on morality is immediately preceded by that on almsgiving, (talk) on heaven is immediately preceded by that on morality, (talk) on the path is immediately preceded by that on heaven; for the Lord, having in the first instance indicated a sweet taste¹²¹ together with its

root-cause, then makes manifest by various means the peril (therein), in order to separate beings therefrom, and then finally indicates, to those whose hearts have been shocked through hearing of that peril¹²², the absence of the cycle, opening with an explanation of the virtues of renunciation.

Talk on almsgiving (dānakatham): talk associated with the virtues of almsgiving¹²³, such as “This almsgiving is a name for the source of (all) happinesses, the root of (all) excellences, the foundation of all enjoyments¹²⁴, the protector, the harbour, the destiny, the final recourse, for beings subject to things uneven¹²⁵; where this world and the next world are concerned¹²⁶ there is no support, foundation, brace, protector, harbour, destiny, (or) final recourse similar to that of almsgiving. For this (almsgiving) is, in its sense of being a support, similar to a royal throne made of jewels, in its sense of being a foundation, similar to the great earth, in its sense of being a brace¹²⁷, similar to a rope-brace, in its sense of traversing dukkha, similar to a boat, in its sense of encouraging, courage in battle¹²⁸, in its sense of completely protecting from fear, a city bounded by a good moat¹²⁹, in its sense of being untainted by the stains of selfishness and so on¹³⁰, a red lotus, in its sense of incinerating these¹³¹, fire, in its sense of being hit upon with difficulty¹³², a snake, in its sense of not trembling¹³³, a lion, in its sense of possessing strength, an elephant, in its sense of being considered extremely auspicious¹³⁴, a white bull, in its sense of reaching the zone of security¹³⁵, Valāhaka, the king of horses¹³⁶. For¹³⁷ it is almsgiving that gives, where this world is concerned, the lustre of kingship, the excellence of the cakkavatti, the excellence of Sakka, the excellence of Māra, the excellence of Brahmā, [282] the perfections and knowledges of the sāvaka, the knowledge that is (a) Pacceka (buddha’s) Enlightenment, gives the knowledge that is Perfect Self-Enlightenment” and so on. Moreover, since it is possible, when giving alms, to undertake morality, he therefore talked talk on morality¹³⁸ immediately preceded by talk on almsgiving.

Talk on morality (sīlakatham): talk associated with the virtues of morality, such as “This morality is a name for the support, foundation, brace, protector, harbour, destiny,

final recourse for beings¹³⁹; for there is no support, foundation, brace¹⁴⁰, protector, harbour, destiny, final recourse, similar to that of morality, for excellences belonging either to this world or to the next world. There is no decoration similar to the decoration that is morality¹⁴¹, no flower similar to the flower that is morality, no scent similar to the scent that is morality. For the world, together with its devas, when surveying the one decorated with the decoration that is morality, the one bedecked with the bloom that is morality, the one anointed with the scent that is morality, (simply) fails to reach satiation” and so forth. Moreover, he talked talk on heaven immediately preceded by that on morality in order to indicate that it is dependent upon such morality that that heaven is obtained. *Talk on heaven (saggakatham)*: talk associated with the virtues of heaven such as “Heaven is a name for that which is desirable, for that which is pleasing, for that which is charming. Permanently here (is here) sporting, permanent the excellences obtained¹⁴²: the devas belonging to the realm of the Four Great Kings acquire heavenly happiness, heavenly excellence, for ninety hundred thousand years, those of the Thirty-three for three koṭis of years plus sixty hundred thousand years (besides)” and so on¹⁴³, for the mouth fails to suffice¹⁴⁴ when Buddhas talk on heavenly excellence. And this also is said: “In countless ways, monks, could I¹⁴⁵ talk talk on heaven” (146) and so forth. Having thus enticed¹⁴⁷ him with talk on heaven together with its root-cause, he next, as though severing¹⁴⁸ the trunk of the elephant he had just decorated, talked of the peril, the degradation, the corruption of sense-desires after the manner of “Of little sweet taste are sense-desires¹⁴⁹, of much dukkha, of much despair; more so is the peril herein” (M i 130) and so on with the aim of showing even such heaven to be impermanent, unstable, (and) that yearning and lust ought not to be exercised in that direction. Herein:

The peril (ādānavam): the blemish. *The degradation (okāram)*: that which is in its own nature despicable¹⁵⁰, meaning that which is, in its own nature, base is a thing to be pursued by those other than the best (of folk), not a thing to be pursued by the

best¹⁵¹ (of folk). *The corruption (saṅkilesam)*: the defiling within saṃsāra¹⁵² of beings by way of these, for which same reason "Truly, sir, do beings become defiled¹⁵³" (154) was said.

Having thus threatened him with the peril of sense-desires, he then *made manifest the advantage associated with (their) renunciation*, elucidated, praised, the virtue associated with going forth and the jhānas and so on. As regards "of ready heart" and so on¹⁵⁵: *of ready heart (kallacittam)*: with a heart fit for work, [283] with a heart fit for work through the approach of a state receptive to the teaching about to follow, on account of the fact of such blemishes of heart as a lack of faith and so on having disappeared as a result of the teaching advanced beforehand, meaning with a heart amenable to work¹⁵⁶. He was *of malleable heart (muducittam)* due to the disappearance of the defilements¹⁵⁷ of view and conceit and so on, *with a heart devoid of the hindrances (vinīvaraṇacittam)* through the disappearance of yearning for sense-pleasures and so forth¹⁵⁸, *of uplifted heart (udaggacittam)* through his link with the loftiest of joy and jubilation where right practice¹⁵⁹ is concerned, *of devout heart (pasannacittam)* through the successful attainment of faith therein¹⁶⁰, "When the Lord knew (Suppabuddha the leper to be)" being the connection. Or alternatively, *of ready heart (kallacittam)*: with a heart free of ill health due to the disappearance of yearning for sense-pleasures; *of malleable heart (muducittam)*: with a heart no (longer) hard, as a result of loving-kindness, due to the disappearance of ill will; *with a heart devoid of the hindrances (vinīvaraṇacittam)*: with a heart no¹⁶¹ (longer) closed¹⁶², on account of an absence of wavering, due to the disappearance of distraction and fretting; *of uplifted heart (udaggacittam)*: with a heart active, by way of exertion¹⁶³, due to the disappearance of sloth and torpor; *of devout heart (pasannacittam)*: with a heart made up, where right practice is concerned, due to the disappearance of doubt. *Then (atha)*: thereafter. *They have themselves discovered* : *sāmuḁkaṃsikā=sāmaṃ ukkaṃsikā*¹⁶⁴ (resolution of compound), they have grasped after having themselves alone unearthed it, they have themselves¹⁶⁵ seen with their self-evolved knowledge, meaning that is one not

shared by others. And¹⁶⁶ what, moreover, is this ? The teaching on the ariyan truths, for which same reason he said: “Dukkha, uprising, cessation (and the) path”. For this was a vision of the form taken by those truths; therefore at this point the ariyan truths should be talked about. (But) since these are spoken of in detail, in all their modes, in the Visuddhimagga¹⁶⁷, they are to be understood after the manner spoken of therein.

He indicates, by way of the simile commencing “Just as”, the abandonment of the defilements and the arising of the ariyan path for Suppabuddha. *From which the black specks have departed* (*apagataḱālakaṃ*): from which the black specks have disappeared. *Properly* (*sammā-d-eva*): nicely¹⁶⁸. *The dye* (*rajanam*): colouring such as blue, yellow, red, and crimson and so on. *Might accept* (*paṭiggaṇṇheyya*¹⁶⁹): might take on¹⁷⁰, might become shining bright¹⁷¹. *Still on that same seat* (*tasmim yeva āsane*): still in that same session¹⁷², by means of which are indicated his swift completion of vipassanā, his sharpness of insight¹⁷³, his ease of practice¹⁷⁴, and his rapid superknowledge¹⁷⁵. *Dustless, stainless* (*virajam vītamalam*): dustless due to the absence of the dusts of lust and so on¹⁷⁶ leading to the states of loss, stainless through the departure, without remainder, of the stains of view and doubt and so forth¹⁷⁷; or alternatively¹⁷⁸, dustless due to the absence of the dust in the form of the defilements that are slain by the first path¹⁷⁹, stainless through the departure of the fivefold stain of poor morality¹⁸⁰. It is the sotāpatti-path that is (here¹⁸¹) implied by the “Dhammacakkhu”, “Whatever is of a nature to uprise, all that is of a nature to cease” being said with the aim of indicating its mode of arising, for, having made cessation its object, it arises [284] piercing formed phenomena solely¹⁸² by way of the (four) functions. This is the application of the simile in the present case¹⁸³: (Suppabuddha’s) heart is to be regarded as the cloth, his heart’s being corrupted by the stains of lust and so on as the cloth’s being defiled by adventitious¹⁸⁴ stains, the progressive talk as the washboard¹⁸⁵, faith as the water, his initiation of energy with respect to the heart’s cleansing via the faith-method and so on¹⁸⁶ after first moistening¹⁸⁷ it in the stream¹⁸⁸ of faith and then loosening its

blemishes by way of mindfulness, concentration and insight as the business of washing the cloth after first successively moistening it with water¹⁸⁹ and then scouring the black specks with cow-dung or lye¹⁹⁰, suppression¹⁹¹ of the defilements by means of that initiation of energy as the departure of the black specks in the cloth by means of that business¹⁹², the ariyan path as the colouring, (whilst) the thorough cleansing, by means of the path, of his heart, in which the defilements have been suppressed, as the shining bright state of the cloth that has been cleaned in that way.

Moreover, Suppabuddha¹⁹³, desiring to inform the Teacher of the qualities he had acquired upon reaching the sotāpatti-fruit after hearing that Dhamma-teaching when thus seated on the fringe of that assembly, (yet) not daring to plunge himself into the midst of that assembly, (waited until) the Lord had gone to the vihāra, at such time as the people were returning (home) after they had first saluted, and then followed, the Teacher, (and then) himself, too, went to the vihāra. At that moment, Sakka, King of Devas, realising that Suppabuddha the leper desired to make public the qualities he had acquired within the Teacher's Teaching, went with the intention of testing him and, stationing himself in the sky, said this (to him): "Suppabuddha, you are one of the poorest of men, one who suffers the greatest human hardship, the meanest of men; I will give you wealth without limit (if you but) say that the Buddha is no Buddha, the Dhamma no Dhamma, the Saṅgha no Saṅgha and that you have had enough of the Buddha, that you have had enough of the Dhamma, that you have had enough of the Saṅgha". He then said to him: "Who are you?" "I am Sakka, King of Devas", (he replied, whereupon Suppabuddha,) having said: "You blind fool! You shameless one! You are not fit to talk with me, you who¹⁹⁴ thus say what ought not to be said. And why, moreover, do you speak of me as one who is badly off, one who is poor, one who suffers the greatest hardship? Am I not a breast(-born) son of the Saviour of the World? I am neither one who is badly off, nor one who is poor, nor one who suffers the greatest hardship; on the contrary, as one who has reached bliss,

I am, moreover, on account of that highest bliss, one of great wealth¹⁹⁵”, then said:

[285] “ ‘The wealth that is faith, the wealth that is morality, the wealth that is a sense of shame and that which is a fear of reproach, the wealth that is having heard (Dhamma), the wealth that is liberality¹⁹⁶, and that of insight, indeed¹⁹⁷, as seventh—for whom there be these wealths, whether woman or man, him do they say to be not poor, nor futile that life of his’ (A iv 5)

these seven ariyan wealths¹⁹⁸ of such a one being mine; for those for whom there are these wealths are surely never called ‘poor’ by either Buddhas or by Paccekabuddhas”.

Upon hearing this talk of his, Sakka left him behind, still underway¹⁹⁹, went into the Teacher’s presence and informed him of that whole exchange of conversation. The Lord then said to him: “It is not possible, Sakka, even with a hundred or a thousand the likes of you²⁰⁰ to get Suppabuddha the leper to talk, saying ‘The Buddha is no Buddha, the Dhamma no Dhamma, the Saṅgha no Saṅgha’ ”. And Suppabuddha the leper also went into the Teacher’s presence and, having been extended a welcome by the Teacher²⁰¹, then informed him of the qualities acquired by him, for which reason “Then Suppabuddha the leper, as one who had seen Dhamma, reached Dhamma²⁰²” and so on was said. Herein:

As one who had seen Dhamma (*diṭṭhadhammo*): he was “one who had seen Dhamma”, since Dhamma in the form of the ariyan truths had been seen by him. This same is the method also where the rest of the words are concerned; and herein the word “Dhamma” is, in this connection, the same term²⁰³ as that in *diṭṭhadhammo*²⁰⁴. Since there is also that called *dassanaṃ* (seeing) that is different to *ñāṇadassanaṃ* (knowledge and vision), “as one who had reached Dhamma” is said with the aim of excluding this; whilst since there is known to exist²⁰⁵ also a *patti* (reaching) that is different from *ñāṇasampattito* (knowledge-attainment)²⁰⁶, “one who had fathomed Dhamma” is said with the aim of

distinguishing it therefrom. Moreover, since this same state of being one who has fathomed Dhamma can also come about partially with respect to dhammas, “as one who had become completely immersed in Dhamma” is said to indicate the fact that it had been fathomed comprehensively²⁰⁷, for which reason he elucidates that same aforementioned awakening to the truths²⁰⁸. For path-knowledge, as it executes the functions of full understanding and so on by way of a single penetration²⁰⁹, is also spoken of, comprehensively, as immersed, completely, in the thing (*dhamma*) to be fully understood²¹⁰, unlike knowledge other than that, for which reason “He was ‘one who had seen Dhamma’, since Dhamma in the form of the ariyan truths had been seen by him” was said²¹¹, and for which same reason he said “As one who had crossed over doubt” and so on. Herein:

He was “one who had crossed over doubt”, since that doubt that has sixteen points as its basis and that that has eight points as its basis²¹²—which are similar to a wilderness of robbers²¹³—had been crossed over by him, due to which same he was “one for whom inquisitive talk had disappeared”, since for him inquisitive talk which occurs with respect to occurrences²¹⁴ and so on thus: “Now, (was I) thus ? Now (was I) not (thus) ?” had disappeared, had been extirpated. [286] He was “one who had reached confidence”, since he had reached confidence, the state of being confident, a clear understanding, on account of his abandonment of evil states producing diffidence²¹⁵, and on account of his being well established in the qualities of morality and so on that are opposed thereto. He was “one not conditional upon another”, since there was for him no other forming a condition (*aparappaccayo=n’ āssa paro paccayo*, resolution of compound in alternative grammatical form), since he was not one to proceed, in this connection, through another’s faith, where the Teacher’s Teaching is concerned²¹⁶.

As regards “It is a marvel” and so on²¹⁷, although this word *abhikkantaṃ* is encountered in countless meanings, such as that of waning, that which is best (*sundaram*), that which is excessively beautiful, and that of extreme appreciation and so forth, it is nonetheless to be regarded, in the present case, as being with

respect to extreme appreciation, for which same reason it is stated twice, (firstly) by way of devotion and (secondly) by way of applause, “It is well, it is well, Lord” being what is said. Or alternatively *abhikkantaṃ=atik(k)antaṃ* (extremely pleasing, alternative grammatical form²¹⁸), extremely desirable, extremely charming, meaning extremely lovely (*atisundaraṃ*²¹⁹). Herein, with one (instance of the) word *abhikkantaṃ* he extols the Lord’s teaching, with one his own devotion. For this is, in this connection, the implication: “It is a marvel, Lord, that is to say, the Lord’s Dhamma-teaching; it is a marvel, Lord, that is to say, this devotion of mine stemming from the Lord’s Dhamma-teaching”²²⁰. Or else he utters this pair of words extolling, by way of the following methods, the Lord’s utterance alone, viz. it is a marvel (*abhikkantaṃ*) as to its causing blemishes to perish, it is a marvel (*abhikkantaṃ*²²¹) as to its attainment of (good) qualities; likewise (it is a marvel) as to its generation of faith²²², (it is a marvel) as to its generation of insight; (it is a marvel) as to its meaning, (it is a marvel) as to its formulation; (it is a marvel) as to the clarity of its words, (it is a marvel) as to its profound meaning²²³; (it is a marvel) as to its being easy on the ear, (it is a marvel) as to its going to the heart²²⁴; (it is a marvel) as to its non-exaltation of self, (it is a marvel) as to its non-disparagement of others²²⁵; (it is a marvel) as to the coolness of its compassion, (it is a marvel) as to the cleanness²²⁶ of its insight; (it is a marvel) as to its delightful nature when coming into focus, (it is a marvel) as to its taking kindly to smoothing²²⁷; (whilst it is a marvel) as to the happiness (it brings) upon being heard, (it is a marvel) as to the well-being (it brings) upon being investigated²²⁸; and so on. Thereafter he also extols, by way of four similes, that same teaching. Herein:

That which had been turned upside down (nikkujjitaṃ): that which had been placed face-downward, or alternatively that which had fallen on its face²²⁹. *One might set upright (ukkujjeyya)*: one might cause to be face-upward. *That which had been hidden (paṭicchannaṃ)*: that which had been covered by grass and leaves and so on. *Reveal (vivareyya)*: uncover. *To one who had got lost (mūlhassa)*: to one who had lost his bearings. *Identify the path*

(*maggam ācikkheyya*): having taken him by the arm, point out the path saying "This is the path". *Into the dimness (andhakāre)*: into that possessed of the four limbs²³⁰. This is, as far as it goes, the meaning of the words²³¹; whereas this is how their implication should be construed: [287] on account of its having been made manifest in divers methods *by the Lord* when he was rousing me²³², as one whose face had been turned away from True Dhamma, as one who was established in²³³ that which is not True Dhamma, out of that which was not True Dhamma, just as someone *might set upright that which had been turned upside down*, when he was revealing²³⁴ the Teaching that had been hidden by the thicket of wrong view onwards from the disappearance of the Teaching of the Lord Kassapa, just as one *might reveal that which had been hidden*, when he was disclosing the path(s) to heaven and freedom to me who was entered upon a bad path²³⁵, a wrong path, just as one *might identify the path to one who had got lost*, (and) when he was bringing the lamp that was his teaching to me, one steeped in the dimness of delusion, one not beholding such sight-objects as the Buddha Jewel and so on, shattering the dimness of delusion hiding same, just as one *might bring an oil-lamp into the dimness, (even so) has this Dhamma been made manifest in countless ways*. Having thus extolled that teaching, he then, with devotion in his heart with respect to the Three Jewels as a result of that teaching, says "This same I" and so on, providing an intimation of that devotion. Herein:

This same I: *esāham=eso aham* (resolution of compound). *Goes to the Lord as refuge (Bhagavantam saraṇam gacchāmi)*²³⁶: with the implication that the Lord is for me a refuge, a final recourse, a slayer of evil, an assigner of well-being, (this same I, Lord,) goes to, resorts to, the Lord; or alternatively (this same I, Lord,) knows, understands (*bujjhāmi*²³⁷), him as such²³⁸, for linguistic roots with the sense of travelling also have the sense of understanding (*buddhi*)²³⁹. *To the Dhamma (dhammam)*: it is Dhamma (*dhammo*) since it upholds (*dhāreti*) those by whom the path has been attained, those by whom cessation has been realised, who are practising as instructed, from falling into the four states of loss²⁴⁰; this is, as to meaning²⁴¹, both the ariyan path and nibbāna. For this is said: "Insofar, monks, as there are

formed phenomena, the ariyan eightfold path is proclaimed chief of these” and “Insofar, monks, as there are phenomena, whether formed or unformed, fading away is proclaimed chief of these” (A ii 34). And not only [288] simply the ariyan path and nibbāna, but also the Dhamma of the texts together with the ariyan fruitions, for this (too) is said:

“This Dhamma that is the fading away of lust, non-wavering, grief-free, unformed²⁴², this that is non-repulsive²⁴³, sweet, competent, properly classified—come²⁴⁴ to this Dhamma for the sake of refuge” (Vv V 32).

For²⁴⁵, in this connection, it is the path that is spoken of as “the fading away of lust”, fruition as “non-wavering, grief-free”, nibbāna as “unformed”, (whilst it is) the Dhamma of the texts²⁴⁶ that is spoken of as “this that is non-repulsive, sweet, competent, properly classified”. *To the order of monks (bhikkhusaṅgham)*: to the collection of the eight ariyapuggalas compact²⁴⁷ through their equality as regards (right) view and morality²⁴⁸. To this extent, Suppabuddha announces the three refuge-goings, viz. “May the Lord accept me as a layfollower such that ‘Beginning with today, whilst furnished with life’s breath, I be one gone (thereto) as refuge’ ”²⁴⁹. *Beginning with today (ajjatagge)*²⁵⁰: making today (*ajjatam*) the starting point (*ādim*). *Ajja-d-agge* is also a reading, wherein the syllable *da* provides a euphonic link between the words, meaning beginning with today (*ajja-agge*), making today the starting point (*ajja-ādim*)²⁵¹. *Whilst furnished with life’s breath*: *pāṇupetaṃ=pāṇehi upetaṃ* (resolution of compound); may the Lord accept me as—meaning may he know me as—one abiding by the rules, one who is a layfollower (*upāsakam*) on account of close association (*upāsanato*)²⁵² with the Three Jewels who be gone (thereto) as refuge by way of the three refuge-goings, one having no other teacher, so long as I be furnished (therewith), as life continues for me. And this one’s refuge-going had already been accomplished through attainment of the ariyan path, even though he speaks thus disclosing such to be his intention²⁵³.

Having rejoiced at that spoken by the Lord, and shown his appreciation (Bhagavato bhāsitaṃ abhinanditvā anumoditvā): having rejoiced in his heart at the utterance of the Lord and shown his appreciation verbally in the aforesaid manner making manifest that same state of rejoicing. *Greeted (the Lord), circumambulated him by the right and then departed (abhivādetvā padakkhiṇaṃ katvā pakkāmi):* saluted the Lord with the fivefold prostration, circumambulated him three times by the right, and then departed, paying homage with an upheld añjali salute gazing solely at the Lord, up until he had passed beyond the range of his vision, with his heart inclined to the Teacher's qualities. And when, as he was departing, with his fingers and toes severed and his members wounded and festering²⁵⁴ as a consequence of being overcome by the disease of leprosy, with the discharge (from those wounds) streaming forth everywhere, being driven mad by the itching²⁵⁵, [289] impure, foul-smelling, (and) utterly loathsome, having reached a state worthy of the highest compassion²⁵⁶, a meritorious deed²⁵⁷ conducive to (rebirth in) heaven seized its opportunity, as though arising with the purpose²⁵⁸ such that "This body is not fit to be a container for this perpetually tranquil, choicest Dhamma of the Ariyans", he, being urged on by a disruptive²⁵⁹ evil deed, conducive to a short lifespan, that had been performed and (then) stored up²⁶⁰, was murdered by a cow with a year-old calf bumping into him, for which reason "Whereupon a cow²⁶¹ with a year-old calf collided²⁶² with Suppabuddha the leper, not long after he had departed, and deprived him of his life" was said.

It is said that when, in the past as the only son of a wealthy merchant he had been sporting with three (other) sons of wealthy merchants who were companions of his, he had taken a courtesan, the belle of the city, to the park, experienced fulfilment²⁶³ the whole day long, and then when the sun had set had said this to his friends: "In this one's hand are to be found a thousand kahāpaṇas, gold aplenty and ornaments of great value. There is no one else in this place²⁶⁴ and night has descended. Come on now, let's murder her, seize all that wealth, and then be on our way". Moreover, those four folk,

being of single intent, then approached her so as to murder her. And, as she was being murdered by them, she finished her time making the wish²⁶⁵ such that “These shameless, pitiless ones, after indulging in depraved²⁶⁶ intimacy with me, are now murdering me who am without offence solely out of a greed for wealth. Let them murder me on just this one occasion, but may I become one capable, as a yakkhinī, of murdering them on countless occasions”. It is said that, of these, one became the gentleman Pukkusāti²⁶⁷, one Bāhiya, the Wood-robed One²⁶⁸, one Tambadāṭhika the Executioner²⁶⁹, one Suppabuddha the leper. Hence it was that, come into being in the yakkha-womb in countless hundreds of existences, she, as a cow, deprived these four folk of their lives. And they, through the trickling down of that deed, here and there²⁷⁰ arrived at a premature death. Thus it was that a sudden death ensued for Suppabuddha the leper, for which reason “Whereupon...not long after he had departed...and deprived (him of his life)” was said. Then a good many monks, having informed the Lord of his having finished his time, asked of his future state, which the Lord then declared. For this reason “A good many monks then” and so on was said. Herein:

Through the complete exhaustion of three fetters (tinnaṃ saṃyojanānaṃ parikkhaya): through the abandonment by way of extirpation of these three bonds of becoming, viz. view of body reified, doubt and misapprehension about morality and ritual²⁷¹. [290] *A sotāpanna (sotāpanno):* one who has arrived (*panno*) at the *sota*, the ariyan path so called, for the first time (*ādito*)²⁷². For this is said: “This that is called *sota*, *sota*, friend Sāriputta, now which, friend, is this *sota*?” “It is, {Lord²⁷³}, this very same ariyan eightfold path” (S v 347)²⁷⁴. *One not liable to the downfall (avinipātadhammo):* it is the downfall since it is a falling down; since the downfall is not something to which he is liable, he is “one not liable to the downfall”, meaning of one whose own nature is that of not falling, by way of arising, into the four states of loss. *One who is assured (niyato):* one who is assured through the assurance provided by the Dhamma, through the assurance provided by the rightnesses²⁷⁵. *One whose final recourse is*

enlightenment (sambodhiparāyaṇo): since the final recourse—enlightenment reckoned as the triad of the upper paths—is his destiny, shelter, a thing inevitably to be reached, he is “one whose final recourse is enlightenment”. In this way is there indicated, with respect to the question “What is his²⁷⁶ destiny, what is his future state?”, the fact that Suppabuddha’s destiny was entirely auspicious, not evil. Since that destiny was, however, one not presently attained by him, the King of the Dhamma, moreover, spoke only to this extent, desiring to make this manifest by way of a teaching sequential upon a question²⁷⁷. For the Lord beheld that, when he had talked to that extent, some monk amidst that assembly, skilled in that which is sequential, would ask the reason for Suppabuddha’s being a leper and his poverty and hardship²⁷⁸ and that he should then bring the teaching to a conclusion making that reason manifest to him by way of a teaching sequential upon that question, for which same reason “With this thus said, a certain monk” and so on was said.

Herein:

A “root-cause” (*hetu*) is a reason not shared by others, whereas a “condition” (*paccayo*) is a reason shared by others²⁷⁹—this is the distinction between them. *As a result of which (yena)*: as a result of which root-cause and as a result of which²⁸⁰ condition. *In a previous existence (bhūtapubbam)*: in a previous birth, when come into being in times past, to indicate which “Suppabuddha” and so on was said. But when was that existence? It is said²⁸¹ that in the past, when the Tathāgata had yet to arise, a young lady²⁸² used to guard the field in a village bordering upon Benares. Devout in heart upon seeing a Paccekabuddha, she gave him a lotus flower accompanied by five hundred grains of puffed rice²⁸³, wishing for five hundred sons. And, at that very moment, five hundred deer-hunters gave some honeyed meat²⁸⁴ to the Paccekabuddha, wishing that they might become her sons and that they might acquire the distinction presently attained by him. Having remained for a full lifespan, she came into being in the devaloka, coming into being²⁸⁵, when she fell from there, in lotus-calyx in a natural lake. An ascetic, upon seeing her, brought her up. As she was roaming about, [291] lotuses would rise up from the ground wherever she raised her

feet²⁸⁶. A forester, upon seeing her, informed the king of Benares. The king fetched her and made her chief consort. A foetus became established in her womb. Prince Great Lotus dwelt in her womb, the rest coming into being dependent upon the womb's impurities²⁸⁷. These, sporting when come of age in a lotus-lake in the park, each seated themselves on a lotus, whereupon, being those in whom knowledge was fully mature, they established destruction and fall²⁸⁸ with respect to formations and reached the enlightenment of a Paccekabuddha. This became the verse in explanation of them²⁸⁹:

“ ‘Growing in a lake²⁹⁰, born amidst the petals and foliage of the red lotus, in full blossom, dotted all over with swarms of bees²⁹¹’— having (thus) fathomed impermanence, the fact of destruction and fall, one should wander solitary as a rhinoceros horn²⁹²”.

The Paccekasambuddha named Tagarasikhi²⁹³, who was a member of those five hundred Paccekabuddhas who had thus awoken to the enlightenment of a Paccekabuddha, having attained the attainment of cessation for seven days in Nandamūlaka's²⁹⁴ Cave on Mount Gandhamādana²⁹⁵, with the passing of those seven days, emerged from that cessation, went through the air, descended onto Mount Isigili²⁹⁶, dressed himself at a particular occasion during the morning and, taking bowl and robe, entered Rājagaha in search of alms. And²⁹⁷ in Rājagaha on that occasion, a son of a wealthy merchant, upon seeing Tagarasikhi the Paccekabuddha, as he was emerging from the city with a great retinue with the aim of sporting in the park, thought “Who is this shaveling dressed in yellow? He has to be a leper. He is, for instance, going along covering his body with the robe of lepers²⁹⁸”, whereupon he spat, circumambulated him by the left and then departed. It was with reference to this that “(In a previous existence, monks,) Suppabuddha the leper (was the son of a wealthy merchant) in this same Rājagaha...and then departed” was said. Herein:

Who is this: *kuāyaṃ=ko ayaṃ* (resolution of compound); he speaks by way of mocking. *Ko v' āyaṃ*²⁹⁹ is also (canonical) Pali. *Leper (kuṭṭhī)*: to this one—a non-leper³⁰⁰ for sure—the wealthy

merchant speaks, turning the disease of leprosy³⁰¹ into a basis of insult³⁰². *With the robe of lepers*: *kuṭṭhicīvarena*=*kuṭṭhīnam cīvarena* (resolution of compound); for lepers, for the most part, cover themselves with this or that remnant or strip (of cloth) with the aim of warding off gadflies, mosquitoes and creepy crawlies³⁰³ and with the aim of insulating themselves from disease [292]—he indicates that so also did this one. Or alternatively, it was on account of his wearing a dust-heap robe that he said “With the robe of lepers”, showing him hostility in that, due to the fact that its patches were of countless colours, he was one whose body was similar to that of a leper. *Spat* (*niṭṭhubhivā*): caused spittle to fall. *Circumambulated him by the left* (*apasabyato*³⁰⁴ *karitvā*): the wise, upon seeing a Paccekabuddha of such a kind, salute him and then circumambulate him by the right; but this one, on account of his lack of intelligence, out of contempt circumambulated him by the left, went after circumambulating him with him to his left, not to his right³⁰⁵. *Apasabyāmato*³⁰⁶ is also a reading. *Of that deed* (*tassa kamma*): of that evil deed that occurred with respect to Tagarasikhi the Paccekabuddha by way of spitting and circumambulating him by the left after showing hostility towards him saying “Who is this leper?”. *Was roasted in hell* (*niraye paccittha*): was burned in hell³⁰⁷ with hell-fire; they also read *paccitvā nirayagginā* (having been roasted with hell-fire³⁰⁸). *As the residual ripening of that very same deed* (*tass’ eva kamma* *vipākāvasesena*): by means of which deed he took relinking in hell, not that deed giving its ripening in the word of men. Moreover, it was that intention of his, occupying divers moments, that occurred by way of his practising wrongly with respect to the Paccekabuddha at that time and which constituted (a deed) to be experienced in some subsequent existence³⁰⁹ that caused (him)—when three-rooted³¹⁰ relinking (consciousness) came to be given amongst men by way of a meritorious deed that was similarly one to be experienced in some subsequent existence—to enter upon the state of a leper, upon poverty, upon a state worthy of the highest compassion, within that occurrence³¹¹. It was with reference to this that, by way of karmic correspondence³¹², “As the residual ripening of that very same

deed" was said. For in a world similar³¹³ to this one, too, such customary usage therefor is observed, as in "That same became the Taittirīya branch of the Veda"³¹⁴. Having answered, to this extent, the question asked by that monk, viz. "What be the root-cause, Lord", "To Dhamma and Discipline"³¹⁵ made known by the Tathāgata, he" and so on is next said in order to answer such question as had been asked³¹⁶ previously by the monks, viz. "What is his destiny, what is his future state?" Herein:

Made known by the Tathāgata (Tathāgatappaveditaṃ): made known by the Tathāgata since it was taught, proclaimed, made manifest, by the Tathāgata, by the Lord. *Upon coming to (āgamma)*: upon attaining; or alternatively upon coming to know³¹⁷ on the basis of. *Tathāgatappavedite dhammavinaye* is also a reading. *Properly opted for faith (saddhaṃ samādiyi)*: rightly (*sammā*) opted (*ādiyi*) for that faith that is twofold, viz. for both that faith belonging to the stage previous to (path attainment) based upon the Three Jewels, such that "A Perfectly Self-Enlightened One is the Lord, well-proclaimed by the Lord is the Dhamma, well conducted is the Lord's Sāvakaśaṅgha", as well as that faith that is supermundane. [293] He appropriated same up until destruction of becoming in such³¹⁸ a way that it need not be opted for³¹⁹ again, meaning he caused it to arise within his own continuity of consciousness. This same is the method also with respect to "properly opted for morality" and so on. *For morality (sīlaṃ)*: for that morality associated with the path and that morality associated with fruition, together with that morality belonging to the stage previous to (path attainment). *For what had been heard (sutaṃ)*: for what had been heard that was twofold, viz. for that arm of the truths associated with the texts and that arm of the truths associated with penetration; for textual Dhammas, too, came to be heard, familiarised³²⁰, carefully considered in mind, and well penetrated by (right) view, by him in a manner according with that attained by (other) sāvakas by way of penetration of the truths at the time of hearing Dhamma. *For liberality (cāgaṃ)*: for that liberality reckoned as relinquishment of the defilements and accumulations slain by the first path, and³²¹ by means of which ariyasāvakas come to be, where merit-

offerings are concerned, those discharging liberality, those who are clean-handed, and those delighting in relinquishing³²². For insight (*paññam*): for both that insight associated with the path and that insight associated with fruition, together with that insight associated with vipassanā. Following the breaking up of the body (*kāyassa bheda*): following³²³ the giving up of the clung-to (kamma-generated) khandhas. After dying (*param maraṇā*): after appropriating those khandhas newly come into being³²⁴ immediately thereafter. Or alternatively, following the breaking up of the body (*kāyassa bheda*): following the cutting off of the life-faculty. After dying (*param maraṇā*): subsequent to falling-consciousness³²⁵. In a happy destiny, a heavenly world (*sugatiṃ saggaṃ lokam*): by means of this triad of words, even, he speaks simply of the devaloka; for this is spoken of as a “happy destiny” (*sugati*) since it is a lovely³²⁶ (*sundarā*) destiny (*gati*) on account of the beauty (*sobhanattā*) of its excellences, as “heavenly” (*saggo*) since it is best (*sutt̐hu*), chief (*aggo*), by way of objective fields³²⁷ in the form of sight-objects and so on, as a “world” (*loko*) since it is happiness alone that is at all times observed (*lokīyati*) here, or alternatively since it crumbles away (*lujjati*)³²⁸. Is arisen (*uppanno*): is gone up to by way of taking relinking. In companionship with (*sahabyatam*³²⁹): in togetherness with; the meaning of the term, however, is that he is a “companion” (*sahabyo*) since it is together (*saha*) (with them) that he goes about (*byati*³³⁰), proceeds (*pavattati*), resides (*vasati*)—or else since (he enjoys) co-abiding (*sahaṭṭhāyī*), co-residence (*sahavāsī*)³³¹, (with them)—companionship (*sahabyatā*) being the state thereof. Outshines (*atirocati*): shines (*rocati*), shines forth (*virocati*)³³², surpassing (*atikkamma*), or³³³ overpowering (*abhibhavitvā*). With his complexion (*vaṇṇena*): with³³⁴ his excellence of physical form. With his fame (*yasasā*): with his retinue. For, upon here casting aside that corpse of the type stated, he had obtained, within (the space of) a single moment of consciousness, that state, as aforementioned, in which he had come into being, along with a great retinue, as though he were taking hold of a receptacle of pure Jambunada gold³³⁵, intertwined with a network of shining bright rays (and) vividly

decorated with countless jewels, upon throwing away a worn out clay receptacle smeared with impurities³³⁶.

Fathoming this matter (etaṃ atthaṃ veditvā): fathoming in all its modes the peril in not shunning evil (deeds) and the advantage in shunning them, gave rise to this Udāna in explanation of that matter. [294] This is its meaning in brief:

Just as the man *with vision, when endeavour*, when physical energy, *is known to exist*, is at work³³⁷ in the body, *might shun*³³⁸ *things uneven*³³⁹, places such as precipices and so on³⁴⁰, or alternatively sight-objects and so forth—such as elephants, horses, snakes, dogs and cows—which are things uneven³⁴¹ on account of their quick-tempered nature, so should *the one who is wise*, the man possessing insight, being aware, through that possession of insight, of his own well-being, shun *things evil*, things despicable, misconduct, *in the world of the living*, in this world of beings. For the implication is that, just as this Suppabuddha thus met with great plight and misfortune after failing to shun that which was evil where the Tagarasikhi the Paccekabuddha was concerned, so might you meet (with same). Or alternatively³⁴², the implication is that, just as Suppabuddha the leper, in shunning things evil upon being subjected just now to the shock stemming from my Dhamma-teaching, attained lofty distinction, so too should another desiring attainment of lofty distinction shun things evil.

The exposition of the third sutta is concluded.

§4. Youths

In the fourth: *youths (kumārakā)*: young persons. It is those who can tell the meaning of that which is well spoken from that which is badly spoken who are, in the present case, implied by “youths”. For these beings are called³⁴³ “youths” and “children” from the day they are born up until they are fifteen years of age, “young men” for twenty years thereafter. *Were trapping little fishes (macchake bādhenti)*: were both³⁴⁴ catching and killing small fishes, thinking they would eat them after they had cooked them, by baling out³⁴⁵ such water as remained³⁴⁶ in a hollow within some pond in the vicinity of the path whose water, in a

time of drought, had (otherwise) become exhausted. *Approached* (*ten' upasaṅkami*): stood across the pond³⁴⁷ a fraction from the road; therefore he says "approached". Moreover³⁴⁸, he approached those youths so as to generate confidence³⁴⁹ (within them) as regards himself. *Have fear* (*bhāyatha vo*): in this connection *vo* (untranslated) is a mere particle. *Of dukkha* (*dukkhassa*) is the genitive case in the (sense of the) ablative, meaning *dukkhasmā*. *Is dukkha distasteful for you* (*appiyaṃ vo dukkhaṃ*): he asks whether such dukkha as arises in the body is distasteful, is undesirable, for them.

Fathoming this matter (*etam atthaṃ viditvā*): [295] fathoming in all its modes this matter, viz. that those beings, (though) those singularly not desiring dukkha for themselves, are in fact, in practising that which is the root-cause of dukkha, those singularly desiring that (dukkha) for themselves. *This Udāna* (*imaṃ udānaṃ*): gave rise to this Udāna deterring (individuals) from evil activity and explaining the peril (therein). This is its meaning³⁵⁰: if that *dukkha* associated with the states of loss, and that which admits of such divisions as being of short lifespan in the happy destiny and of being misfortunate amongst humans and so on, is entirely *distasteful*, undesirable, for you, if you *have fear* thereof, *then do not perform* (*mākattha=mā karittha*, alternative grammatical form), even to the extent of a mere atom, *that which is evil*, that which is of a despicable nature³⁵¹, *either openly*, by performing, by means of body or by means of speech, in an unconcealed fashion by way of its being public for others, that which admits of division into destroying living beings and so forth, *or in hiding*, by performing, solely at the mind-door, in a concealed fashion by way of its not being so public, that which admits of division into covetousness and so on; whilst, moreover, *(if) you perform* that evil deed now, *or (if) you go on to perform* one in future, then there can be for you, *even when deliberately*³⁵², intentionally³⁵³ *running away*³⁵⁴ with the implication³⁵⁵ that the dukkha in the hells and so on, in the four states of loss and amongst men that constitutes the fruition thereof will not pursue you when running away in this direction or that, no *release*, no freedom, therefrom. He indicates that it will still

ripen³⁵⁶ when there is a conjunction of the various conditions necessary (for same), such as destiny³⁵⁷ and time and so on. They also read *palāyane*³⁵⁸ (when there be a running away), meaning when there be a going, a departing, to whichever place in the aforesaid manner. And this fact is to be elucidated by way of this verse:

“Neither in the air, nor in mid-ocean, {nor if one should enter a cleft in the mountains, is there known that region of the earth, wherein stationed one might escape}³⁵⁹ one’s evil deed” (Dhp 127).

The exposition of the fourth sutta is concluded.

§5. Uposatha

[296] In the fifth: *on the day*³⁶⁰: *tadahu*=*tasmim ahani* (resolution of compound in alternative grammatical form), on the day (*tasmim divase*). *Uposatha* (*uposathe*): in this connection, it is the “Uposatha” (*uposatho*) since they observe (*upavasanti*³⁶¹) (things) herein (*ettha*), *upavasanti* (they observe) meaning that it is as those furnished (*upetā*) either with the precepts³⁶² or with fasting that they reside (*vasanti*)³⁶³. For this word *uposatha* has been handed down with respect to the precepts, as in “I will observe the Uposatha that is endowed with eight factors” (cp A i 213³⁶⁴) and so on; with respect to a formal act associated with the Discipline, such as recitation of the Pātimokkha and so forth, as in “An Uposatha or a Pavāraṇā” (³⁶⁵) and so on; with respect to observance³⁶⁶, as in “The Cowherd’s Uposatha, the Nigaṇṭhas’ Uposatha” (A i 205) and so forth; with respect to a description, as in “The King of Elephants³⁶⁷ named Uposatha” (D ii 174) and so on; (and) with respect to a day, as in “Today, the fifteenth, is the Uposatha” (Vin i 102) and so forth—in this case, too, it is to be regarded simply as being with respect to a day. Therefore, “on the Uposatha day” means on a day (*ahani*) that formed an Uposatha day (*divasa*). *Was seated* (*nisinno hoti*): was seated, surrounded by a great order of monks, in order to recite the Exhortation-Pātimokkha³⁶⁸. But, upon seeing a

person of poor morality as he was surveying the hearts of those monks after seating himself, he remained, out of pity for him, completely silent, knowing that if he were to recite the Pātimokkha whilst that person were still seated there, his skull would split into seven pieces³⁶⁹. And, in this connection, the elder begged the Lord for recitation of the Pātimokkha, saying: "May the Lord, Lord, recite the Pātimokkha to the monks", even though he had already spoken of³⁷⁰ the rising of the dawn, saying "The dawn is arisen"³⁷¹, on account of the fact that at that time the item of the training (to the effect that) "The Uposatha, monks, is not to be performed on a non-Uposatha day"³⁷² had yet to be laid down. *The assembly, Ānanda, is not completely pure (aparissuddhā Ānanda parisā)*: rather than saying "Such and such a person is not completely pure", when talking—since he had been begged three times by the elder for recitation of the Pātimokkha—of the reason for his non-recitation of same, (the Lord instead) said: "The assembly, Ānanda, is not completely pure". But why did the Lord spend the three watches of the night in that way? To make public the basis of his desire no longer thereafter to recite the Exhortation-Pātimokkha. *Saw (addasā)*: saw how? In fully understanding the hearts of the monks in that³⁷³ assembly by means of his own mind-embracing knowledge, beheld that futile person's heart of poor morality. Moreover, since, when the heart is seen, the person possessing same is said to be seen, therefore "And the venerable Mahāmoggallāna saw that person, of poor morality" and so on [297] was said. For just as one who has gained mind-embracing knowledge fully understands, with respect to the future, the hearts of others as they will occur over the (next) seven days, so too with respect to the past³⁷⁴. *Of poor morality (dussīlam)*³⁷⁵: lacking morality, meaning in whom morality was absent. *Of an evil nature (pāpadhammo)*: one who was, in his own nature, despicable, due to his being disposed to that which is inferior and so on³⁷⁶ on account of that same poorness of morality. *Impure (asuciṃ)*: not pure on account of his being possessed of deeds of body and so on that were not completely pure. *Of suspicious behaviour (saṅkassarasamācāraṃ)*: of behaviour

(*samācāraṃ*) capable of being recalled (*saritabba*) with suspicion (*saṅkāya*) through its being something others can become wary of in that, upon seeing anything whatsoever that is not good form, they think such must have been³⁷⁷ done by him. Or alternatively, of behaviour (*samācāraṃ*) capable of being recalled (*saritabba*) with suspicion (*saṅkāya*) by him himself, in that, upon seeing monks discussing some business or other, he thinks that perhaps³⁷⁸ they are discussing it knowing³⁷⁹ it to be a deed done by him. He is *one doing things in a concealed fashion*³⁸⁰ since there is, on his part, the doing of things in a concealed fashion by reason of their needing to be concealed, on account of their shameful nature, *a pseudo-recluse* since he is, on account of his vile adoption of the guise of a recluse, no recluse, (though) *claiming to be a (proper) recluse* by way of the false claim of "I, too, am a recluse" during the acceptance of tickets³⁸¹ and so on and when they are counting with a view to determining how many recluses there are, *a pseudo-Brahmacārin* by way of conduct³⁸² that is not the best³⁸³, *claiming to be a (proper) Brahmacārin* in that, upon seeing other Brahmacārins³⁸⁴ making their living by wandering in search of alms in village and market-town and so on, wearing their lower garments properly, wearing their outer robes properly, carrying their bowls nicely, he, though being himself a pseudo-Brahmacārin, in practising in the same such mode, and in being seen together with them on the Uposatha and so forth, is one acting as if laying claim to the effect that "I, too, am a Brahmacārin", *one rotten to the core* on account of the fact that he had penetrated to the core of morality's failure³⁸⁵ by way of rotten activity, *one horny*³⁸⁶ on account of having become moist through the raining of the defilements of lust and so on³⁸⁷ via the six (sense-)doors³⁸⁸, *one full of muck* on account of the rubbish of lust and so on with which he is filled and on account of the fact of his being thrown out³⁸⁹ by those possessing morality. *Seated in the midst of the order of monks (majjhe bhikkhusaṅghassa nisinnam)*: seated at the core of the order of monks as though one belonging to the Saṅgha. *You are seen: ditṭhosi=ditṭho asi* (resolution of compound) by the Lord to be one who is not a regular (monk)³⁹⁰; and since (you are) so³⁹¹

seen, therefore *there can be for you* (*te=tava*, alternative grammatical form) *no communion*, by way of singularity of task³⁹² and so on, *with the monks*; whilst since *there can be no such communion* for you, therefore *arise, friend*—so, in this connection, is the construing of the words to be understood. *For a third time that person remained silent* (*tatiyam pi kho so puggalo tuṇhī ahosi*): even though he had been spoken to on more than one occasion, the elder³⁹³ remained silent in the expectation either that (Mahāmoggallāna) would, of his own accord, lose interest and desist, or alternatively that he (himself) would now come to know³⁹⁴ of their practice. *Having seized by the arm* (*bāhāyaṃ gahetvā*): he seized him³⁹⁵ by the arm thinking “Seen definitively both by the Lord and by me, he fails to arise when told upto a third time to arise; now³⁹⁶ is [298] the time for his ejection—he must not become an obstacle to the Saṅgha’s Uposatha”; having seized (him) in that manner, *expelled him outside the portico* (*bahidvārakoṭṭhakā nikkhāmetvā*): expelled him outside, from the portico-hall, *bahi* (outside) being, moreover, an indication of the place at which he was expelled. Or alternatively, by *bahidvārakoṭṭhakā* (outside the portico) is meant that he expelled him outside portico even, not from within the portico³⁹⁷, thus meaning, in both cases³⁹⁸, set him outside the vihāra. *Provided bolt and fastening* (*sūciḡhaṭṭikam datvā*): secured the door’s bolt and upper fastening³⁹⁹, meaning closed {the door⁴⁰⁰} most securely. *Namely (that that futile person should have waited) until being seized by the arm* (*yāva bāhāgahaṇā pi nāma*): by this means he indicates that as soon as he heard the statement “The assembly, Ānanda, is not completely pure” he should have become one upon whom it was incumbent to depart, and it were a marvel *namely* that, rather than so departing, *that futile person should have waited until being seized by the arm*. This, too, is to be understood as a marvel solely in (the sense of) reproach.

Then the Lord thought: “Nowadays the order of monks has developed a tumour⁴⁰¹. Persons who are not completely pure come to the Uposatha, yet Tathāgatas do not perform the Uposatha, recite the Pātimokkha⁴⁰², to an assembly that is not completely pure; and when they fail to recite it, the order of

monks' Uposatha is discontinued. What if I were to give permission for the Pātimokkha to be recited, from now onwards, by the monks alone ?" Moreover, having thought thus, he gave permission for the Pātimokkha to be recited by the monks alone, for which reason "Then the Lord...recite the Pātimokkha" was said. Herein:

I shall not now (na dān' āham): the connection (of the verbs) with the syllable *na* (not) (is to be performed) severally, viz. I shall not now be performing the Uposatha, not be reciting⁴⁰³ the Pātimokkha. For the Pātimokkha is twofold, viz. the Command-Pātimokkha and the Exhortation-Pātimokkha. As to these, the Command-Pātimokkha is that commencing with "May (the Lord) hear me, Lord" (⁴⁰⁴) and so on—this sāvakas alone recite, not Buddhas, this being recited every half-month⁴⁰⁵; whereas it is these three verses that are known as the Exhortation-Pātimokkha⁴⁰⁶:

‡ "Forbearance, endurance, is the highest austerity, (though) the Buddhas say nibbāna is the highest; for he who injures another is not one gone forth nor he a recluse when antagonising another" (Dhp 184)

"The non-performance of all that is evil, the undertaking of that which is skilled, together with the thorough cleansing of the heart—this is the Teaching of the Buddhas" (Dhp 183)

"Non-blaming, non-harming, and restraint where the Pātimokkha is concerned, knowing moderation where a meal is concerned, peripheral lodging and being occupied with higher consciousness—this is the Teaching of the Buddhas" (Dhp 185 = Ud IV 6)

—this Buddhas alone recite, not sāvakas, though they recite it (only) with the passing of six years. For, for Buddhas of long lifespan, this alone constitutes recitation of the Pātimokkha for the (whole of) the time that they continue to live; [299] whereas, for Buddhas of trifling lifespan, only when they are newly

awoken⁴⁰⁷, after which it is the other one⁴⁰⁸ (that constitutes recitation of the Pātimokkha), and this monks alone recite, not Buddhas. Therefore, our Lord too, upon seeing this danger after he had recited the Exhortation-Pātimokkha for a mere twenty years, thereafter did not recite it. *Cannot take place* (*aṭṭhānaṃ*): lacks any cause (*akāraṇaṃ*), *anavakāso* (knows no opportunity) being a synonym for this same. For⁴⁰⁹ just as a cause (*kāraṇaṃ*) is spoken of as “that where something takes place” (*ṭhānaṃ*), in that it is herein that (its) fruition, on account of its livelihood being contingent thereon⁴¹⁰, takes its place (*tiṭṭhati*), so is (something which cannot take place) also spoken of as “something knowing no opportunity” (*anavakāso*⁴¹¹). *That* (*yaṃ*) points to the activity concerned; this is to be construed after the manner spoken of above⁴¹².

There are, monks, with respect to the Great Ocean these eight (aṭṭh' ime bhikkhave mahāsamudde)—what is the sequential teaching⁴¹³? In that this same non-recitation of the Pātimokkha for an assembly that is not completely pure (already) spoken of is, with respect to this Dhamma and Discipline, a thing that is a marvel, that is unprecedented, the Teacher, desiring to indicate this, by classifying it together with seven further things that (with respect thereto) are a marvel, are unprecedented, said “There are, monks, with respect to the Great Ocean, these eight” and so on, indicating first of all the eight things that, with respect to the Great Ocean, are a marvel, are unprecedented, on account of their being similes for these. *The asuras (asurā)*: they are asuras (*asurā*) since, unlike ordinary devas⁴¹⁴, they are not valiant (*na suranti*), do not exercise authority⁴¹⁵, are not brilliant; or alternatively, “the Suras” is a name for the devas⁴¹⁶, those opposed to them⁴¹⁷ being “the asuras”, such as Vepacitti and Pahārāda and so on⁴¹⁸. Their realm is on the lower portion of Sineru⁴¹⁹; upon entering and leaving there, they take delight as they sport conjuring pavilion(s) and so on⁴²⁰ at the foot of Sineru. It is since (such) delight⁴²¹ therein (arises) for them upon seeing those qualities that he said: “Upon repeatedly seeing which the asuras take delight in the Great Ocean”. Herein⁴²²: *take delight (abhiramanti)*: find delight, meaning dwell without becoming fed up.

(1a) “Progressively slopes” (*anupubbaninno*) and so on are all synonyms for that same successively (*anupaṭiṇṇā*) sloping (*ninna*) condition. *Is no sudden precipice at all (n’ āyataken’ eva papāto)*: is, from its beginning, no precipice at all, unlike a great pit with its wall cut (perpendicularly). For he indicates that, commencing with the region of its shore⁴²³ it proceeds ever onward⁴²⁴ assuming a depth of one aṅgula⁴²⁵, two aṅgulas, a vidatthi, a ratana, a yaṭṭhi, an usabha, a half-gāvuta, a gāvuta⁴²⁶, a half-yojana and so on⁴²⁷, (until) it stands⁴²⁸ at the sole of the foot⁴²⁹ of Sineru, having assumed a depth of eighty-four thousand yojanas⁴³⁰.

(2a) *Is of a static nature (thitadhammo)*: is one which in its own nature is static, is one which in its own nature is fixed⁴³¹.

(3a) *Does not commune with a dead thing, with a carcase (na matena kuṇaṇena saṃvasati)*: does not dwell (*vasati*⁴³²) together (*saddhim*) with any corpse, such as that of elephants and horses and so on, whatsoever. *Transports to the shore (tīraṃ vāheti*⁴³³): removes to the shore. *Washes up onto dry land (thalaṃ ussādeti*⁴³⁴): [300] casts⁴³⁵, as if grasping it with the hand, onto dry land with that same sweep of the wave.

(4a) *The Ganges, the Yamunā (Gaṅgā Yamunā)*: the river emerging from the southern mouth of Lake Anotatta is reckoned, at the place of its continuation after it has transformed itself into five torrents, to be fivefold by way of the “Ganges” and so on. There is, in the present case, this talk on the origins of these five rivers right from their very beginnings. For⁴³⁶ this Jambudīpa is ten thousand yojanas in extent; therein a region, four thousand yojanas in extent, engulfed by water, is reckoned as the “ocean”; human beings dwell in (a region) measuring three thousand yojanas, the Himālaya⁴³⁷ being situated on one measuring three thousand yojanas, adorned with eighty-four thousand peaks (each) five hundred yojanas in height, vividly decorated with five hundred rivers flowing on all sides, wherein are situated the seven Great Lakes, viz. Lake Anotatta⁴³⁸, Lake Kaṇṇamuṇḍa⁴³⁹, Lake Rathakāra⁴⁴⁰, Lake Chaddanta, Lake Kuṇāla, Lake Mandākinī and Lake Sīhappapāta, (each) measuring fifty yojanas in length, breadth and depth, (each) one hundred and fifty yojanas in circumference. As to these, Lake Anotatta is bounded

by these five mountain peaks, viz. the Sudassana Peak, the Citta Peak, the Kāḷa Peak, the Gandhamādana Peak and the Kelāsa⁴⁴¹ Peak. Herein: the Sudassana Peak is made of gold, three⁴⁴² hundred yojanas in height, inward-curving⁴⁴³, and with the shape of a crow's beak, and stands concealing that same lake; the Citta Peak is made of the seven⁴⁴⁴ jewels; the Kāḷa Peak is made of collyrium⁴⁴⁵; the Gandhamādana Peak is made of cat's eye⁴⁴⁶, being within the colour of mugga-bean, abounding in these ten scents (found in trees), viz. the scent found at roots, the scent found in pith, the scent found in softwood, the scent found in bark, the scent found in fallen bark-chips⁴⁴⁷, the scent found in trunks⁴⁴⁸, the scent found in sap, the scent found in flowers, the scent found in fruit, the scent found in leaves, and, covered with medicinal herbs of various types, stands flaring up⁴⁴⁹ like charcoal ablaze on the Uposatha day of the dark fortnight⁴⁵⁰. The Kelāsa Peak is made of silver. And all these, which are of the same height and shape as Sudassana, stand concealing that same lake. And therein, through the majesty of a deva and through the majesty of a nāga⁴⁵¹, the (rain-)deva rains, and the rivers flow, with all that water entering that same Anotatta; whilst the sun and moon, [301] when travelling either southward or northward cause a glow there between the mountains, (but) not when travelling overhead⁴⁵², for which same reason there arose its being reckoned as the "Anotatta"⁴⁵³. And there there are conjured⁴⁵⁴, solely through the karma of beings for their enjoyment thereof, bathing-ledges with pleasing staircases made of jewels and flat stone surfaces⁴⁵⁵ and whose stainless waters, similar to crystal⁴⁵⁶ are free of fish or tortoises⁴⁵⁷, wherein Buddhas, Paccekabuddhas, sāvakas possessing potency, even rishis⁴⁵⁸, perform their bathing and so on, whilst devas and yakkhas and so forth engage in water-sports⁴⁵⁹. On its four flanks⁴⁶⁰ are four mouths issuing forth water⁴⁶¹, viz. the Lion's Mouth⁴⁶², the Elephant's Mouth, the Horse's Mouth and the Bull's Mouth, through which the four rivers flow. On the bank of the river that has issued forth through the Lion's Mouth maned lions⁴⁶³ are more in abundance; likewise elephants, horses and bulls (on the banks of those that have issued forth)

through the Elephant's Mouth and so forth. The river that has issued forth from the eastern quarter circumambulates Anotatta three times by the right and then, avoiding the other three rivers, travels via that same eastern-facing (section of the) Himālaya through the region beyond the ways of men⁴⁶⁴, after which it enters the Great Ocean. The rivers that have issued forth from the western quarter and the northern quarter also likewise⁴⁶⁵ circumambulate (Anotatta) three times by the right and then travel via the western-facing (section of the) Himālaya and via the northern-facing (section of the) Himālaya (respectively) through the region beyond the ways of men, after which they enter the Great Ocean. But the river that has issued forth from the southern quarter circumambulates it⁴⁶⁶ three times by the right, travels southward⁴⁶⁷ overhead across (the top of) a rock outcrop for sixty yojanas, strikes the mountain, rises, becomes a torrent of water measuring three gāvutas in circumference, travels through the air for sixty yojanas, after which it lands upon the boulder named Tiyaggaḷā, that boulder being split by the velocity of the torrent of water. There it forms the great⁴⁶⁸ lotus-pond named Tiyaggaḷā⁴⁶⁹ measuring fifty yojanas, bursts the embankment of that lotus pond, enters the boulder⁴⁷⁰, travels for sixty yojanas, after which it bursts through the solid earth, travels through a subterranean tunnel for sixty yojanas, strikes the plateau⁴⁷¹ named Viñjha⁴⁷² whereupon, having transformed itself into five torrents similar to the five fingers on the palm of the hand, [302] it then continues on its way. At the place of its travel after circumambulating Anotatta three times by the right, it is called the Āvaṭṭa-Gaṅgā (Spiralling Ganges); at the place of its travel overhead across (the top of) a rock outcrop for sixty yojanas, the Kaṇha-Gaṅgā (Dark Ganges); at the place of its travel for sixty yojanas through the air, the Ākāsa-Gaṅgā⁴⁷³ (the Air(-borne) Ganges); when stationed in the fifty-yojana space on the Tiyaggaḷā boulder, the Tiyaggaḷā Lotus-Pond; at the place of its travel for sixty yojanas after bursting the embankment and entering the boulder, the Bahala-Gaṅgā (Dense-Ganges); whilst at the place of its travel for sixty yojanas through the subterranean tunnel, it is called the

Ummagga-Gaṅgā (Subterranean Ganges). At the place of its continuing on its way after striking the plateau named Viñjha and transforming itself into five torrents, it is reckoned to be fivefold, viz. the Ganges, the Yamunā, the Aciravati, the Sarabhū and the Mahī. Thus are these five great rivers to be understood as proceeding⁴⁷⁴ from the Himālaya. Herein, “river”⁴⁷⁵ and so on is their gotra, “the Ganges”, “the Yamunā” and so forth their names.

(5a) *Streams (savantiyo)*: whatever great rivers or rivulets, as they stream⁴⁷⁶, flow, travel. *Connect with (appenti)*: attach themselves to, run down into. *The torrents (dhārā)*: the torrents of rain⁴⁷⁷. *Repleteness (pūrattam)*: fullness. For it is a law of the Great Ocean such that it is not possible to say either that⁴⁷⁸ “At the present time, the (rain-)deva has become idle⁴⁷⁹; if we take nets and traps⁴⁸⁰ and so on we shall catch fish and tortoises” or that “At the present time, the rain is too great⁴⁸¹; we’ll not⁴⁸² find a place to stretch out our backs⁴⁸³”. For from the time of the first kalpa onwards, such water as has been rained down has stood lapping against the coast⁴⁸⁴ of Sineru—that⁴⁸⁵ water neither sinks⁴⁸⁶ below, nor rises above, that (point) even to the extent of a single finger-breadth.

(6a) *Of a single flavour (ekaraso)*: of a flavour that is not a combination (of flavours)⁴⁸⁷.

(7a) *Pearls (muttā)*: pearls of countless kinds that admit of division into those that are small, large, round, and long and so on. *Gems (maṇi)*: gems of countless kinds that admit of division into those that are red and black⁴⁸⁸ and so forth. *Beryl (veluriyo)*: of countless kinds as to composition⁴⁸⁹ such as that that is the colour of bamboo and that that is the colour of the acacia flower⁴⁹⁰ and so on. *Shell (saṅkho)*: of countless kinds that admit of division into those shells with righthand spirals⁴⁹¹, those that are copper(-coloured), those with a cavity, and those that are for blowing and so on. *Quartz (silā)*: of countless kinds that admit of division into that that is white, black, and the colour of mugga-bean and so on. *Coral (pavāḷam)*: of countless kinds that admit of division into that that is small, large, pale red, deep red and so forth. *Rubies (lohitaṅko)*⁴⁹²: of countless kinds that admit of

division into the padumarāga(-ruby)⁴⁹³ and so on. *Cat's eyes* (*masāragallam*): speckled gems⁴⁹⁴; they say these are also variegated crystal⁴⁹⁵.

(8a) [303] *Of great creatures (mahataṃ bhūtānaṃ)*: of great beings. "Timis, timiṅgalas" and so on⁴⁹⁶ are three breeds of fish; they say that timiṅgalas⁴⁹⁷ are capable of swallowing (*gilana*) the timi, timitimiṅgalas are capable of swallowing the timi and the timiṅgala. *Nāgas (nāgā)*: those dwelling on the crest of a wave as well as those nāgas stationed in vimānas⁴⁹⁸.

In the very same way (evam eva kho): even though the Teacher was able to indicate (this) by classifying the things which, with respect to this Dhamma and Discipline, are a marvel, are unprecedented, as sixteenfold, as thirty-twofold, or as even more than this⁴⁹⁹, he nonetheless at that time said "In the very same way, monks, there are eight things with respect to this Dhamma and Discipline that are a marvel, that are unprecedented" and so on, indicating (this) by classifying those same things that were to be compared (thereto) as similarly eightfold in conformity with the eight (already) included on account of their being similes for these. Herein:

(1b) It is the three trainings⁵⁰⁰ that are included by means of "progressive trainings", the thirteen things constituting the limbs of asceticism⁵⁰¹ by means of "progressive obligations", whilst it is the seven contemplations⁵⁰², the eighteen great vipassanās⁵⁰³, the thirty-eight classifications of objects (forming meditation subjects)⁵⁰⁴, and the thirty-seven things that are constituents of enlightenment⁵⁰⁵ that are included by means of "progressive practices". *There being no sudden penetration of supreme knowledge (na āyataken' eva aññāpaṭivedho)*: there not being, unlike with the hopping motion of the frog, that known as penetration of arahantship without one's having, right from the very beginning, first worked towards the fulfilment of morality and so on⁵⁰⁶, meaning rather that attainment of arahantship⁵⁰⁷ comes only after one has successively fulfilled morality, concentration and insight.

(2b) *My sāvakas (mama sāvakā)*: he speaks with reference to ariyapuggalas such as the sotāpanna and so on.

(3b) *Does not commune (na saṃvasati)*: does not exercise⁵⁰⁸ communion by way of formal acts such as the Uposatha and so forth. *Suspends (ukkhīpati)*: removes. *One wholly aloof (ārakā 'va)*: one wholly remote.

(5b) *Does there not (appear) any state of wanting or repleteness thereby for the nibbāna-element (na tena nibbānadhātuyā ūnattaṃ vā pūrattaṃ vā)*: even though it is not possible even for a single being to attain parinibbāna⁵⁰⁹ when, in an incalculable great kalpa⁵¹⁰, Buddhas do not arise, it is not possible to say, even at such time, that the nibbāna-element is void; whilst even though, at the time of a Buddha⁵¹¹, incalculable beings are winning the Deathless in each and every meeting, it is not possible to say, even at such time, that the nibbāna-element is replete⁵¹².

(6b) *Of the flavour of liberation (vimuttirasō)*: of the flavour of being liberated from the defilements; for the whole of the Teaching's excellence is, in short, for the sake of liberation of the heart from the āsavas through not clinging.

(7b) *Jewels (ratanāni)*: jewels (*ratanāni*) in the sense of generating delight (*ratījananaññena*⁵¹³); for, as they are being cultivated, the foundations of mindfulness and so on cause unlimited joy and jubilation to come into being even at the stage previous to (path attainment), so how much more so at the stage subsequent to (path attainment). For this is said:

[304] "Whenever one comprehends the rise and fall of the khandhas, one gains joy and jubilation, this being the Deathless for those with such discrimination" (Dhp 374),

the fact of the joy and jubilation attributable to mundane jewels being not worth even a fractional part of this having already been indicated above⁵¹⁴. Moreover:

"That which is thought much of, of great value and without compare, a sight gained only with difficulty, an enjoyment for supreme beings (alone)⁵¹⁵, is declared a 'jewel' " (Khp-a 170) .

And if it be on account of its being thought much of and so on that (something) is known as a "jewel", then the foundations of

mindfulness and so forth must, on account of this fact, themselves have the status of a jewel. For such is the majesty of those things that form the constituents of enlightenment that sāvakas attain the perfections and knowledges of the sāvaka, Paccekabuddhas the knowledge that constitutes the Pacceka (buddha's) Enlightenment, Perfectly Self-Enlightened Ones the knowledge that constitutes Perfect Self-Enlightenment, on account of their being the near reason therefor (*āsannakāraṇaṃ*). For the remote reason therefor (*paramparakāraṇaṃ*⁵¹⁶), viz. the decisive support of charity and so on, which thus has the status of a jewel in the sense⁵¹⁷ of its generating delight and due to the fact that it is much thought of and so forth, finds its completion⁵¹⁸ in those things that form the constituents of enlightenment, for which reason "There being therein these jewels, that is to say, the four foundations of mindfulness" and so on was said. Herein⁵¹⁹: it is a "foundation" (*paṭṭhānaṃ*) in the sense of presenting itself (*upaṭṭhāna*) after latching on⁵²⁰ to the object, a "foundation of mindfulness" in that mindfulness is itself a foundation; but, on account of that object being fourfold by way of body and so on, it is spoken of as "the four foundations of mindfulness". Similarly⁵²¹, it is classified as the state in which there is contemplation of body and so on on account of the abandonment of (notions of) loveliness, bliss, permanence and self where body, feelings, consciousness and mental states are concerned, and on account of grasping the fact of their being foul, dukkha, impermanent and non-self⁵²². It is a "right effort" (*sammappadhānaṃ*) since it is by such means that they rightly (*sammā*) put forth effort (*padahanti*), or since it of its own accord (*sayam*) rightly (*sammā*) puts forth effort (*padahati*), or since the putting forth of effort (*padahanaṃ*) is applauded, or best (*sundaram*⁵²³). Or alternatively it is a "right advancing" (*sammappadhānaṃ*) on account of its properly (*samma-d-eva*) bringing about the advancement⁵²⁴ (*padhāna*) of an individual, this being a metaphorical expression for energy. Given its fourfold function⁵²⁵ by way of not giving rise to unskilled (states) not yet arisen and abandonment of those already arisen and by way of giving rise to skilled (states) not yet arisen and cultivating those already arisen, this, too, is spoken of as "the

four right efforts". It is "potency"⁵²⁶ (*iddhi*), since it is potent (*ijjhati*), meaning it succeeds (*samijjhati*), accomplishes (its aim); or alternatively it is "potency" (*iddhi*) since beings are thereby potent, since they (thereby) become potent, flourish, attain the maximum⁵²⁷. Hence, in the first sense, it is a "potency-base" (*iddhipādo*) in that potency (*iddhi*)⁵²⁸ is itself a base (*pādo*), meaning a component of potency⁵²⁹; [305] (whereas) in the second sense, it is a "potency-base" since it is such potency's (*iddhiyā*) base (*pādo*)⁵³⁰, foundation, the means of its attainment; for in this way they arrive at (*pajjanti*), reach, potency reckoned as ever higher distinction⁵³¹. Since this same potency-base causes the four dominant factors of yearning and so on⁵³² to come into being, making these major⁵³³ priorities, it is therefore spoken of as "the four potency-bases". *The five faculties* (*pañcindriyāni*): the five faculties of faith and so on. Herein: it⁵³⁴ is the faculty (*indriya*) of faith in that, after overcoming incredulity, it acts as lord (*indatṭham*) where that having the characteristic of conviction is concerned; (it is the faculty of energy in that,) after overcoming indolence, (it exercises government) where that having the characteristic of exertion is concerned; (it is the faculty of mindfulness in that,) after overcoming negligence, (it exercises government) where that having the characteristic of being present (before one) is concerned; (it is the faculty of concentration in that,) after overcoming wavering, (it exercises government) where that having the characteristic of non-wavering is concerned; it is the faculty of insight in that, after overcoming a lack of knowledge, it exercises government where that having the characteristic of seeing is concerned. These same are (also) to be understood as "powers" (*balāni*) given their sturdiness where associated states are concerned, in the sense of their inability to be shaken due to their inability to be overcome by incredulity and so on. *The seven limbs of enlightenment* (*satta bojjhaṅgā*): they⁵³⁵ are "limbs of enlightenment" (*bojjhaṅgā*) in that it is either of enlightenment (*bodhiyā*), or of an enlightened one (*bodhissa*), that they are limbs (*aṅgā*). For it is this same harmony of states—by means of which harmony of states⁵³⁶, reckoned as mindfulness, Dhamma-investigation, energy, joy, serenity, concentration, and

equanimity, (and) which provides opposition to countless troubles, such as those of inactivity and distraction, fixity and struggle, addiction to the bliss of sense-desires and to mortification, adherence to annihilationism and eternalism and so on, as it arises at the moment of a supermundane path, the ariyasāvakā awakens (*bujjhati*), rises from the sleep of the defilements, or else penetrates the four ariyan truths or realises nibbāna itself—that is meant by “enlightenment” (*bodhi*), their being *bojjhaṅgā* (limbs of enlightenment) since it is of that enlightenment (*bodhiyā*), reckoned as that harmony of states, that they are limbs (*aṅgā*), as with the limbs of jhāna and the limbs of the path and so on. It is also the one who is the ariyasāvakā, given that he becomes enlightened (*bujjhati*) by means of a harmony of states of the type stated⁵³⁷, that is meant by *bodhi* (an enlightened one), their being *bojjhaṅgā* since it is of that enlightened one (*bodhissa*) that they are limbs (*aṅgā*), as with the limbs of an army and the limbs of a chariot and so forth, for which reason, the Ancients said: “They are *bojjhaṅgā* since it is of the person who is becoming enlightened (*bujjhanakassa*) that they are limbs⁵³⁸ (*aṅgā*)”. The limbs of enlightenment (*bojjhaṅgā*) are also to be understood as having the meaning of “a limb of enlightenment” after the method of “They are limbs of enlightenment since they conduce to enlightenment⁵³⁹” (Pts ii 115) and so on⁵⁴⁰. The ariyan eight-limbed path (*ariyo aṭṭhaṅgiko maggo*): it⁵⁴¹ is “ariyan” on account of its aloofness from the defilements slain by this and that path, on account of its bringing about ariyan status and on account of its bringing about acquisition of the ariyan fruition(s)⁵⁴². It is “eight-limbed” (*aṭṭhaṅgiko*) since it possesses eight limbs by way of right view and so on, or else since it is itself eight limbs. It is a “path” (*maggo*) since it murders (*mārento*) the defilements as it goes along (*gacchati*), [306] since it is pathed (*maggīyati*) by those seeking nibbāna, or because it, of its own accord, tracks down (*maggati*) nibbāna⁵⁴³. Thus is the classification as to meaning of these four foundations of mindfulness and so on to be understood.

(8b) *The sotāpanna* (*sotāpanno*): the one steadfast after entering upon, after reaching, the *sota* reckoned as the path,

meaning the one stationed in the sotāpatti-fruit⁵⁴⁴. *The one practising for the realisation of the sotāpatti-fruit (sotāpattiphalasacchikiriyāya paṭipanno)*: the one practising (*paṭipajjamāno*⁵⁴⁵) with the aim of setting before him at first hand the sotāpatti-fruit, the one stationed in the first path, who⁵⁴⁶ is also⁵⁴⁷ called “one aboard”⁵⁴⁸. *The once-returner (sakadāgāmī)*: the one whose nature is that of returning, by way of taking relinking, but once more to this world, the one stationed in the second fruit. *The non-returner (anāgāmī)*: the one whose nature is that of not returning, by way of taking relinking, to the world of sense-desires, the one stationed in the third fruit. Moreover, whatever classification of ariyapuggalas commences as follows, viz. “The saddhānusārin, the dhammānusārin, the one-seeder” and so on⁵⁴⁹, is simply a subdivision of these same. The rest is of the same manner as that already stated.

Fathoming this matter (etam atthaṃ veditvā): fathoming this matter reckoned as the absence, in his own Dhamma and Discipline, of any communion with the person of poor morality who is similar to a dead thing, to a carcase. *This Udāna (imaṃ udānaṃ)*: gave rise to this Udāna completely elucidating the reason for his classification in terms of those not worthy of such communion and those worthy of such communion. Herein:

It rains to excess on that which has been covered up (channam ativassati): having committed some offence⁵⁵⁰, one then, in concealing same, commits another, new offence (and,) after that one, a further one, after that one, a further one—so does the rain of offences, the rain of the defilements, excessively rain (*ativiya vassati*⁵⁵¹). *It does not rain to excess on that which has been divulged (vivaṭaṃ n’ ātivassati)*: the one who has committed an offence, in divulging same rather than concealing it⁵⁵², in making same manifest to his fellow Brahmācārins, in making amends (for same), in confessing (same), in becoming rehabilitated, in accordance with the Dhamma, in accordance with the Discipline⁵⁵³, does not (thereby) commit another, new⁵⁵⁴ offence—for which reason the rain of offences, the rain of the defilements, does not rain any more (*puna vassati*⁵⁵⁵) on that which has been divulged by him. And, since this be so⁵⁵⁶,

therefore *one should divulge*, one should make manifest⁵⁵⁷, that offence *which has been covered up* (*channaṃ=chāditam*, alternative grammatical form). *Thus will it not rain to excess on him* (*evaṃ taṃ n' ātivassati*): things being thus, the rain of the defilements⁵⁵⁸ will not rain on (*vassati*), will not soak, him, the offending individual committing the offence⁵⁵⁹, penetrating (*ativijjhivā*⁵⁶⁰) his existence in the extreme. Thus, the implication is that the one⁵⁶¹ not 'wet'⁵⁶² on account of the defilements, whose morality is completely pure, will, as he comprehends (things) upon establishing vipassanā after he has become concentrated, in due course reach nibbāna.

The exposition of the fifth sutta is concluded.

§6. Soṇa

[307] In the sixth: *amongst the Avantis (Avantīsu)*: in the kingdom of Avanti⁵⁶³. *At Kuraraghara (Kuraraghare)*: at the city so named. *On Mount Pavatta (Pavatte pabbatē*⁵⁶⁴): on the mountain named 'Pavatta'⁵⁶⁵; they also read *Papāte pabbatē*⁵⁶⁶ (on Mount Precipice). *Soṇa Kuṭikaṇṇa, the layfollower (Soṇo upāsako kuṭikaṇṇo)*: the one known, by name, as "Soṇa"⁵⁶⁷, who was a layfollower through announcing his layfollower-status by way of the three refuge-goings, (and) who, on account of his wearing ornaments for the ear (*kaṇṇa*) costing a koṭi⁵⁶⁸, was thus famous as "Kuṭikaṇṇa"—when Koṭikaṇṇa⁵⁶⁹ ought (in fact) to have been said—the implication being that he was not "Soṇa the Delicate"⁵⁷⁰. For this one, as one utterly devoted to the Teaching upon hearing Dhamma in the presence of the venerable Mahākaccāna⁵⁷¹, as one established in the refuges and the precepts, had a vihāra constructed on Mount Pavatta⁵⁷² at a place possessed of water and shade, had the elder reside therein, and then supported (*upatthāṭi*) him with the four requisites, for which reason "Was a supporter (*upatthāko*) of the venerable Mahākaccāna" was said. (And) he would, from time to time, go in attendance (*upatthānam*) upon the elder. And the elder would teach him Dhamma. Utterly shocked on account of this, he dwelled filled with endeavour at (the prospect of) Dhamma-practice⁵⁷³.

Then one day, as he was going to Ujjeni, together with a caravan, for the purposes of trade, he that night—after the caravan had, en route, entered upon a forest—stepped to one side, through fear of congestion with the (other) folk, and then went to sleep. The caravan rose towards dawn and went on its way without even a single one awakening Soṇa, all having gone on their way without remembering⁵⁷⁴ him. Beholding no one, as he arose after awakening when night had dawned into day, he took the path the caravan had itself taken and, going along ever more swiftly, came upon a banyan tree⁵⁷⁵. And there he saw a huge-bodied man of deformed appearance going along, he himself devouring pieces of his own flesh that had become released from the bone⁵⁷⁶. Upon seeing him, he asked him who he was. “I am a peta, sir”. “Why do you act thus ?”. “Due to my own former karma”. “But what karma was that⁵⁷⁷ ?” “Formerly a resident of the city of Bhārukaccha, as a dishonest trader I fraudulently gobbled up⁵⁷⁸ that belonging to others; whilst when a recluse came up to me in search of alms, I cursed him saying ‘Devour your own flesh !’ It is due to that karma that I now undergo this dukkha”. [308] Upon hearing of this, Soṇa became extremely shocked.

Thereafter, whilst going on his way, he beheld two boy-petas⁵⁷⁹ with dark⁵⁸⁰ blood oozing from their mouths and questioned them likewise. And these, too, talked to him of their own karma. It is said that, as they were making their living by trading in perfumes⁵⁸¹ during the time of their boyhood in the city of Bhārukaccha, they went home when their mother had invited and was feeding those in whom the āsavas had been destroyed and cursed her saying: “Why are you giving what belongs to us to recluses ? May the food given by you ooze as dark blood from the mouths of the recluses who are eating it⁵⁸² !” Having been roasted in hell as a result of that deed, they had then come into being, through its residual ripening, in the peta-womb and were, at such time, undergoing that dukkha. Upon hearing of this, too, Soṇa became extremely filled with shock.

Upon his return to the family household after going on to Ujjeni and concluding the business (he had there), he

approached the elder and, having been extended a welcome, informed the elder of the matter. The elder, moreover, then taught him Dhamma, explaining the peril in pravr̥tti and the advantage in niv̥ṛti⁵⁸³. He went home after saluting the elder, ate his evening meal, and then went to bed; but, awakening after he had slept but a fraction, he seated himself on his sleeping-area⁵⁸⁴, and began to review Dhamma as he had heard it. As he was reviewing that Dhamma, and recollecting those peta-existences⁵⁸⁵, the dukkha of saṃsāra presented itself as something fearful in the extreme. His heart inclined towards going forth. He performed his bodily ablutions as soon as it became light, approached the elder, informed him of his disposition and begged going forth, for which reason, "Then (there so arose this reflection in the mind) of Soṇa Kuṭikaṇṇa, the layfollower, who had gone into hiding... 'May the worthy⁵⁸⁶ Mahākaccāna, sir, have me go forth' " was said. Herein:

This is the meaning in brief⁵⁸⁷ of the words commencing "In whatever way": *in whatever mode the worthy⁵⁸⁸ Mahākaccāna teaches, relates, makes known, establishes, reveals, classifies, clarifies, makes manifest, Dhamma*, for that same reason it thus seems to me, as I examine it, that this Brahmācariya consisting of the training-triad⁵⁸⁹ is a thing to be followed *absolutely fulfilled*, even though it may have been kept unbroken for a single day, on account its need of being sustained up until one's last thought, is a thing to be followed *absolutely purified*, even though it may have been kept unstained by the stain of the defilements⁵⁹⁰ for a single day, on account its need of being sustained up until one's last thought, is a thing to be followed *conch-smooth*, similar to a smoothened⁵⁹¹ conch, resembling a polished conch⁵⁹²; (yet) *such be [309] a thing not easily done by one indwelling the home, by one dwelling in the midst of the home⁵⁹³, (namely) to follow the Brahmācariya absolutely fulfilled, absolutely purified, conch-smooth; how about if I, having removed, having cut off, both hair and beard, having wrapped myself about, having both dressed myself and covered myself⁵⁹⁴, with clothes appropriate for those following the Brahmācariya that are yellow, on account of having been steeped in a yellow infusion⁵⁹⁵, were to go forth, after emerging,*

from the home into homelessness, were to go forth into, were to embark upon—meaning were to practise—that⁵⁹⁶ homelessness, that going forth, which going forth is known as “homelessness”⁵⁹⁷ since there are within such going forth no activities that are to the well-being of the home, such as cultivation and trading and so on, which are spoken of as “home(li)ness”⁵⁹⁸.

When Soṇa the layfollower had thus informed the elder of that which he had reflected upon whilst in hiding⁵⁹⁹, he said “May the worthy Mahākaccāna, sir, have me go forth⁶⁰⁰”, desiring to practise same. But the elder, having given consideration to what extent maturity of knowledge might be his, in waiting for such maturity of knowledge, discouraged that yearning for going forth by way of “A thing hard to do” and so on. Herein:

With its single meal (ekabhattam): he speaks with reference to abstinence from eating at the wrong time, spoken of as follows: “He is one taking a single meal (a day), refraining by night, one who abstains from eating at the wrong time” (D i 64⁶⁰¹). *With its sleeping alone (ekaseyyam)*: with its sleeping without a partner; and, in this connection, he elucidates, under the heading of “sleeping”, physical separation associated with the four bodily postures, spoken of after the method “Alone he stands, alone he walks, alone he seats himself” (602) and so on, not merely that of sleeping solitarily. *The Brahmacariya (brahmacariyam)*: the Brahmacariya that is abstinence from sexual intercourse⁶⁰³; or alternatively the Brahmacariya that is the Teaching reckoned as giving oneself over to the training-triad. *Come on now (iṅgha)* is a particle in the sense of urging. *Therein still (tattḥ’eva)*: still within the home. *Give yourself over to the Teaching of the Buddhas (Buddhānaṃ sāsanaṃ*⁶⁰⁴ *anuyuñja)*: give yourself over to the five-limbed, eight-limbed or ten-limbed precepts with their divisions of those precepts that are permanently binding and those associated with the Uposatha and so on⁶⁰⁵, plus the cultivation of concentration and insight conforming therewith. For that to which the layfollower is to give himself over to at the stage previous to (path attainment) is known as “the Teaching of the Buddhas”, for which reason he said “To the Brahmacariya with its single meal (a day), with its sleeping alone, at such times as are fitting”. Herein:

At such times as are fitting (kālayuttam): as is fitting (*yuttam*) on account of being the right time (*kālena*) (for same), reckoned as the fourteenth, fifteenth, eighth and on the reversal-days of the fortnight, or alternatively as is fitting (*yuttam*), seemly, possible⁶⁰⁶, for you when giving yourself over (thereto) at the aforementioned time(s) (*kāle*), it never being the going forth that is implied. He says all this so as to have him render himself fit⁶⁰⁷ for right practice, due to his difficulty in abandoning sense-desires on account of his knowledge not being mature, [310] not so as to discourage that yearning for going forth. *Impetus as regards going forth (pabbajjābhisaṅkhāro):* endeavour providing the initiative to go forth. *Became quiescent (paṭippassambhi):* subsided on account of his faculties not being mature and on account of his state of shock not being sufficiently sharp. Yet although it had become quiescent, he nonetheless continued to hear Dhamma as he sat round paying the elder homage after approaching him whilst carrying out the various things suggested by the elder. For a second time, too, there arose within him, in the same manner as that already stated, the idea of going forth. He informed the elder. And for a second time, too, the elder rejected same. But on the third occasion, the elder, knowing his knowledge to be mature, realised that it was now time to have him go forth and (so) had him go forth, having him⁶⁰⁸, as one gone forth, receive the higher ordination once he had sought out a group⁶⁰⁹ after three years had gone by, with reference to which "Then, for second time, Soṇa...had (the venerable Soṇa) receive the higher ordination" was said. Herein:

Was wanting in monks (appabhikkhuko): was one with few monks; it is said that at that time the monks resided, for the most part, in the Central Region⁶¹⁰ alone. Therefore there were only⁶¹¹ a few there; whilst such as there were resided individually in the following manner, viz. in one market-town one (monk), in one market-town⁶¹² two (monks). *After much difficulty (kicchena):* after much hardship⁶¹³. *After much trouble (kasirena):* after going to great pains. *From this place and that (tato tato):* from this and that village and market-town and so on. For as further monks were being fetched by the elder after already fetching a few, those formerly fetched departed on some business or other,

whilst these other (new ones), having waited for some time, departed as he was once more fetching those (formerly fetched). It was only after a long while, with him repeatedly fetching them in this manner, that a congregation occurred, by which time the elder was staying alone. *Had there congregate an order of monks comprised of a chapter of ten (dasavaggaṃ bhikkhusaṅghaṃ sannipātetvā)*: at that time, higher ordination was permitted by the Lord, even in the border region, solely by way of an order comprised of a chapter of ten; for it was upon being begged by the elder, as a consequence of this, that he permitted higher ordination in the border region by way of an order comprised of a chapter of five⁶¹⁴, for which reason “(With the passing) of three years...had there congregate” was said. *After he had spent the rains retreat (vassamvutthassa)*: having stayed the course⁶¹⁵ after embarking upon his first rains retreat after receiving higher ordination. *Be such and such (īdiso ca īdiso ca)*: in this way the venerable Soṇa, on account of his faith being that of the puthujjana⁶¹⁶, thus became⁶¹⁷ desirous of seeing the Lord, viz. *it has merely been heard by me that the Lord be such and such*, be of such and such a form⁶¹⁸, be endowed with an excellence of mental body and of material body⁶¹⁹ of such a form, be endowed⁶²⁰ with an excellence of Dhamma-body of such a form—the Lord has yet to be seen by me⁶²¹ face to face, whereas, later on, when he had become concentrated as a result of jubilation and so on connected with Dhamma⁶²² as he, upon being (so) requested towards dawn after residing together with the Teacher in one and the same fragrant hut, was reciting, face to face with the Teacher, the sixteen (suttas) belonging to the Chapter of Eights as one experiencing both their meaning and their Dhamma after having made same his goal, paid attention thereto, concentrated his whole mind⁶²³ thereon, [311] he then, at the culmination of that melodic recitation, established vipassanā and, as he was comprehending the formations, in due course reached arahantship. For they say that it was for this very purpose that his residence together with him in one and the same fragrant hut had been ordered⁶²⁴ by the Lord.

Some say, however, that this (statement), viz. that “The Lord has yet to be seen by me⁶²⁵ face to face”, was said with reference solely to sight of his material body. For it was whilst the venerable Soṇa was applying (and) exerting himself after seizing his meditation subject in the presence of the elder as soon as he had gone forth that he, as one still to receive the higher ordination, had become a sotāpanna, whereupon, having received the higher ordination, he amplified vipassanā for the sake of the higher paths, thinking “Even layfollowers become sotāpannas. I, too, am a sotāpanna. How come my mind is (stuck) here?”, became one possessing the six abhiññās⁶²⁶ whilst still within that rains retreat, and then celebrated the Pavāraṇā as a Pavāraṇā of purification⁶²⁷. For in seeing the ariyan truths, the Lord’s Dhamma-body is itself said to have been seen. For this is said: “The one who beholds Dhamma, Vakkali, beholds me; the one who beholds me, beholds Dhamma” (S iii 120). Therefore, with sight of his Dhamma-body accomplished⁶²⁸ so early on, he moreover became, once he had celebrated the Pavāraṇā, one desirous of seeing his material body.

*Sace maṃ upajjhāyo anujānāti*⁶²⁹ (if my preceptor gives me permission) is also a reading. Moreover, some write *bhante* (Lord). Similarly, *sādhu sādhu āvuso Soṇa, gaccha tvam āvuso Soṇa*⁶³⁰ (“Very well, friend Soṇa, very well ! ” You, friend Soṇa, may travel...”) is also a reading, although (*mā*) *āvuso* does not appear in some books⁶³¹. Similarly, *evam*⁶³² *āvuso ti kho āyasmā Soṇo* (“So be it, friend”, said the venerable Soṇa) is also a reading⁶³³; for, whilst the Lord was still alive, the customary practice for monks was that of addressing one another solely as *āvuso* (friend). The meaning of the words “The Lord to be one inspiring devotion” and so on has already been stated above⁶³⁴.

I trust, monk, that you are bearing up (kacci bhikkhu khamanīyaṃ): monk, this four-wheeled, nine-doored⁶³⁵, body-mechanism of yours is, I trust, bearing up. Is it able to bear up, to endure, to preserve (itself) ? Is it not overcome by its painful burden ? *I trust you are finding sustenance (kacci yāpanīyaṃ):* he indicates: “Is it able to sustain itself, to keep itself going, where its various

functions are concerned? There is nothing that is an obstacle?”. *I trust that you are... without fatigue (kacci 'si appakilamathena)*: it is without going to (too) great pains that you are, I trust, come such a distance as this.

It occurred (etad ahoṣi): as he was recollecting the customary practice for Buddhas, [312] this customary practice, that is now being spoken of by way of “(The Lord desired to reside in one and the same vihāra with that monk) concerning whom the Lord (was giving) him (orders)” and so on⁶³⁶, occurred in the mind of the venerable Ānanda. *In one and the same vihāra (ekavihāre)*: in one and the same fragrant hut, for it is that fragrant hut that is, in the present case, implied⁶³⁷ by “vihāra”. *To reside : vatthum=vasitum* (alternative grammatical form). *Having spent (the best part of the night) in a session (nisajjāya vītināmetvā)*: in this connection, some say that, since the Lord⁶³⁸, in extending, by way of attaining the attainments⁶³⁹, a welcome to the venerable Soṇa, in attaining, in direct order and reverse order, all the attainments held in common with his sāvakas, *spent the best part of the night in a session in the open air, rinsed his feet and (then) entered the vihāra*, therefore, upon becoming aware of the Lord's intent, the venerable Soṇa, too, in attaining, in conformity therewith, all those attainments, *spent the best part of the night in a session in the open air, rinsed his feet and (then) entered the vihāra*. And having entered, he, too, being so permitted by the Lord⁶⁴⁰, draped his own robe over the curtain⁶⁴¹ and then spent the time in a session close to the Lord's feet. *Requested (ajjhesi)*: ordered. *Let Dhamma inspire you to speak out, monk (paṭibhātu taṃ bhikkhu dhammo bhāsītum)*: monk, let Dhamma present itself to you in order to speak out, let it come to the forefront of knowledge⁶⁴², meaning recite Dhamma as it was heard, as it was mastered. *Sixteen belonging to the Chapter of Eights (soḷasa-aṭṭhakathavaggikāṇi)*: sixteen suttas, commencing with that of the Kāmasutta, that constitute the Chapter of Eights⁶⁴³. *Melodically recited (sārena abhaṇi)*: spoke out melodically by way of intoning the suttas, meaning talked by way of a melodic recitation. *At the culmination (of Soṇa's) melodic recitation (sarabhaññāpariyosāne)*: at the ceasing (of Soṇa's) intoning. *Well grasped (suggahitāni)*⁶⁴⁴: properly

(*sammā*) picked up (*uggahitāni*). Well attended to (*sumanasikatāni*): nicely attended to (*suṭṭhu manasikatāni*). Some, though they may have picked up things properly at the time of picking them up, afterwards either introduce errors into their formulation at such times as they attend to them by way of repeating them to themselves⁶⁴⁵ and so on, or else get the words wrong when reciting them⁶⁴⁶. Not so this one—rather, they had, by this one, been attended to (*manasikatāni*) quite properly (*samma-d-eva*), exactly as they had been picked up, for which reason, *sumanasikatāni* (well attended to) was said to be *suṭṭhu manasikatāni*⁶⁴⁷ (nicely attended to). Well considered (*sūpadhāritāni*): nicely considered (*suṭṭhu upadhāritāni*) also as to meaning, for it is (only) when the meaning has been nicely considered that it is possible to intone the (canonical) Pali properly⁶⁴⁸. You⁶⁴⁹ are endowed with a lovely articulation (*kalyāṇiyā 'si vācāya samannāgato*): you are endowed with an urbane⁶⁵⁰ articulation that is, by way of an utterance of relaxed sounds and so on as accords with the arrangement⁶⁵¹, one replete⁶⁵² with a fully-rounded formulation of the words. Diffuse (*vissatṭhāya*): flowing⁶⁵³; in this way [313] he indicates that he is one whose music flows⁶⁵⁴. Without a drop of drivel (*anēlagalāya*)⁶⁵⁵: that spoken of as *elā*⁶⁵⁶ (drivel) constitutes a blemish (*doso*); since such does not ooze (during his articulation), it is without a drop (*gaḷā*) of drivel, meaning (with an articulation) free of such a blemish. Or alternatively⁶⁵⁷, faultless, without drop-out (*anēlagalāya*): faultless (*anēlāya*), without drop-out (*agalāya*), without blemish, without any of its words or formulations dropped, meaning deficient in none of its words or formulations. For it was in accordance with this that the Lord accorded him a chief place, viz. "This one is chief, monks, of my *sāvaka* monks who are lovely vocalists, that is to say, *Soṇa Kuṭṭikaṇṇa*" (A i 24). One able to render the meaning perceptible (*atthassa viññāpaniyā*): one capable of rendering its implicit meaning perceptible. Of how many rains (*kativasso*): it is said that he, being stationed in the third phase of the middle stage (of life)⁶⁵⁸, and being endowed with a good demeanour⁶⁵⁹, appeared as though he were one longer gone forth than others. Some believe that the Lord

enquired⁶⁶⁰ with reference to this—this is unreasonable. (Rather) the Teacher asked⁶⁶¹ him, saying “Of how many rains are you?”, in order to further examine him on the grounds that, if such were the case, why he, being one fit to experience the bliss of concentration, had indulged in negligence for so long a time?”, for which same reason, he said: “But⁶⁶² why, monk, did you leave it so long?” Herein:

Why (kissa): for what reason. *Did you leave it so long (evam ciraṃ akāsi):* did you delay things⁶⁶³ so, meaning due to what reason did you reside in the midst of the home without embarking upon the going forth for so long a time. *Was long seen by me (ciraṃ diṭṭho me):* was long, for a long time, seen by me. *In sense-desires (kāmesu):* in those sense-desires that are (mental) defilements and those sense-desires that are object-based. *The peril (ādīnavo):* the fault. *Even though (api ca):* even when the peril in sense-desires was seen in some fashion, I was unable at first to emerge from dwelling in the household. *Why? Dwelling in the household was congested (sambādho gharāvāso):* existence as a layman⁶⁶⁴ was jam-packed with its duties and tasks both high and low⁶⁶⁵. For this same reason, he said: “With its abundant duties, with its abundant tasks”⁶⁶⁶.

Fathoming this matter (etaṃ atthaṃ viditvā): fathoming this matter in all its modes, viz. that the heart of one seeing, as it really is, the peril in sense-desires, even when delaying things, is not established (therein); on the contrary, it simply recoils (therefrom) as does a drop of water on a lotus-leaf. *This Udāna (imaṃ udānaṃ):* gave rise to this Udāna elucidating this matter, viz. that when it knows, quite correctly, both pravṛtti and nivṛtti, it at no time delights in an occurrence⁶⁶⁷ or in that attributable thereto⁶⁶⁸. Herein:

Upon seeing the peril in the world (disvā ādīnavam loke): upon beholding by means of {the eye of} insight⁶⁶⁹ the peril, the fault, in the whole world of the formations⁶⁷⁰ byway of “Impermanent, dukkha, of a nature to change” and so on—in this way it is the period involving vipassanā [314] that is talked of. *Upon knowing that Dhamma that is without substrate (ñatvā dhammaṃ nirūpadhiṃ):* upon knowing, as it really is, that Dhamma consisting of nibbāna

that is without substrate on account of the fact that all substrates⁶⁷¹ have been relinquished, having penetrated as to its own nature, by means of the knowledge associated with the path, the unconditioned Deathless, separation in the form of exiting⁶⁷². The causal sense⁶⁷³ of these words *disvā* (upon seeing) and *ñatvā* (upon knowing) is to be regarded as being like that in “Upon drinking the ghee⁶⁷⁴, he becomes strong” (), “Upon seeing the lion, he becomes fearful” (), and “Upon seeing by means of insight, the āsavas are completely destroyed” (A iv 418) and so on. *The ariyan delights not in things evil* (*ariyo na ramatī pāpe*): the ariyan, who is such on account of his keeping aloof from defilements⁶⁷⁵, the sappurisa, delights not in things evil, even to the extent of a mere atom. Why? *The pure one delights not in things evil* (*pāpe na ramatī suci*): the purified person, who is such on account of his perfectly purified bodily conduct and so on⁶⁷⁶, like the royal swan at a place of defecation⁶⁷⁷, delights not, rejoices not, in things evil, in things corrupt. *Pāpo na ramatī sucim* (the evil one delights not in the pure) is also a reading; this is its meaning—he replaces the teaching with its opposite, viz. the evil one, the evil person, delights not in the pure, in that which is blameless, in a cleansing-dhamma⁶⁷⁸; on the contrary, like village pigs and so on at a place of defecation, he delights solely in the impure, in things constituting corruptions.

When the Lord had thus given rise to this Udāna, the venerable Soṇa arose from his seat, saluted the Lord, and then begged, in the name of his preceptor, for the five items commencing with higher ordination in the border region by way {an order comprised of}⁶⁷⁹ a chapter of five and so on. And these the Lord permitted—all this is to be understood after the manner handed down in the Khandhaka⁶⁸⁰.

The exposition of the sixth sutta is concluded.

§7. Revata

In the seventh: *Kaṅkhārevata* (*Kaṅkhārevato*⁶⁸¹) is the name of that elder. For this one, as one who had received the higher ordination after going forth in the Teaching, dwelled as one possessed of morality, as one of a lovely nature, though he was,

due to (his doubt to the effect that) “Mugga-beans are not permitted; they are not permitted to consume mugga-beans. Jaggery is not permitted...” (cp Vin i 210) and so on, one with abundant doubt, reckoned as fretting⁶⁸² where the Discipline was concerned, for which reason he came to be known as “Kaṅkhārevata”⁶⁸³. Having realised the six abhiññās⁶⁸⁴ as he applied⁶⁸⁵ (and) exerted himself after having grasped his meditation subject in the Teacher’s presence, he would pass the time, at the stage subsequent to (path attainment), [315] in the bliss of jhāna, in the bliss of fruition, although he would, for the most part, reverentially review the ariyan path he had attained, for which reason “Reviewing his own purification by crossing over doubt” was said. For⁶⁸⁶ it is insight associated with the path that is, in the present case, implied by “purification by crossing over doubt”⁶⁸⁷, on account of his crossing over, on account of his completely transcending, all doubts without remainder, viz. that with the sixteen points⁶⁸⁸ as its basis that proceeds after the manner commencing with “Did I exist, I wonder, at some period in the past?” (M i 8⁶⁸⁹) (and) that with the eight points as its basis spoken of as follows: “He has doubt concerning the Buddha...he has doubt concerning things dependently co-arisen” (Dhs 1004 = Vibh 365; cp Asl 354f)—so how much more so the rest—and on account of his purifying himself perpetually from those other defilements that one has to abandon. For, on account of his having been of a doubting nature for a long time, it was this, (the insight associated with the path,) that that venerable one had been seated reviewing, after having given emphasis to it by way of “After attaining this Dhamma consisting of the path⁶⁹⁰, these⁶⁹¹ doubts of mine have been abandoned without remainder”, rather than vision of name-and-form together with the conditions (giving rise to same), on account of the non-perpetual nature⁶⁹² of such (latter) crossing over of doubt.

Fathoming this matter (etaṃ atthaṃ veditvā): fathoming this matter reckoned as the crossing over doubt without remainder on the part of the ariyan path, gave rise to this Udāna elucidating that matter. Herein:

Whatever doubts there be (as to) here or there (yā kāci kaṅkhā idha vā huraṃ vā): such doubts as arise (as to) here, as to this present existence, by way of “Do I exist, I wonder ? Do I not exist, I wonder ?” (M i 8) and so on, or (as to) there, as to past existences or those in times yet to come, by way of “Did I exist, I wonder, at some period in the past ?” (M i 8) and so forth. *Whether those capable of being known involving that which is one’s own or those capable of being known involving that which is another’s (sakavediyā vā paravediyā vā):* whether⁶⁹³ those capable of being known involving that which is one’s own⁶⁹⁴, whether those involving an occurrence capable of being understood by way of an object (of enquiry) associated with one’s own existence in the same manner already thus spoken of *or those capable of being known involving that which is another’s*⁶⁹⁵, or⁶⁹⁶ those involving an occurrence capable of being understood (by way of an object of enquiry) associated with another’s existence or else capable of being understood (by way of an object of enquiry) associated with another⁶⁹⁷ who is pre-eminent, utmost, by way of “Is he a Buddha, I wonder ? Is he not, I wonder⁶⁹⁸ ?” and so on—whatever doubts (*kaṅkhā*=*vicikicchā*, synonyms) there be. *All these meditators, ardent, abandon upon leading the Brahmacariya (jhāyino*⁶⁹⁹ *tā pajahanti sabbā ātāpino brahmacariyaṃ carantā):* all these doubts those who are meditators⁷⁰⁰ by way of meditating on an object and by way of meditating on a characteristic⁷⁰¹, who are ardent through fulfilment of the fourfold right effort after eagerly practising vipassanā, and who have become, upon leading, upon attaining, the Brahmacariya that is the path, individuals stationed in the first path that admits of the divisions of the saddhānusārin⁷⁰² and so forth, abandon, extirpate, at the moment of the path. Thereafter, moreover, these are said to be abandoned, the implication being, therefore, that there is indeed no perpetual abandonment of them other than this.

[316] Hence the Lord, in extolling the venerable Kaṅkhārevata’s attainment of the ariyan path under the heading of jhāna, since it had its source in jhāna, gave rise to this Udāna by way of extolling (same). And⁷⁰³ for this same reason, he accorded⁷⁰⁴ him a chief place by way of being a meditator, viz.

“This one is chief, monks, of my sāvaka monks who are meditators, that is to say, Kaṅkhārevata” (A i 24) .

The exposition of the seventh sutta is concluded.

§8. A Split

In the eighth: *uttered this to the venerable Ānanda (āyasmantaṃ Ānandaṃ etad avoca)*: uttered this statement commencing “Beginning with today” with the implication that, being unable to act to the detriment of the Lord by suborning assassins, causing Nālāgiri to be despatched (and) the rock to be rolled⁷⁰⁵, he would cause a ‘split between the ruddy geese⁷⁰⁶’ by splitting the Saṅgha. *Quite apart from the Lord (aññatr’ eva Bhagavatā)*: wholly without the Lord, meaning without using the Teacher. *Apart from the order of monks (aññatra⁷⁰⁷ bhikkhusaṅghā)*: wholly without the order of monks. *I shall be performing the Uposatha and (formal) acts of the Saṅgha (Uposathaṃ karissāmi saṅghakammāni ca)* means after rendering separate that order of monks complying with the Lord’s Exhortation, I shall, together with those monks siding with me, be performing an Uposatha and (formal) acts of the Saṅgha independently⁷⁰⁸. *Devadatta will split the Saṅgha (Devadatto saṅghaṃ bhindissati)*: Devadatta will today quite certainly split the Saṅgha, render it twofold, on account of the fact that all those things making for such a split⁷⁰⁹ have been pre-arranged⁷¹⁰ by Devadatta. For the Saṅgha becomes split when a (formal) act of the Saṅgha is performed separately after causing, for this or that⁷¹¹ reason, a voting-ticket to be taken⁷¹² by drawing attention to it saying “Take this one, choose⁷¹³ this one”, after casting the spotlight on any one base, even⁷¹⁴, out of the eighteen bases, commencing with “That which is not Dhamma as Dhamma”⁷¹⁵, making for such a split. For⁷¹⁶ this is said: “In five modes, Upāli, is a Saṅgha split. (In what five ?) By a (formal) act, by a recitation, by conversing, by a proclamation, (and) by causing a voting-ticket to be taken” (Vin v 201⁷¹⁷). Herein: *by a (formal) act (kammena)*: by any particular (formal) act out of the four (formal) acts commencing with the (formal) act for which leave ought to be asked⁷¹⁸. *By a recitation (uddesena)*: [317] by any particular recitation out of the five (types of)

recitation of the Pāṭimokkha⁷¹⁹. *By conversing (voharanto⁷²⁰)*: by elucidating, with this or that (as their) origination, the eighteen bases, commencing with “That which is not Dhamma as Dhamma”, making for such a split. *By a proclamation (anussāvanena)*: by⁷²¹ a proclamation by performing a speech-utterance⁷²² at the root of the ear⁷²³ after the manner of “Do you not know me to be one who has gone forth from a clan of high standing and to be one who has heard much ? How could it be fitting for (the likes of) you even to give rise to the thought that one such as I might have you accept that which is contrary to the Dhamma, that which is contrary to the Discipline, {as the Teacher’s Teaching⁷²⁴} ? {Do you think that for me the Avīci (hell) is as cool as a grove of blue lotuses ?⁷²⁵} Do you think that I have no fear of a state of loss ?” and so forth. *By causing a voting-ticket to be taken (salākaggāhena)*: by causing a voting-ticket to be taken saying “Take this ticket” when, after shoring up their hearts by making such proclamations, they have rendered them incapable of backing out⁷²⁶. And, in this connection, it is the (formal) act⁷²⁷ alone or the recitation that provides the measure, conversing, the proclamation, and causing a voting-ticket to be taken being preliminaries⁷²⁸. For the Saṅgha remains unsplit by one conversing by way casting the spotlight on (one or another) of the eighteen bases even when, by making a proclamation aimed at generating a choice in that direction, a voting-ticket has been caused to be taken; whereas the Saṅgha does indeed become split⁷²⁹ at such times as when four or more cause a voting-ticket to be taken and then thus perform a recitation or (formal) act independently. And Devadatta uttered the statement commencing “Beginning with today” after thinking that he would, that day, quite certainly be performing an Uposatha and (formal) acts of the Saṅgha independently now that he had accomplished all the preliminaries (necessary) for a split in the Saṅgha. It was for this reason that (Ānanda) said⁷³⁰ “Today, Lord⁷³¹, Devadatta will split the Saṅgha”, as a result of which we said “On account of the fact that all those things making for (such a) split have been pre-arranged by Devadatta⁷³²”.

Fathoming this matter (etam atthaṃ viditvā): fathoming in all its modes that act of splitting the Saṅgha, (on the point of) being brought into being by Devadatta, that was conducive to his arising, incurably for the duration of a kalpa⁷³³, in the Great Hell of Avīci. *This Udāna (imaṃ udānaṃ):* gave rise to this Udāna explaining this matter, viz. that, by way of their similar and dissimilar practice respectively⁷³⁴ where that which is skilled and that which is not skilled are concerned, the sappurisa and non-sappurisa are, however, (both) extremely skilled. Herein:

That which is virtuous is done with ease by the virtuous (sukaraṃ sādhuṇā sādhu): [318] since it effects (sādheta) well-being for oneself and others, it is that which is virtuous (sādhu), that which is right practice. That which is virtuous⁷³⁵, beautiful, propitious⁷³⁶, that bringing well-being and happiness for oneself and others, is done with ease, is capable of being done easily, by the virtuous one, whether a sāvaka such as Sāriputta and so on, a Paccekasambuddha⁷³⁷, a Perfectly Self-Enlightened One, or else some other virtuous one who is mundane. *That which is virtuous is done with difficulty by the one who is evil (sādhu pāpeṇa dukkaraṃ):* whereas that same which is virtuous, having the characteristics stated, is done with difficulty, is not capable of being done, by the one who is evil, by an evil person such as Devadatta and so forth, meaning he is not capable of doing it⁷³⁸. *That which is evil is done with ease by the one who is evil (pāpaṃ pāpeṇa sukaraṃ):* that which is evil, ugly, bringing that which is to the detriment of oneself and others, is done with ease, ought to be capable of being done easily, by the one who is evil, by the aforementioned evil person. *That which is evil is done with difficulty by the ariyans (pāpaṃ ariyehi dukkaraṃ):* whereas this or that which is evil is done with difficulty, is achieved with difficulty, by the ariyans, by those who are Buddhas and so on. The Teacher elucidates that for them the bridge (thereto) is quite destroyed⁷³⁹.

The exposition of the eighth sutta is concluded.

§9. Ridiculing

In the ninth: *brahmin youths (māṇavakā)*: of tender age, brahmin youths (*brāhmaṇakumārakā*) stationed in their first youth being what is implied in the present case⁷⁴⁰. “In a ridiculing fashion” (*sadhāyamānarūpā*⁷⁴¹) is said with reference to utterances of a mocking⁷⁴² nature. In mocking others⁷⁴³ they crucify them (*vadhanti*⁷⁴⁴), meaning those of a habit to make utterances for such a purpose⁷⁴⁵. This is the meaning of the expression: “ridiculing” (*sadhaṇam*) is “ridicule” (*sadho*)⁷⁴⁶, *sadhāyamāna*⁷⁴⁷ (ridiculing) being said, after lengthening, in place of what ought to be said, viz. *sadhayamāna*⁷⁴⁸, since they broadcast same. Or alternatively, they are (said to be) “ridiculing” (*sadhāyamānā*⁷⁴⁹), since they were reproaching⁷⁵⁰ themselves as though (they were themselves) particularly (worthy of) self-ridicule (*visesato sasedhe*⁷⁵¹). These⁷⁵² were spoken of⁷⁵³ as (having passed by) “in a ridiculing fashion” (*sadhāyamānarūpā*⁷⁵⁴), on account of the fact that it was in their own nature so (to do)⁷⁵⁵. *Saddāyamānarūpā* (in a noisy fashion) is also a reading, meaning making a loud noise, a great noise. *Passed by not far from the Lord (Bhagavato avidūre atikammanti)*: went by⁷⁵⁶ within range of the Lord’s hearing stating the first thing⁷⁵⁷ that came into their head.

Fathoming this matter (etam atthaṃ viditvā): coming to know of the unrestrained nature of that speech of theirs, [319] gave rise to this Udāna, by way of Dhamma-shock, elucidating that matter. Herein:

The vacant (parimutṭhā): the dull, those of vapid mindfulness (*mutṭhassatino*⁷⁵⁸). *With the air of the wise (paṇḍitābhāsā)*: in the guise of the wise, on account of their acting as if they alone are privy to this and that matter, saying “Which others know (about this)? We alone are privy in this regard”. *Those reciting with speech as their pasture (vācāgocarabhāṇino*⁷⁵⁹): those for whom speech alone is their pasture, their province, are “those reciting with speech as their pasture”, those reciting that which is mere talk⁷⁶⁰, on account of their not having a full understanding of the matter. Or alternatively they are “those reciting speech’s improper pasture” (*vācāgocarabhāṇino*), since they recite that

which is improper pasture where speech is concerned, that which is the improper province for ariyans where talk is concerned, (namely) that which (involves) telling lies. Or else *gocarabhānino* is, in this connection, given with its syllable shortened—their being those whose pasture is (mere) speech (*vācāgocarā*), not those reciting who have as their pasture the foundations of mindfulness {and so on⁷⁶¹}. How do those reciting (recite)? *With such protrusion of mouth as they desire (yāv' icchanti mukh' āyāmaṃ)*: they are those reciting by stretching forth such protrusion of their mouths, such stretching forth of their mouths, as they desire, meaning that they do not constrict their mouths out of reverence for others⁷⁶², and on account of (such) being outside their province. Or alternatively, those reciting are merely acting as though they were those whose pasture is speech, meaning that, without themselves knowing it, they are speakers merely acting as though they were of profit to others⁷⁶³, from which same it follows that (they are) with such protrusion of mouth as they desire, with merely such stretching forth of their mouths as they desire, without considering the utterance by means of which they draw attention to themselves⁷⁶⁴. *They are not knowledgeable of that by which they are led (yena nātā na taṃ vidū)*: they are not knowledgeable of, they are unknowledgeable of⁷⁶⁵, they are not wise to⁷⁶⁶, meaning they do not know, the reason for their reciting in that way, viz. "So do we recite"—(that is to say), the vapid mindfulness and so on by means of which they are led into shamelessness and into fancying themselves to be wise⁷⁶⁷.

The exposition of the ninth sutta is concluded.

§10. Cūḷapanthaka

In the tenth: *Cūḷapanthaka (Cūḷapanthako)*: due to his having acquired this designation at the time when he was a child, on account of the fact that he was the younger brother of the elder Mahāpanthaka⁷⁶⁸ and on account of the fact that he had been born on a road⁷⁶⁹ (*panthe*), this elder, even later on⁷⁷⁰, still remained known as "Cūḷapanthaka". Due to his distinctions in good qualities, moreover, this one who possessed the six

abhiññās, in whom the discriminations⁷⁷¹ had flowered, was a member of the eighty great sāvakas, having been accorded a chief place by the Lord with respect to two such places, viz. "This one is chief, monks, of my sāvaka monks who are those fashioning a mind-made body⁷⁷², that is to say, Cūḷapanthaka, (as well as) of those who are skilled in turning away by way of the heart⁷⁷³, that is to say, Cūḷapanthaka" (A i 24). [320] One day, after he had passed the daytime in various⁷⁷⁴ attainments whilst seated for the day's rest at his own day-time place upon returning from his almsround following the midday meal, he then, at a particular occasion during the evening, when the layfollowers were still yet to arrive with the aim of hearing Dhamma, entered the interior of the vihāra, whereupon, realising that such was not the time to approach in attendance upon the Lord, since the Lord was (still) seated in his fragrant hut, he seated himself to one side, facing that fragrant hut, folding (his legs) crosswise, for which reason "And on that occasion, the venerable Cūḷapanthaka was seated not far from the Lord, folding (his legs) crosswise, directing his body upright, having caused mindfulness to be present before him" was said. For it was after he had attained that attainment, having first set the time limit, that he had, at that time, (so) seated himself.

Fathoming this matter (etaṃ atthaṃ veditvā): knowing this matter reckoned as the rightly directed state of the venerable Cūḷapanthaka's body and mind. *This Udāna (imaṃ udānaṃ)*: gave rise to this Udāna explaining the appearance on such occasions of the attainment of distinction, having parinibbāna through not clinging as its culmination, for that monk, as also for any other whose body is serene, for whom mindfulness is present as regards all bodily postures (and) who is concentrated. Herein:

With body steadfast (thitena kāyena): with all his body steadfast⁷⁷⁵ due to its lack of disturbance reckoned as an absence of fluctuation⁷⁷⁶—briefly, with active-body⁷⁷⁷ rightly made steadfast by way of abandoning, by way of the non-performance of, non-restraint associated with the body-door; likewise with the five-doored body properly made steadfast by way of effecting a state

of non-pursuance⁷⁷⁸ in the faculties of eye and so on; and with his physical⁷⁷⁹ body steadfast by way of its not floundering on account of an absence of fidgeting⁷⁸⁰ with his hands and so forth due the controlled nature of his hands and feet⁷⁸¹—in this way, his complete purification of morality⁷⁸² is indicated. And this is the instrumental case in the sign of modality. *With heart steadfast* (*thitena cetasā*): in completely elucidating his steadiness of mind⁷⁸³, he indicates his successful attainment of concentration, for concentration is called “steadiness of mind”. Therefore, mindfulness, due to its being one-pointed by way of samatha, or else solely by way of vipassanā, is spoken of in terms of a mind that is steadfast through the approach of a state of singleness⁷⁸⁴ as to its object; but not otherwise. And, in indicating that this making steadfast, this composing, of body and mind as aforementioned is desirable at all times, and with respect to all bodily postures, he said “Be he standing, seated or lying down”⁷⁸⁵. [321] Herein:

The word *vā* (or) has (here) an indefinite sense, for which reason there is to be understood, in the present case, inclusion also of walking up and down, in that the sense elucidated is that of “be he standing, or seated, or lying down, or of some bodily posture other than that”. *The monk, resolute upon that mindfulness* (*etaṃ satim bhikkhu adhiṭṭhahāno*): the monk, from the very outset one of completely pure conduct, having rid the body and mind of nervous excitement through the subsiding of bodily and mental inertia⁷⁸⁶ by means of that (mindfulness) that he has thereby acquired, (such mindfulness) having as its foundation⁷⁸⁷ the bliss that is blameless, makes the mind light, malleable, and fit for work⁷⁸⁸ by way of serenity of body⁷⁸⁹ and mind, and then, rightly placing (the mind), composing (same), fully develops his meditation subject and causes same to reach the summit—meaning that *the monk*, having made the cleansing of morality his starting point, *resolute on that mindfulness* which is of great service⁷⁹⁰ at the beginning, middle and culmination of his application to his meditation subject⁷⁹¹, is resolute upon (*adhiṭṭhahanto*, alternative grammatical form) (that mindfulness), at this point and that⁷⁹², up until his attainment

of distinction. *Should gain successive distinction (labetha pubbāpariyāṃ viśesaṃ)*: in heightening, promoting, causing an expansion of⁷⁹³, the meditation subject at each higher stage with a heart thus having mindfulness as its guard, he should gain (*labheyya*, alternative grammatical form) distinction which, admitting of ever more lofty⁷⁹⁴ divisions, is successive, that possesses a predecessor and a successor⁷⁹⁵, that occurs by way of prior and subsequent stages. Herein, “successive distinction” is twofold—by way of samatha and⁷⁹⁶ by way of vipassanā. As to these, that which is by way of samatha extends, onwards from the arising of the nimitta, upto a state of mastery where the base of neither perception nor non-perception is concerned—to such an extent does there occur distinction in meditation that is one of successive distinction; whereas that which is by way of vipassanā extends, onwards from the seizing of the material object for the one adhering by way of that opening with material form, (onwards from) the seizing of the mental object⁷⁹⁷ for the rest, up to the attainment of arahantship—to such an extent does there occur distinction in meditation that is one of successive distinction. And it is this same⁷⁹⁸ that is implied in the present case. *Having gained successive distinction (laddhāna pubbāpariyāṃ viśesaṃ)*: having gained (*labhitvā*, alternative grammatical form) successive⁷⁹⁹ distinction, attainment to maximum perfection, arahantship. *He should go to that which is beyond the sight of the King of Death (adassanaṃ Maccurājassa gacche)*: he should go (*gaccheyya*, alternative grammatical form) to that which is beyond the sight, to that which is beyond the pasture, on account of its completely transcending the becoming-triad that constitutes its range, of dying, reckoned as the King of Death on account of his overcoming all beings by way of interruption of their life-faculty⁸⁰⁰.

Whatever is not stated with respect to this chapter is of exactly the same manner as that already given above.

The exposition of the tenth sutta is concluded.

And concluded is the exposition of the Great⁸⁰¹ Chapter.

Notes

¹ On what follows, cp SA i 140f.

² So Ce Be Se for text's uparigato.

³ *Kim*.

⁴ It was the Lord's smile that gave rise to the question—J iii 405.

⁵ Reading *ajj' esā* with Ce Be Se S for text's *ajjh' esā*.

⁶ A village given to Bimbisāra by Pasenadi's father Mahākosalā when Bimbisāra married his daughter. It was repossessed by Pasenadi when Ajātasattu succeeded Bimbisāra to the throne, but later returned when Ajātasattu married Pasendadi's own daughter Vajirā (DPPN i 593). According to J iii 406, it was from battle with Ajātasattu that Pasenadi was fleeing.

⁷ Vattam akāsi; or did him a service, did her duty, etc., or perhaps even "proposed" (from 2.√*vṛi* (SED), to woo). For at J iii 406, she allows him to sleep with his head on her lap for a while, after he had asked her whether or not she was married (J iii 406). She was to prove to be not always faithful, if the episode involving the dog in the bath-house is anything to go by, as a result of which she was reborn for seven days, immediately following her death, in hell, during which period the Buddha had to stall until he could truthfully announce to Pasenadi that she had been reborn in heaven (Dhp-a iii 119ff). Woodward (VofU 56 n 2) suggests, on the basis of A ii 202ff, that she was plain featured; whereas J iii 405 states that she was of the utmost beauty (*uttamarūpadharā*). AA is silent.

⁸ Ce Be read *paṭiharāpetvā* for text's Se SA *atiharāpetvā*. According to JA iii 406, the king had her be seated on the back of his horse and then entered the city, surrounded by his (new) contingent of armed forces, whereupon he had her taken to her own family home, despatching a vehicle to fetch her therefrom that same evening, after which she was then consecrated as his chief consort.

⁹ *Antepuraṃ*; defined at Ud-a 162 above.

¹⁰ Ce omits *saṅghupaṭṭhāyikā*; SA inserts *dhammupaṭṭhāyikā*.

¹¹ Be SA read *ulloketvā* for text's Ce Se *oloketvā*.

¹² Reading *raññā sayam* with Ce Be Se for text's *rañño sā*.

¹³ Sarasalakkhaṇena; a specific mode of speaking, on which cp Asl 71. It would seem to mean, more colloquially, “calling a spade a spade”. SA reads, instead, sarasena (which is taken, at KS i 101 n 2, as “going to the roots of the matter”).

¹⁴ Text adds rājā here; Ce Be Se omit.

¹⁵ Reading mandadhātukatāya with Ce Be Se for text’s muddhādhātukatāya; SA turns to the gāthās at this point. The king is portrayed as even more stupid, or gullible, at Dhpa iii 119ff, in the episode concerning the dog and the bath-house.

¹⁶ Stock; cp Di 134; Si 101 etc. This episode is, however, unlikely to have occurred very long after his above-mentioned defeat by Ajātasattu.

¹⁷ Reading yuttaṃ with Ce Be Se for text’s vuttaṃ.

¹⁸ Reading vadati. Yāva kakkhaḷā with Ce Be Se for text’s vadati yeva. Kakkhaḷā.

¹⁹ Reading hitāyantī with Ce Se for text’s hitāyan ti, Be pathhayantī. Hitāyati is not listed by Childers or PED, but cp SED sv hitāya.

²⁰ Cp Ud-a 123 above.

²¹ Reading dhāressāmi with Ce Be Se for text’s byākarissāmi.

²² Reading rājā with Ce Be Se and Ud; text omits.

²³ Reading attanā with Be for text’s Ce Se attano.

²⁴ Reading ‘va with Be; text Ce Se omit.

²⁵ Reading haneyya with Ce Be Se for text’s hīleyya, show hostility towards.

²⁶ Cp Ud-a 111 above.

²⁷ Kunthakipillikaṃ; cp Sn 602 (being rendered, at GD ii 70, as “ants and termites”) and Khpa 189 and MA iv 108 where the absence of such conduct is said to be a distinguishing feature of the ariyasāvaka.

²⁸ Reading parassa with Ce Be Se for text’s yassa.

²⁹ Kammānaṃ dhammatā.

³⁰ Ud-a 219 above.

³¹ So Ce Be Se for text’s yāv’; cp Ud.

³² Cp Ud-a 31 above; Be reads sattāhena here.

³³ Reading Tusitaṃ devanikāyaṃ with Be Se for text’s Ce Tusitadevanikāyaṃ.

³⁴ These predicates qualify the lustre, not the body.

³⁵ Cp Ud-a 105.

³⁶ Cp Ud-a 159.

³⁷ Reading surūpo viya manāpo with Be Se for text's Ce surūpo piyamanāpo.

³⁸ Buddhānaṃ (plural); so all texts.

³⁹ Reading tassā with Ce Be Se for text's tassa.

⁴⁰ Reading mayhaṃ mahāmātu deviyā | yā with Be Se (Ce mayhaṃ mahāmātudeviyā) for text's mayhaṃ mātu-Mahāmāyādevī yā, which must be wrong since Ānanda could not speak of the Buddha's mother as his own mother. Ānanda's father was Amitodana (AA i 292), Gotama's father's younger brother (R. Spence Hardy, *A Manual of Buddhism*, Varanasi 1967, p 231). This would then make the Buddha's mother (queen Mahāmāyā) the wife of Ānanda's father's elder brother, mahāmātā (which is not listed by PED) thus seemingly denoting an aunt on one's father's side, as opposed to a cullamātā, or aunt on one's mother's side.

⁴¹ Ce Be Se read parivittakkaṃ for text's parivittakkaṃ.

⁴² Āyāsa; defined at Vibh-a 106 on Vibh 100; also Vism 527.

⁴³ Reading tassā with Ce Be Se; text omits.

⁴⁴ The eight rules incumbent upon nuns—cp Vin ii 254, iv 52; A iv 276f; also notes at B Disc ii 268f.

⁴⁵ Reading dutiyaṃ with Be for text's Ce Se tatiyaṃ; I presume that we have here a reference to the second and fourth of the Lord's assemblies, viz. that of nuns and that of female layfollowers respectively.

⁴⁶ The Lord's mother, queen Mahāmāyā and her sister Mahāpajāpati Gotamī.

⁴⁷ Be reads sobheyyaṃ for text's Ce sobheyya, Se sobhāpeyya.

⁴⁸ The Lord's mother.

⁴⁹ Reading assā with Ce Be Se for text's assa, the reference being now once more to Mahāpajāpati Gotamī.

⁵⁰ Since the admission of women to the order was to have the result of the Brahmācariya not being one of long standing and of the True Dhamma lasting only for five hundred years, rather than the thousand years otherwise expected—cp Vin ii 256 = A iv 278. It was for this offence, amongst others, viz. the admission

of women to the order, that Ānanda was severely reprimanded at the First Council (Vin ii 289).

⁵¹ Vimhayuppādaṃ; I take uppāda as Skt utpāta (a sudden, or unexpected, event, etc.), rather than utpāda. The former sense of uppādaṃ is not listed by PED. Be reads vitakkuppādanam here.

⁵² Cp note at Ud-a 247 above.

⁵³ Woodward's punctuation of this whole paragraph is quite misleading, his insertion of a full stop before ayuttaṃ idaṃ, for instance, giving one to suppose that this observation originates with Dhammapāla, rather than with Ānanda. The punctuation of the other editions makes it quite clear that the whole of the present paragraph represents the opinion of such 'others', without any interjection by Dhammapāla—indeed, Dhammapāla seems tacitly to approve of the view expressed.

⁵⁴ Reading paricārikā with Be Se for text's Ce parihārikā.

⁵⁵ Reading Bodhisattamātu kālakiriya with Ce Be Se for text's mātukālakiriya.

⁵⁶ Reading tasmā with Be Se; text Ce omit.

⁵⁷ Reading paṭisandhi(g)gahaṇāya ajjhesitā with (Ce) Be Se for text's paṭisandhigahaṇamajjhesitā.

⁵⁸ Be reads abhibodhiṃ pattuṃ for text's Ce abhisambodhiyattham, Se abhibodhyattham.

⁵⁹ Cp Ud-a 149 above on these, as well as this paragraph in general.

⁶⁰ Veditabbaṃ; so all texts, though this should, being predicated of sā dhammatā, no doubt read veditabbā.

⁶¹ Reading tattha with Ce Be Se; text omits.

⁶² On what follows, cp also DA 436f and MA iv 182.

⁶³ Reading carimattabhāve hi with Ce Be (Se pacchimattabhāve hi) for text's carimattabhāvehi.

⁶⁴ A house built over a cetiya, or stūpa, on which see Ency. Buddhism IV 106f; Thūpavaṃsa trans. 44 n 2. No doubt, it is the mother's womb that is equated with the "house", or "place", as is the infant Buddha with the cetiya that was later to represent him. With this may also be compared Mahāvastu i 199 = ii 1, which states that it is not seemly that one who bears a Buddha

should afterwards indulge in love, and that, as with the jewel-caskets found in the palaces of princes, the Buddha is the jewel and his mother the casket. See also R. Spence Hardy: "The womb that bears a Buddha is like a casket in which a relic is placed; no other being can be conceived in the same receptacle; the usual secretions are not formed; and from the time of conception, Mahamāya was free from passion, and lived in the strictest continence" (*A Manual of Buddhism*, Varanasi 1967, p 141), which seems to conflate both traditions.

⁶⁵ Paribhogārahaṃ; either for the reasons given in the previous note, or else in the sense of not being worthy of being enjoyed (? sexually) by others. With this may be compared how alms presented to the Buddha, but not eaten by him, cannot be partaken of by others (Sn p 15; cp Ud 82 where the remains of Cunda's alms have to be buried for the same reason; also M i 12ff).

⁶⁶ Pañca mahāvilokanāni; Be pañcamāṃ mahāvilokanaṃ, the fifth great surveying.

⁶⁷ Attabhāve.

⁶⁸ Reading gabbho with Ce Be Se DA MA; text omits.

⁶⁹ Vatthuvisadaṃ; cp Vibh-a 276, 283 and Vism 128.

⁷⁰ What follows may be compared with the similar commentary, on a different verse, at Khp-a 246f.

⁷¹ Or indefinite; cp Ud-a 211 above.

⁷² Reading tiyaddhapariyāpanne with Be for text's Ce Se paṭisandhipariyāpanne; cp Ud-a 362.

⁷³ Cp Ud-a 93 above for similar.

⁷⁴ Cp Ud-a 291 below.

⁷⁵ Reading parato with Ce Be Se for text's upari.

⁷⁶ Uppajjitabbabhavavasena; it is of interest to note that womb-born creatures are not considered to have become (bhūta) upon conception but only after they have completed the gestatory period; whereas the moisture-born and those springing up spontaneously who do not have to endure a gestatory period, are become from the first moment of reborn consciousness.

⁷⁷ Probably at Ud-a 214 above.

⁷⁸ That is, arahants.

⁷⁹ Acavanadhammo; part of the wrong view that arose in Baka the Brahmā—cp M i 326 = S i 142 = J iii 358. Cp also the note at Ud-a 223 above.

⁸⁰ Be reads sabbassa vā sattassa jāniṃ for text's Ce Se sabbam vā 'ssa sattassa hāniṃ. It would seem that Dhammapāla first seeks to explain sabbajāniṃ as sabbassa (sattassa) jāniṃ, and then, alternatively, as sabbam (assa sattassa) jāniṃ. I therefore propose reading sabbam vā 'ssa sattassa jāniṃ, though no text supports this reading as a whole.

⁸¹ Ātāpiyasaṅkhātena viriyena samannāgatattā ātāpiyo; so all texts, though this is unlikely to be the correct reading, since the first member of the compound ending in °saṅkhātena should surely be a noun. The original reading may therefore have been ātāpasaṅkhātena...ātāpiyo. Cp MA i 243: ātāpī ti tīsu bhavesu kilese ātapatī ti ātāpo viriyass' etam nāmam and SA i 204: ātāpī ti viriyātāpena samannāgato; also Ud-a 174 above.

⁸² Reading Suppabuddhanāmako with Be Se for text's Ce Suppabuddho nāma.

⁸³ Reading kuṭṭhī kuṭṭharogena bālḥavidūsitagatto with Be for text's kuṭṭhirogena gālḥavidūsitagatto (whose limbs had been intensely ravaged), Ce kuṭṭharogena bālḥavirūpitagatto (whose limbs had been severely deformed), Se kuṭṭharogena gālḥavidūsitagatto; the choice is somewhat arbitrary.

⁸⁴ Reading sabbaduggato with Be Se for text's Ce sabbattato dukkhito.

⁸⁵ Pilotika; cp Ud-a 263 above.

⁸⁶ Reading °bhattāni with Ce Be Se for text's °bhattādi.

⁸⁷ Kapāla; cp Ud-a 79 above.

⁸⁸ Opening the quotation, with Be, with anumodanam, rather than nivattissāma as per text.

⁸⁹ On what follows, cp Ud-a 105.

⁹⁰ Reading °lohitodāta° with Ce Be Se for text's °lohita°.

⁹¹ Gaṇa; here perhaps simply in parallel with tārāgaṇa, hosts of stars, rather than in its more technical sense of "group" as at Ud-a 266, 310 etc.

⁹² Reading kesarasīho with Ce Be Se for text's kesarisīho.

⁹³ A platform of red arsenic in the Himālaya and a resort of lions.

⁹⁴ Cp Ud-a 127 above.

⁹⁵ Cp Ud-a 411 for similar.

⁹⁶ Cp Ud-a 174 above.

⁹⁷ Cp Miln 380 on this and the preceding term.

⁹⁸ Reading vattāro with Be Se for text's Ce cattāro.

⁹⁹ Cp S ii 282; A iv 32; also Miln 373, 380. At MQ ii 242, 252 the latter term, vacanakkhamā, is rendered as "bland", as it is at GS iv 19, though this cannot be correct given the explanations of the cties, from which it is clear that such speech stems from other persons: paresaṃ vacanaṃ khamituṃ sakko (SA ii 241); vacanaṃ khamati, dinnaṃ ovādaṃ karoti (AA iv 24). A iv 32 is quoted at Ud-a 222 above.

¹⁰⁰ Reading suvammitā with Ce Be Se for text's sudamitā, well tamed; cp J ii 94, 315; also DA 40 and Ud-a 412 below.

¹⁰¹ Gandhahatthino; not listed by PED, but cp SED sv gandha, where this is said to be equivalent to gandhagaja.

¹⁰² It is difficult to place this event at any time other than that at which the Lord halted and seated himself as above-mentioned where, however, it is also stated that he did this at the conclusion of a successful almsround, when a further almsgiving would seem inappropriate.

¹⁰³ Reading saṃyatahatthapādā with Ce Be (Se saññatahatthapādā) for text's saṃyatahatthapādādi; it would seem to mean being seated cross-legged, and with upward-facing palms joined.

¹⁰⁴ Reading gatena with Be Se for text's Ce gate.

¹⁰⁵ Reading pāsādikāṃ dassanīyaṃ pasādanīyaṃ uttamadamathasamatham anupattaṃ with Be (Ce pāsādikāṃ dassanīyaṃ pāsādanīya-uttamadamathasamatham anupattaṃ, Se pāsādikāṃ dassanīyaṃ uttamadamathasamatham anupattaṃ) for text's pāsādikāṃ pasādanīya-uttamasamatham anupattaṃ. Cp Ud-a 87 above where such terms are defined.

¹⁰⁶ Santindriyaṃ; Seyatindriyasamannāgataṃ—cp Ud-a 87 above which reads, instead, yatindriyaṃ.

¹⁰⁷ Susamāhitaṃ; cp Vv-a 155.

¹⁰⁸ One may suppose that they were fully mature in that previous birth also, but that there was at that time no one capable of

actualising them in the manner about to follow.

109 Reading purimajāṭisambhatāya with Be for text's Ce Se purimajāṭisaṅgatāya; there is no doubt a parallel between this and the way in which Bodhisattas consolidate the necessary ingredients of enlightenment, as at e.g. Ud-a 134, 152 above.

110 Hīnādisabbapuggalavatīṃ; Ce Be °vatam.

111 BHSD sv states that BHS sarvāvant is equivalent to Pali sabbāvant, which it claims is not identical with Skt sarvāvant, containing everything.

112 So Ce Be Se for text's sabbantam; it is difficult, if not impossible, to decide between differences in variant readings when Dhammapāla fails to elaborate.

113 Or by means of.

114 Cp Ud-a 141, 207 above on these two terms.

115 So Ce Be Se for text's manasi-ākāsi.

116 Reading tassā with Ce Be Se for text's tassa.

117 Antohadaye; Se anto.

118 Cp Pv-a 38 where such potential is similarly said to shine in the individual's heart like a lamp in a jar.

119 Suviññāpayo; Ce Be suviññāpiyo.

120 On what follows, cp DA 471ff, MA iii 89ff, and AA iv 99ff.

121 Reading assādam with Ce Be Se for text's saggaṃ.

122 Reading ādīnavasavanena with Ce Be Se for text's ādīnavavasena.

123 Reading dānaguṇa° with Be Se DA MA AA for text's Ce dāna°.

124 Bhogānam; or possessions.

125 Be DA MA AA read visamagatassa, for the one subject to things uneven, for text's Ce Se visamagatasattānam; cp the subsequent mention of things uneven in the Udāna.

126 Or in this world and the next world.

127 DA AA read ārammaṇam...ārammaṇatṭhena ālambanarajjusadisam, MA ārammaṇam...ārammatṭhena, for all texts' ālambanam...ālambanatṭhena ālambanarajjusadisam.

128 Reading saṅgāmasūro with Ce Be Se DA MA AA for text's saṅgāmasuro; or one courageous in battle.

129 Suparikhāparikkhittanagaram; DA MA susaṅkhatanagaram,

AA *susaṅkhatam nagaram*.

¹³⁰ Probably those of immorality, envy and selfishness, as at A i 105.

¹³¹ Se DA MA AA read *niddahana*^o for text's *Ce Be nidahana*^o (= *vi* in MA); cp 208 above.

¹³² Cp note at Ud-a 248 above.

¹³³ Cp Sn 71.

¹³⁴ Cp Vin iii 187.

¹³⁵ *Khemantabhūmi*; also at D i 73, which DA 217 explains at *nibbāna* that is the Deathless. See also EV ii 133 on Thīg 350, and EV i 128 on Thag 32. At Vism 303 it seems to have a purely secular sense.

¹³⁶ Literally, "Thundercloud" and name of the Horse Jewel of the *cakkavatti Mahāsudassana* (D ii 174f; S iii 145) but also seemingly the name of a whole family of such horses (*Khpa*-a 172) from which is drawn the Horse Jewel for each *cakkavatti*. There is also a class of *Valāhaka devas* at S iii 254ff.

¹³⁷ MA AA insert at this point a statement from the Buddha as to giving having been the path travelled by him when, in fulfilling the ten perfections, he performed the (five) great sacrifice(s)—on which cp Ud-a 128 above—as *Velāma*, *Mahāgovinda*, *Mahāsudassana* and *Vessantara* and so on.

¹³⁸ Reading *śīlakatham* with *Ce Be Se* for text's *śīlakathā*.

¹³⁹ MA AA insert instances drawn from the Buddha's previous lives.

¹⁴⁰ *Ālambanam*; DA MA *ārammaṇam*.

¹⁴¹ Reading *śīlālaṅkārasadiso* with *Be MA AA* for text's *Ce Se DA śīlasadiso*.

¹⁴² Se DA MA AA read *niccam sampattiyo* for text's *Ce Be nīccasampattiyo*; DA MA AA, however, all differing in certain other respects. If *Se* be followed, we might take the meaning as "permanently here (is there) sporting, excellences being permanently obtained".

¹⁴³ Cp A i 213f, where the lifespan in the realm of the Four Great Kings is similarly said to be 9,000,000 human years, that in the Thirty-three 36,000,000. The discrepancy noted at PS 147 n 124 has probably arisen due to omission of the word "hundred".

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parents.

580 *Kāḷa*°; or black.

581 Reading *gandha*° with Be for text's Ce Se *bhaṇḍa*°, trading in goods.

582 Reading *bhuñjanaka*° with Ce Be Se for text's *bhuñjaka*°.

583 Reading *pavattinivattīsu* with Be Se for text's *pavattinivattiṃ sutvā*, Ce *pavattiṃ sutvā*.

584 *Sayanatale*; literally the level surface for sleeping—probably where he laid out his mat.

585 *Petattabhāve*; PED lists only *petattana*.

586 Reading *ayyo* with Ce Be Se and Ud; text omits.

587 On what follows, cp DA 180, MA ii 205, AA iii 187, and Pugg-a 235, all of whose punctuation is superior to that of text. The present translation is based on Be, though this itself does not always identify lemmas correctly. Cp also Ud-a 168 above and Sv-pt i 311f.

588 Reading *ayyo* with Ce Be Se; text omits.

589 Cp Ud-a 168, 303 above.

590 By the corruptions of craving and so on—Sv-pt i 311.

591 Text alone adds *vā*.

592 Se reads *saṅkhalikhitasadisam dhotasaṅkhalippaṭibhāgam* for text's Ce Be DA MA AA Pugg-a *saṅkhalikhitaṃ {ti} likhitasāṅkhasadisam {vā} dhotasaṅkhasappaṭibhāgam*. Sv-pt i 311f explains: *pariyodātatthena nimmalabhāvena saṅkham viya likhitaṃ dhotan ti saṅkhalikhitan ti āha dhotasaṅkhasappaṭibhāgan ti*. All PTS translators have taken *saṅkhalikhitaṃ* to be “like a polished conch”, except Rhys Davids who preferred “in all its bright perfection” (Dial i 78). It is not clear why he did so, though it is worth noting that SED points out, sv *śaṅkha*, that *śaṅkhalikhita* means “perfect in its kind, faultless, flawless (with *ṛitti*, faultless conduct)”, going on to add that the compound can also denote “the two Rishis Śaṅkha and Likhita (authors of a law-book)”. It is therefore possible that the term had developed an idiomatic sense of strict adherence on the basis of the strict justice attributed to these two authors. “Squeaky-clean” might provide a parallel modern idiom.

⁵⁹³ Cp Sv-pt i 312.

⁵⁹⁴ Nivāsetvā c' eva pārupitvā ca; cp Ud-a 62 above where the former involves the lower garment, the latter the outer robe. DA etc. read instead paridahitvā, drape myself, which Sv-pt in turn explains as nivāsetvā c' eva pārupitvā ca.

⁵⁹⁵ Reading kāsāyarasapītātāya with Ce Be Se DA MA AA Pugg-a and Sv-pt for text's kāsāyarattapītāni.

⁵⁹⁶ Reading taṃ with Be Se for text's Ce tattha.

⁵⁹⁷ Reading anagāriyā with Be Se DA MA AA for text's Ce Pugg-a anagāriyaṃ.

⁵⁹⁸ Cp Ud-a 106, 174 above.

⁵⁹⁹ Ce Be Se read rahovitakkitaṃ for text's rahoparivitakkitaṃ.

⁶⁰⁰ Reading pabbājetu with Ce Be Se and Ud for text's pabbājetha.

⁶⁰¹ Not, as stated by Woodward, "A i 212" (which omits hoti).

⁶⁰² Untraced; according to Be, "Khu 7, 20, 108 (Be)".

⁶⁰³ Cp Ud-a 168 above; the alternative form of the Brahmacariya does not seem to require such abstinence—cp how, at A iii 347f, the (lay) once-returner Isidatta continues to enjoy sexual relations with his wife (abrahamacārī ahosi sadārasantutṭho).

⁶⁰⁴ So Be and Ud for text's Ce Se Buddhasāsaṇaṃ.

⁶⁰⁵ See A iv 248ff and Sn 400ff for the eight-limbed precepts to be kept on the Uposatha and so on; also VS 109 n 124 on the precepts in general. Here it is important to note that the Uposatha precepts include abstention from eating after midday and sexual intercourse, which point Dhammapāla takes for granted in the explanation that follows.

⁶⁰⁶ Reading sakkuṇeyyaṃ with Ce Be Se for text's sakkuṇeyya.

⁶⁰⁷ Reading yogaṃ with Ce Be Se for text's yogyataṃ.

⁶⁰⁸ Reading ca taṃ with Ce Be Se for text's pana.

⁶⁰⁹ Gaṇa; a group of monks convened for a special purpose, as opposed to a saṅgha. Cp B Disc iv 76 n 1; also Vin i 319ff on saṅghas of varying numbers and what each can and cannot do.

⁶¹⁰ Majjhimadese; or in the Middle Country.

⁶¹¹ Reading eva with Ce Be Se; text omits.

⁶¹² Nigame; Be Se omit.

⁶¹³ Dukkheṇa.

⁶¹⁴ Cp Vin i 195ff.

⁶¹⁵ Vusitavato; elsewhere vusitavant is predicated of the arahant who has completed the Brahmacariya. This would, in fact, accord with AA where Soṇa is said to have attained arahantship either prior to, or during, this rains retreat; but Dhammapāla below attributes this view to some (keci), maintaining that he did so only after staying in the Lord's fragrant hut. So it here must mean simply that he has stayed the course in the sense of the rains retreat, rather than that of the Brahmacariya.

⁶¹⁶ Reading puthujjanasaddhāya with Be for text's Ce Se puthujjanataṃ sandhāya.

⁶¹⁷ Reading ahosi with Be for text's Ce Se ahosī ti ca.

⁶¹⁸ Reading evarūpo ca evarūpo ca with Be Se (Ce evarūpo evarūpo ca); text omits.

⁶¹⁹ Nāmakāyarūpakāya; cp Pṭs i 183 and Nett 77f.

⁶²⁰ Readingsamannāgato ti with Ce Be Se for text's samannāgato; I follow the punctuation of Be.

⁶²¹ Reading me with Be Se and Ud; text Ce omit.

⁶²² Reading dhammūpasañhitapāmojjādimukhena with Be Se for text's dhammaphassasañjatappāmujjādisukhena; cp M i 37.

⁶²³ Reading sabbam cetaso with Be Se (Ce sabbacetaso); text omits. The whole phrase is stock—cp D ii 204, M i 325, etc. and the explanation at Ud-a 389 below.

⁶²⁴ Reading āṇatto with Be Se for text's Ce ārabhito, initiated.

⁶²⁵ Reading me with Ce Be Se and Ud for text's nu.

⁶²⁶ That is to say, he became an arahant. AA i 240, on the other hand, states that he became an arahant *after* receiving the higher ordination but before visiting the Buddha, whilst Thag-a ii 155—also attributable to Dhammapāla—insists that he did not become an arahant until after the Buddha had spoken the concluding Udāna, thereafter referring the reader to Ud-a for full details, noting, in passing, the discrepant account in AA.

⁶²⁷ Visuddhipavāraṇāya pavāresi; this is an idiom used in the cties to signify that the person concerned performed the Pavāraṇā ceremony as an arahant, although the Pavāraṇā itself does not confirm his arahantship (Bhikkhu Bodhi).

⁶²⁸ At this point, Woodward refers us to Vism 129 which, however, concerns Soṇa Koḷivisa, not Soṇa Kuṭṭikaṇṇa.

629 Text inserts *anujāneyyā ti*; Ce Be Se omit. The difference is merely one of an optative verb being, instead, in the present indicative, which point becomes obscured in translation.

630 So Ce Be Se for text's *sādhū sādhū Soṇa, gaccha tvaṃ Soṇa ti āvuso Soṇo*. These rather abrupt references to variant readings suggest a preceding section, explaining the accepted ones, has at some point become elided. The main point would seem to revolve around Dhammapāla drawing our attention to the fact that some versions of the canonical text before him had *Soṇa* addressing *Mahākaccāna* as "bhante" (sir)—cp how *Ud (Ee)* actually reads *bhagavā* at this point—with *Mahākaccāna* addressing *Soṇa*, in return, as "āvuso" (friend), despite the fact that, according to Dhammapāla, the practice of addressing one's preceptor as *bhante* was not in vogue during the period in question.

631 Be reads *āvuso...n' atthi* (*āvuso* does not appear), Ce Se *mā āvuso...n' atthi* (*mā āvuso* does not appear), for text's *mā āvuso...atthi* (*mā āvuso* does appear). Be would seem preferable, though without access to Dhammapāla's sources, and since the text is almost certainly corrupt here, any decision is arbitrary.

632 So Be Se for text's *Ce eva*.

633 Instead of *evaṃ bhante ti kho āyasmā Soṇo* ("So be it, sir", said the venerable *Soṇa*).

634 *Ud-a* 87.

635 *Cp S i* 16, 63; the four bodily postures of standing, sitting, walking and lying constitute the body's 'wheels', the openings of the body's nine sores its 'doors' (*SA i* 53). The nine sores are also mentioned at *A iv* 386, *Vv-a* 77, but are not there elaborated upon; cp *PED*, *sv nava*, where these are given as the two eyes, nostrils, ears, mouth, anus and urethra.

636 Reading *ādinā* with Ce Be Se for text's *ādinam*.

637 Reading *adhippetā* with Ce Be Se for text's *adhippeto*.

638 Reading *yasmā Bhagavā* with Be Se for text's *Ce Bhagavā yasmā*.

639 Ce Be read *°samāpajjane* for text's *Se °samāpajjanena*.

640 Reading *Bhagavatā* with Ce Be Se for text's *Bhagavato*.

641 *Cīvaraṃ tirokaraṇīyaṃ katvā*; cp *Vin ii* 152 where a curtain

in permitted in crowded lodgings so as to provide privacy.

642 *Nāṇamukhe āgacchatu*; so B Disc iv 264 n 1. Or perhaps let (Dhamma) come into your knowledgeable mouth.

643 Fourth chapter of the Suttanipāta.

644 Cp AA iii 231 for similar.

645 Be Se read *sajjhāya°* for text's *Ce sajjhāyana°*; or repetition etc. when later going over it.

646 Ce Be Se read *paccābhaṭṭhaṃ* for text's *paccābhaṭṭhaṃ*.

647 Reading *suṭṭhu manasikatānī ti* with Be Se for text's *suṭṭhu manasikatānī*; Ce omits entirely.

648 Reading *pāliṃ sammā ussāretuṃ* with Be Se for text's *pālidhammaṃ uttāretuṃ*, Ce *pālidhammaṃ uccāretuṃ*; this sense of *ussāreti* is not listed by PED or CPD, though the reading is noted by CPD sv *uttāreti*.

649 On what follows, cp also DA 282.

650 Cp Asl 397.

651 Reading *yathāvidhāna°* with Ce Be Se for text's *syathāvivādana°*; or in accordance with the rules, as prescribed, etc.

652 Reading *°paripunṇāya* with Ce Be for text's *Se °punṇāya*.

653 *Vimuttāya*; or let loose, free, etc.

654 Reading *vimuttavāditam* with Ce Be Se for text's *muttavāditam*.

655 On what follows, cp DA 282, SA i 275, ii 239, and AA iii 90; also Asl 397.

656 Be *elā*, Se *elaṃ* (which reading seems seems required by the following *taṃ*). There is, in all probability, a word-play between *elā* (or *elā*) and *elaṃ*.

657 In this alternative explanation, Dhammapāla seems to take *aneḷa* as Skt *anenas*, faultless, in which case *aneḷāya agaḷāya* and *niddosāya* are presumably offered as synonyms. Cp also SED sv *gaḍa* (= Pali *gaḷa*) which can denote, amongst other things, an impediment.

658 As at Ud-a 278 above.

659 Reading *ākappasampanno* with Be Se for text's *Ce thāmasampanno*, endowed with stamina.

660 Reading *pucchatī ti keci || Taṃ akāraṇaṃ || Evaṃ* with Be for text's *Ce pucchatī. Keci: taṃ akāraṇaṃ || Evaṃ, Se pucchatī ||*

keci taṃ akāraṇaṃ evaṃ. The punctuation of text Ce Se implies that those referred to as “some” (keci) believed the foregoing view to be unreasonable; whereas such was, in fact, their belief, which Dhammapāla claims is unreasonable.

661 Reading pucchati with Be for text’s pucchi; Ce Se read pucchīti, no doubt for reasons mentioned in the previous note.

662 Reading pana with Be; text Ce Se omit.

663 Reading cirāyi with Ce Be Se for text’s cirā’si.

664 Reading agāriyabhāvo with Ce Be Se for text’s akiriyābhāvo ca.

665 Uccāvacehi; cp Vv-a 60, where explained as vividha, of divers kinds. Perhaps “with their ups and downs”.

666 As noted in the translation of Ud, this reply is somewhat curious, given the fact that, according to the earlier part of the sutta, Soṇa several times tried to go forth for this very reason, but was dissuaded therefrom by Mahākaccāna.

667 Cp Ud-a 285 above.

668 Reading tannimitte ca with Be Se for text’s Ce taṃ taṃ nimitte pana.

669 Ce Be read paññāya for text’s paññāya cakkhunā, Se paññācakkhunā.

670 Cp Ud-a 207 above.

671 Cp Ud-a 151 above.

672 Reading nissaraṇavivekāsaṅkhatāmātasabhāvato with Be for text’s nissaraṇavivekasaṅkhātāmataṃ vibhāvetvā sabhāvato, Ce Se nissaraṇavivekasaṅkhātāmataṃ vibhāvetvā sabhāvato; nissaraṇaviveka is one of five kinds of separation listed at Pṭṣ ii 220f, SA i 158, being explained as cessation, nibbāna.

673 Reading hetu-atthātā daṭṭhabbā with Be Se for text’s Ce hetu-attho daṭṭhabbo; cp Ud-a 255, 352 for similar.

674 Ghatam; Be sappiṃ (synonym).

675 As at Ud-a 146 above.

676 Reading suvisuddhakāyasamācārādītāya with Be for text’s Ce Se suvisuddhakāyasamācārattā; cp Vin-a 1088 on the same verse, which reads kāyavācāmanosocceyyena samannāgato.

677 Ukkārattāhāne; cp Bv-a 73, also Vism 650 for similar.

678 Cp Ud-a 186 above for the sixteen cleansing-dhammas.

679 Saṅghena; Ce Be omit.

680 Vin i 195ff.

681 So Be and Ud for text's Ce Se Revato.

682 Kukkucca; rendered "scrupulous" at B Disc iv 286, but this seems rather, in the present context, to mean "fretting", just as it does in the fourth of the five hindrances, viz. distraction and fretting (uddhaccakukkucca), as at Ud-a 129 above; cp also Vv-a 319 where the monk concerned eventually disrobed as a result of fretting (kukkuccaka) due to his unsteadiness of mind. It is not at all clear how having scruples could be equated, as here, with doubt.

683 Doubting Revata.

684 Cp Ud-a 161 above.

685 Reading ghaṭento with Ce Be Se for text's ghaṭanto.

686 Reading hi with Ce Be Se; text omits.

687 Kaṅkhavitaranaṇvisuddhiṃ; this normally denotes that stage of the Visuddhimagga concerned with overcoming doubts with respect to name-and-form in the three time periods, viz. past, present and future—cp Vism 598ff; also D iii 288, M i 147—but here the arahant path is meant. Cp note 692 below. The reference to "Vism 523" in PED, sv kaṅkhā, would seem spurious.

688 Cp Ud-a 285 on the eight and sixteen doubts here alluded to.

689 Not "M i 111" as stated by Woodward, which error in all probability arose from an uncritical acceptance of faulty information given on page 599 of the PTS edition of Vism, where the source (M i 111) for first quotation (cakkhuñ ca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ) is wrongly assigned to the second quotation, to which same source (M i 8) Dhammapāla is also here alluding. Woodward's punctuation of this whole passage leaves much to be desired—I follow Be.

690 Reading maggadhammaṃ with Ce Be Se for text's vata dhammaṃ; cp It-a ii 21.

691 Reading imā with Ce Be Se; text omits.

692 Be Se read aniccantikattā, Ce aniccantikattā, for text's aniccan ti katattā, but the true reading is clearly anaccantikattā, thus linking up with the prior mention of accantavisujjanato (on account of his purifying himself perpetually). The wrong

reading stems no doubt from an early scribal error, in which the keyword was mistaken for anicca. The expression *kaṅkhāvitaraṇa* (crossing over doubt) is used in the *Visuddhimagga* and *cties* to denote the stage in the development of *vipassanā* in which one contemplates the conditions giving rise to name-and-form, being also called *paccayapariggaha* (the discernment of conditions) and discussed at length in *Vism XIX*. *Dhammapāla*'s point here is that the *kaṅkhāvitaraṇa* that *Revata* was reviewing was not this one, but the *Dhamma* consisting of the path (which could either be that of the *sotāpanna*, which eradicates doubt, or that of the *arahant*, as here, which eradicates all residual defilements). The reason is that the preparatory crossing over of doubt does not utterly eliminate the defilement of doubt, but merely effects a temporary suspension of it. (*Bhikkhu Bodhi*)
 693 Cp note in *Ud*.

694 Reading *sakavediyā vā* with *Ce Be Se* for text's *sakavediyā tā*.

695 Reading *parassa* with *Be* for text's *Ce Se paresaṃ*.

696 Reading *vā* with *Ce Be Se* for text's *tā*.

697 Reading *paramiṃ* with *Be Se* for text's *Ce yasmimṃ pana*.

698 Reading *no nu kho* with *Ce Be Se* for text's *na nu kho*.

699 *Be ye jhāyino*, as per *Ud (Be)*; text *Ce Se* omit.

700 Cp *Ud-a 44* above for this and some of the subsequent terms.

701 Reading *lakkhaṇūpanijjhānena* with *Ce Be Se*; text omits.

This and the preceding term are also found at *Vv-a 38, 213* and *Bv-a 45* etc. and are explained at *Asl 167*.

702 Cp *M i 479*; *Pugg 15*; *Pe 243*; *Nett 112*; etc.

703 Reading *ca* with *Ce Be Se* for text's *va*.

704 Reading *ṭhapesī ti* with *Ce Be Se* for text's *ṭhapesi*.

705 Cp *Ud-a 265*; *Devadatta* sent thirty-one of the archers he had chosen from the five hundred supplied by king *Ajātasattu* to slay the Buddha, but the Buddha converted them, causing them all to become *sotāpannas*; he then caused a large rock to be hurled from the summit of the Vulture Peak but this the twin peaks caught and crushed, with only a splinter wounding the Buddha's foot; whilst amongst his other attempts on the Buddha's life was the incident in which he sent the inebriated elephant *Nālāgiri* to attack the Buddha who suffused the elephant with loving

kindness (Vin ii 191ff). Cp also the Ap-a explanation for these events at Ud-a 264f above.

⁷⁰⁶Reading cakkabhedaṃ with Be Se for text's Ce vaggabhedaṃ; cp also Vin ii 198, iii 171. PED sv states that this means "breaking peace or concord, sowing discord", just as Miss Horner notes at B Disc i 296 n 3 that Vin Texts iii 251 contains a note to the effect that "in cakkabhedaṃ the first word no doubt connotes 'kingship, lordship' as in dhammacakka, cakkavatti, etc.", adding "But it can also mean breaking a wheel, and symbolically cakkabheda has special meaning of 'breaking up the peace, sowing discord' ". But SED sv points out that cakra can also denote the ruddy goose (Anas Casarca) "called after its cries, vāka", subsequently listing the term cakrabhedini, which it explains in terms of "dividing the Cakra (-vāka) couples", adding, sv cakravāka, that couples of such birds were supposed to become separated and mourn during the night. It is therefore quite likely that the term cakkabhedaṃ was an idiom well known both in the days of the Buddha and in the commentarial period, but whose meaning subsequently became lost, when it would have been natural to take it, instead, (especially given the confusion of the Sinhalese characters c/v) as vaggabhedaṃ, a split between the vaggas, or monastic chapters (on which cp Ud-a 310 above).

⁷⁰⁷So Be Se and Ud for text's Ce aññatr' eva.

⁷⁰⁸Reading āveṇikaṃ uposathaṃ with Ce Be Se for text's āveṇika-uposathaṃ; cp Ud-a 317 below.

⁷⁰⁹Bheda; or schism. Cp Vin ii 204 where it is stated that it takes nine or more monks for dissension (rāji) to become a schism.

⁷¹⁰Sajjittatā; Devadatta was delighted when he proved unable to persuade the Buddha to adopt his five principles (Vin ii 195ff), since this provided him with the pretext for the vote on the issue, which he himself supervised (Vin ii 198), and in which he was able to entice five hundred newly ordained monks to side with him and thus split the Saṅgha.

⁷¹¹Reading tena tena with Be Se for text's Ce tena.

⁷¹²As did Devadatta; cp Vin ii 199.

⁷¹³Rocetha; B Disc v 286 "approve". Cp rucijananatthaṃ below.

⁷¹⁴Reading ekam pi with Be Se for text's Ce ekam.

715 Reading *adhammaṃ dhammo* with Be Se (and Ud-a 317 below) for text's *Ce dhammo adhammo*; cp Vin i 354, ii 204 and Vin-a 1278 for these eighteen bases.

716 On what follows, cp MA iv 108f; AA ii 4.

717 Cp B Disc vi 323 and notes.

718 See Vin ii 89 for these four.

719 See Vin i 112; MQ ii 176 n 5.

720 MA AA gloss *kathayanto*, talking.

721 Woodward's punctuation is at this point unintelligible; I follow Be and MA.

722 *Vacībhedaṃ*; cp MR&I 3 n 6.

723 Cp Ud-a 60.

724 MA AA add *Satthu sāsanaṃ*.

725 MA (AA) add *kiṃ mayhaṃ avīci nīluppalavanaṃ viya sītalo (sītālā)*.

726 *Anāvattidhamme katvā*; MA AA and Vin-a on Vin v 201 read *anivattidhamme katvā*. CPD, sv *anivattidhamma*, claims that this means "trustworthy, true to one's word" here, at the same time wrongly giving the reference to MA as "Ps iii 517", which reference does not exist.

727 Reading *kammam eva* with Be AA Vin-a for text's *Ce ekakammam eva*.

728 Reading *°ggāhā pana pubbabhāgā* with Be Se (MA AA *°gāhā pana pubbabhāgā*) for text's *Ce °gāhāpanaṃ pubbabhāge*.

729 MA AA now turn to other matters.

730 Reading *ten' āha* with Ce Be Se; text omits.

731 Reading *bhante* with Be Se and Ud for text's *Ce Bhagavā*.

732 Reading *Devadattena* with Be Se and Ud-a 316 above; text Ce omit.

733 Cp Vin ii 198 = 204.

734 Reading *yathākkamaṃ* with Ce Be Se for text's *yathākammaṃ*.

735 Reading *sadhu* with Be Se for text's *Ce sadhuṃ*.

736 Be reads *bhaddakaṃ* for text's *Ce Se laddhakaṃ*; cp Ud-a 250 above.

737 Be reads *Paccekabuddhena* for text's *Ce Se Paccekasambuddhena*.

738 Reading *taṃ* with Ce Be Se; text omits.

⁷³⁹ Cp Vin i 59, iii 6; A i 220, 261, ii 145f; Dhs 299; also Asl 219 for an explanation in terms of misconduct.

⁷⁴⁰ So text Ce Be; Se, however, punctuates such that we should read, instead, “Of tender age, stationed in their first youth; it is brahmin youths that are implied in the present case”. As the following notes demonstrate, the cty on this sutta is riddled with corrupted readings, and any translation is at best provisional. I have done with it what I can, though other interpretations are no doubt possible.

⁷⁴¹ So Ce Be Se for text’s *te vadhāyamānarūpā*.

⁷⁴² *Uppaṇḍana*; Se *upphaṇḍana* throughout.

⁷⁴³ Reading *aññe* with Se for text’s *Ce Be aññesaṃ*; cp CPD, sv *uppaṇḍeti*, which queries the construction with the genitive.

Could, perhaps, the original have read *aññe samuppaṇḍentā*?

⁷⁴⁴ *Vadhanti*; literally “slay”, but presumably here in the sense of demolishing, assassinating, etc., through a verbal assault. Be reads *sadhanti* (ridicule), which may be an over-correction, Se *vadanti* (utter, speak, etc.).

⁷⁴⁵ *Tadatthavacanasīlā*; Se *tassa ca vacanasīlā*.

⁷⁴⁶ So Ce Be Se for text’s *vadhanaṃ...vadhō*.

⁷⁴⁷ So Ce Be Se for text’s *vadhāyamāna*.

⁷⁴⁸ So Ce Be Se for text’s *vadhāyamāna*.

⁷⁴⁹ So Ce Be Se for text’s *vadhāyamānā*.

⁷⁵⁰ Reading *āvadanti* with Ce Be Se for text’s *ācaranti*.

⁷⁵¹ So Ce Be Se for text’s *viheṭṭhe vadhe*; meaning conjectural—I presume *sasedhe* must somehow be derived from *sva + √śṛdh*, given the context.

⁷⁵² Reading *te* with Ce Be Se for text’s *tato*.

⁷⁵³ Reading *vuttā* with Se for text’s *Ce Be vuttaṃ*.

⁷⁵⁴ So Ce Be Se for text’s *vadhāyamānarūpā*.

⁷⁵⁵ Be records, upto this point, the following vl—*Vadhāyamānarūpā ti uppīlanajātikā || Yaṃ vacanaṃ sandhāya vuttaṃ aññesaṃ pīḷeti | tassa vacanasīlā ti attho || Tatrāyaṃ vacanattho—vadhanaṃ vadhō | taṃ ācikkhanti ti ‘vadhayamānā’ ti vattabbe dīghaṃ katvā “vadhāyamānā” ti vuttaṃ || Atha vā viheṭṭhe vadhe viya attānaṃ ācaranti ti vadhāyamānā | tato eva taṃsabhāvatāya vadhāyamānarūpā ti vuttā || (Ka).*

⁷⁵⁶ Atiyanti; not listed by PED. Atiyanti and atikkamanti both have the meaning of to go too far, and thus transgress, and the double entendre may not be accidental here.

⁷⁵⁷ Reading *taṃ taṃ* with Ce Be Se for text's *taṃ*; more literally "whatever". Cp note at Ud-a 331, where a similar phrase is taken as "talks whatever (words) are put into his mouth".

⁷⁵⁸ Cp Ud-a 238 above.

⁷⁵⁹ So Ce Be Se and Ud for text's *vācāgocarā°*.

⁷⁶⁰ *Vācāvattumattass' eva*; literally, that which merely has speech as its basis. Also at Ud-a 394 below.

⁷⁶¹ Be adds *ādi*; presumably the compound *vācāgocarabhāṇino* is to be resolved, in this alternative explanation, as *vācāgocarā bhāṇino*.

⁷⁶² Out of reverence for the Saṅgha at MA iv 205 on M iii 154 where the verse is predicated of quarrelling monks.

⁷⁶³ Reading *parapattikā* with Ce Be for text's *Se padapattikā*.

⁷⁶⁴ Reading *sāvetabbā* with Ce Be for text's *sāvetabbāṃ*, *Se sādhetabbāṃ*.

⁷⁶⁵ *Avidū*; Be *aviddasuno*.

⁷⁶⁶ *Asūrā*; CPD sv considers the whole phrase dubious.

⁷⁶⁷ *Paṇḍitamāni*; or passing themselves off as such—cp SED sv *paṇḍitamānin*, *mānin*. Not "proud of his cleverness" as suggested by PED sv *mānin*.

⁷⁶⁸ The brothers' story is to be found at AA i 209ff; cp also Vism 387ff.

⁷⁶⁹ As also was his brother—AA i 210.

⁷⁷⁰ *Aparabhāge*; presumably subsequent to his ordination.

⁷⁷¹ Probably those of Ud-a 135 above.

⁷⁷² Upto a thousand in any one sitting, with no two alike—AA i 210.

⁷⁷³ *Cetovivatta*; on account of his skill in concentration and because he became an arahant upon emerging from the *jhānas* associated with the sphere of form—AA i 210. His brother, *Mahāpanthaka*, was accorded a chief place for his skill in *saññāvivatta*, turning away by way of perception, which AA i 210 similarly states was on account of his skill in *vipassanā* and because he became an arahant upon emerging from the *jhānas* associated with the sphere of formlessness. Cp Pts i 108, ii 70

where five vivattaṃs, viz. saññā°, ceto°, citta°, nāṇa° and vimokkhavivattaṃ, are discussed.

⁷⁷⁴ Nānā; Be omits.

⁷⁷⁵ Reading t̥hitenā with Ce Be Se; text omits.

⁷⁷⁶ As with the opening of a lotus—Vism 311.

⁷⁷⁷ Reading copanakāyena with Ce Be Se for text's dhopitakāyena; at Asl 95f the active-body forms one of eight centres of non-restraint, being distinguished, without further elaboration, from the pasādakāya, or sensitive body. Cp also Ud-a 242 above.

⁷⁷⁸ Cp Ud-a 87 above.

⁷⁷⁹ Karaja; ? the body born of karma—cp A v 300; DA 113, 217ff; Asl 378; Vism 287, 404; and note at Expos 485 which states that this is the same as the kāyapasāda (cp last note but one). Rendered by Nāṇamoli as "physical body" (Ppn 308) and by Pe Maung Tin as "material body" (Pp 441). Cp also karajarūpaṃ at Vism 326.

⁷⁸⁰ Kukkucca; usually rendered fretting.

⁷⁸¹ Reading samyatahatthapādatāya hatthakukkuccādīnaṃ with Ce Be Se for text's asaṃyatahatthapādakāyakukkuccādīnaṃ.

⁷⁸² Reading sīlapārisuddhi with Ce Be Se for text's sīlaparisuddhi; one of four such purifications at A ii 194f, the others being those of mind, thought and liberation.

⁷⁸³ Like a lamp's flame when there is no draught—Vism 464.

⁷⁸⁴ Ekodibhāva; cp Asl 169 = Vism 156 for explanatory etymologies; it seems generally to be associated with the second jhāna.

⁷⁸⁵ At this point, Woodward inserts "(Sn. 193)", seemingly implying that that which precedes it is a quotation from the Suttanipāta, rather than merely a lemma from Ud.

⁷⁸⁶ Reading kāyacittaduṭṭhullabhāvūpasamanena with Ce Be (Se kāyacittaduṭṭhullavūpasamanena) for text's kāyacittaduṭṭhullabhāvupasaṃānena. On kāyaduṭṭhulla (bodily inertia), see Vism 151; also Pm, which explains duṭṭhulla as kāyasāraddhata ((nervous) excitement of body) and as ālasiya (lethargy) and which Nāṇamoli takes to represent the hindrance of ill will (Ppn 157 n 36). MA iv 202, 208 on M iii 151, 159 similarly explain duṭṭhulla as ālasiya, whereas PED sv gives the meaning of kāyaduṭṭhulla only as "unchastity" (which may

account for the fact that this term is rendered, at MLS iii 196, as “unchastity”), and that of duṭṭhulla as “wicked, lewd” (though rendered, at MLS iii 204, as “distress”). Nāṇamoli, on the other hand, renders duṭṭhulla in both places as “inertia” (*A Treasury of the Buddha’s Words*, ii 141 and 132). Kāyaduṭṭhulla is also to be found at Thag 114, being rendered as “grossness of body” (EV i 15) and as “gross body” (Brethren 102).

⁷⁸⁷ Ce Be read °ādhiṭṭhāya for text’s Se °ādhiṭṭhānāya.

⁷⁸⁸ Reading kammaññañ ca with Ce Be Se for text’s kammaññatañ ca.

⁷⁸⁹ Body (kāya) here denotes the three khandhas of the sensations, perceptions and formations—cp Dhs 40f and Vism 465; also Ud-a 397f below for similar.

⁷⁹⁰ Reading bahūpakāraṃ with Be for text’s Ce Se bahukāraṃ.

⁷⁹¹ Reading kammaṭṭhānānuyogassa with Be for text’s Ce Se kammaṭṭhānānuyogāya.

⁷⁹² Reading tattha tattha with Ce Be Se for text’s tadatthaṃ tattha.

⁷⁹³ Phāṭim karonto; literally fattening (as of cattle), and thus bringing to maturity, making them ready for the final goal (in the case of cattle, slaughter).

⁷⁹⁴ Reading uḷāruḷāratarādi° with Ce Be Se for text’s uḷāruḷāratādi°.

⁷⁹⁵ Reading pubbāpariyavantam with Ce Be Se for text’s pubbāpariyantavantam. It is not clear whether this is the same as the successive states of distinction spoken of at Ud-a 242, where see note.

⁷⁹⁶ Reading cā ti with Be Se (Ce ca); text omits.

⁷⁹⁷ Reading nāmadhammapariggahato with Be for text’s Ce dhamma°, Se itaradhamma°.

⁷⁹⁸ Reading ayam eva ca with Be Se for text’s Ce ayam ev’ attho.

⁷⁹⁹ Reading pubbāpariyavisesam with Be (Ce Se pubbāpariyavisesa, distinctions beforehand and afterwards) for text’s pubbāpariyaviseso.

⁸⁰⁰ Cp Ud-a 293 above.

⁸⁰¹ Ce reads the Soṇa Chapter here; cp Ud.

CHAPTER SIX: BLIND FROM BIRTH

§1. Lifespan

[322] In the first (sutta) of the Blind from Birth Chapter¹: *at Vesāli (Vesāliyaṃ)* and so on has the same meaning as that already stated above². *Entered Vesāli in search of alms (Vesāliṃ piṇḍāya pāvisi)*: entered when? At the time that he went to Vesāli³ after emerging from Ukkācela⁴. For, after he had spent the rains retreat in the hamlet of Beluva⁵, the Lord⁶ emerged therefrom, and in due course reached Sāvatti⁷, staying in Jeta's Grove. And at that time, the Captain of the Dhamma⁸, who had surveyed his own lifespan's formations⁹ and had come to know that they would continue only for seven days, got the Lord to give him permission, went to the village of Nālaka, there caused his mother to become established in the sotāpatti-fruit, and then attained parinibbāna¹⁰. The Teacher took his relics, which had been conveyed by Cunda, had a cetiya be built for the relics, and then went, surrounded by a great order of monks, to Rājagaha. At the time that he went there, the venerable Mahāmoggallāna attained parinibbāna. The Lord took his relics too, had a cetiya be built and, after emerging from Rājagaha, in due course went to Ukkācela. And there, he seated himself, surrounded by a great order of monks, on the bank of the Ganges, taught Dhamma¹¹ associated with the parinibbāna of the (two) chief sāvakas¹², emerged from Ukkācela, and then went to Vesāli. It was when so gone that "Dressed at a particular occasion during the morning, took bowl and robe, and entered Vesāli in search of alms" was said of the Lord, for which reason "At the time that he went to Vesāli after emerging from Ukkācela" was said¹³. *Something to sit on (nisīdanam)*: in the present case it is a piece of hide¹⁴ that is implied. *The Cāpāla Shrine (Cāpālaṃ*

*cetiyaṃ*¹⁵): the site where the yakkha named Cāpāla [323] had formerly dwelled, which had become well known as the “Cāpāla Shrine”, the vihāra (subsequently) built thereon for the Lord also being called, by extension, the “Cāpāla Shrine”. This same is also the method with respect to those (phrases) commencing “The Udena Shrine” and so on. *Sattamba (Sattambaṃ)*: they speak of that place at which, so it is said, the seven princesses of the daughter of Kiki, king of Kāsi, put forth effort after they had emerged, filled with shock, from the royal household¹⁶, as the “Sattamba Shrine”. The “Bahuputta” was some banyan tree with an abundance (*bahu*) of new shoots; an abundance (*bahū*) of humans used to pray for sons (*putte*) to the devatā resident therein, owing to which that place became well known as the “Bahuputta Shrine”¹⁷. The “Sārandada”¹⁸ was the site where the yakkha named Sārandada¹⁹ had dwelled. Hence all these were, without exception, designated as “shrines” (*cetiya*), on account of the fact that they had, previous to the arising of the Buddha, been possessed by devatās²⁰; whilst the vihāras built (at such places) for the Lord came to be similarly nicknamed²¹. *Delightful (ramaṇīyā*²²): in this connection, the delightful nature of Vesālī is, firstly, to be understood to be due to the excellence of that part of the world, to the excellence of its people, and to the fact that the requisites were gained with ease (there); whilst the delightfulness of its vihāras is to be regarded as being due to their having been neither too far from, nor too close to, the city, to the excellence of the journey to and from (the city), to the fact of their having been places offering an uncrowded stay (*vihāra*), to the excellence of their shade and water, and to their having offered suitable seclusion. *The four potency-bases (cattāro iddhipādā)*: in this connection, the meaning of the word “potency”²³ (*iddhi*) is the same as that already stated above²⁴. *Has cultivated (bhāvitā)*: has developed. *Frequently performed them (bahulīkatā)*: repeatedly performed them. *Made them a vehicle*²⁵ (*yānīkatā*): made them similar to a vehicle that has been harnessed²⁶. *Made them a basis (vatthukatā)*: made them similar to a basis in the sense of a foundation²⁷. *Manipulated them (anuttīhitā)*: resolved they be (such and such) (*adhiṭṭhitā*). *Built them up all around him*

(*paricāṭā*): built them up (*citā*) them on all sides (*samantato*)²⁸, fully developed them. *Fully undertaken them: susamāradhā=suṭṭhu samāradhā* (resolution of compound), accomplished²⁹ them extremely thoroughly. Having thus talked (of such things) without reference (to a given individual), he once more says “The Tathāgata” and so on, indicating³⁰ (such things) referring (to a given individual). And in this connection, “for the kalpa” (*kappam*) is for the kalpa (in the sense of) a lifespan (*āyukappam*). *Could remain (tiṭṭheyya)*: could remain, could continue to live, completing³¹ whatever is the measure of lifespan for humans at such times³². *Or for what remains after the kalpa*³³ (*kappāvasesam vā*): or for that exceeding a hundred years spoken of as “(for a hundred years) or slightly more”³⁴ (D ii 4; S i 108). The elder Mahāsīva, however, said: “There is, indeed, no trumpeting³⁵ on the part of Buddhas concerning that which cannot take place³⁶. For just as he had for ten months suppressed the sensation that had arisen in the hamlet of Beluva and that was to prove fatal³⁷, so could he, in suppressing same³⁸ by repeatedly attaining that³⁹ attainment, have remained for this entire auspicious kalpa⁴⁰”. [324] So why didn’t he remain ? (Since) that spoken of as his clung-to (kamma-generated) body⁴¹ had been overcome⁴² by (the ravages of) broken teeth and so on⁴³; and (since)⁴⁴ Buddhas, moreover, attain parinibbāna in the fifth⁴⁵ phase of their lifespan, at a time when they are still dear and charming to the manyfolk, before they have reached a condition in which they have broken teeth and so on. (For) once the chief sāvakas⁴⁶ and the great sāvakas, who had become enlightened through the Buddha⁴⁷, had attained parinibbāna, he would have remained on all alone⁴⁸, without a retinue, or else with a retinue consisting (only) of child novices, whereupon he would have invited scorn such as “Oh dear me ! Is this the assembly of the Buddhas ?” Therefore he didn’t remain. Yet even when such be said, it cannot be approved of⁴⁹; (for) this alone, viz. “a kalpa (in the sense of) a lifespan”, is the definitive position of the Commentary.

A gross sign⁵⁰ (*olārike nimitte*): that which bluntly causes a perception to arise; for this blunt means of giving rise to a perception had the aim of having him beg⁵¹ him to stay on for

the entire kalpa⁵², saying "Let the Lord remain for the kalpa"—that is to say, it was an allegorical⁵³ explanation of his own capability of staying on for the kalpa, as a result of the majesty associated with his own cultivation of the four potency-bases, by way of (the statement) commencing "Anyone, Ānanda, who has cultivated the four potency-bases". *Show (obhāse⁵⁴):* public statement; and this statement, being public, was a quite straightforward explanation of his expectation, dispensing with (such⁵⁵) roundabout (talk)⁵⁶. *For⁵⁷ the well-being of the manyfolk (bahujanahitāya):* for the sake of the people's well-being. *For the happiness of the manyfolk (bahujanasukhāya):* for the sake of the people's⁵⁸ happiness. *Out of pity for the world (lokānukampāya):* through⁵⁹ pity for the world of beings. For which particular world of beings? For that one⁶⁰ which, upon hearing the Lord's Dhamma-teaching, penetrates {Dhamma}⁶¹, drinks the Deathless-drink⁶². For⁶³ eighteen koṭis of Brahmās, with Aññākoṇḍañña⁶⁴ at their head, penetrated Dhamma during the Lord's teaching of the Dhammacakkappavattanasutta⁶⁵—and so it was up until his guidance of the wanderer Subhadda⁶⁶, there being no counting of the beings who (during that interval) penetrated Dhamma, there being no limit to the beings who reached penetration at the time of his teaching these four suttas⁶⁷, viz. the Mahāsamayasutta (D ii 253ff), the Maṅgalasutta (Kh p 2f = Sn p 46f), the Cūḷa-Rāhulovādasutta (M iii 277ff) and the Samacittasutta (A i 64f), such staying (on in saṃsāra) on the part of the Lord having come about⁶⁸ out of pity for this world of beings that is without measure. He⁶⁹ speaks with the implication that so will it be also in times yet to come. *Of devas and men (devamanussānaṃ):* not just of devas and men alone; (for such) staying (on in saṃsāra) on the part of the Lord was for the benefit, for the well-being, for the happiness, of the remainder too, such as nāgas and supaṇṇas and so on. It was, however, stated thus so as to indicate those persons with relinking (consciousness) that possesses the roots⁷⁰ capable of realising the paths and their fruitions, meaning therefore "Let the Lord remain also for the sake of the others' benefit, for the sake of their well-being, for the sake of their happiness". Herein: *for the*

benefit (atthāya): for the sake of excellence in this world. [325] *For the well-being (hitāya)*: for the sake of the well-being that constitutes the root-cause of excellence in the next world. *For the happiness (sukkhāya)*: for the sake of that happiness consisting of the nibbāna-element. The former inclusion of well-being and happiness is, however, to be understood by way of that common to all. As⁷¹ *with one whose heart is blocked by Māra (yathā taṃ Mārena pariyaṭṭhitacitto)*: in this connection, *taṃ* (untranslated) is a mere particle. The meaning is that just as any other puthujjana, whose heart is blocked, whose heart is engulfed, by Māra, would also have been unable to penetrate same, so was he himself unable to penetrate same. For Māra blocks the heart of the one for whom any of the perversions have yet to be abandoned; whereas nothing whatsoever need be said of the one for whom all twelve perversions⁷² have yet to be abandoned. But for the elder, four perversions⁷³ had yet to be abandoned, as a result of which he blocked his heart. But what does he do when blocking a heart? He causes beings to see a sight-object, or to hear a sound object, that is terrifying⁷⁴, whereupon, upon seeing same, or hearing same, they relinquish mindfulness and become open-mouthed. He then causes his hand to enter them via their mouth and kneads their heart, whereupon they persist in perceiving things wrongly⁷⁵. But how did he become able to cause his hand to enter the elder via his mouth? By causing him to see a terrifying object, upon seeing which the elder failed to penetrate that sign and show. (But) with what aim did the Lord, being fully aware of this, address him even up to a third time? With the aim of diminishing his grief by putting the blame on him saying "Yours alone is this wrong doing; yours alone this offence" when, later on⁷⁶, begged by him saying "Let the Lord remain, Lord". For the Lord beheld that "This one's heart is extremely affectionate towards me; later on, he will, upon hearing of the reason for the earthquake⁷⁷ and the spurning of my lifespan's formations, beg me to remain for a long time. Then I will have to lay the blame on his head alone, saying 'Why didn't you beg me earlier?'; and (since) beings are not smitten in the same way when the guilt (involved) is their own, his grief will thereby become diminished⁷⁸"⁷⁹.

You may go, Ānanda (*gaccha tvaṃ Ānanda*): since you came here for the day's rest, you may therefore go, Ānanda, for the day's rest to whatever place you feel so inclined, for which same reason he said "And do whatever you now deem it time for".

Māra, the Evil One (Māro Pāpimā): in this connection, he is Māra (Māro) since, in inciting beings (to do) that which is to their detriment, he murders (*māreti*) them. "The Evil One" is a synonym for this same, for he is called "The Evil One" (*Pāpimā*) on account of the fact that he is endowed with an evil (*pāpa*) nature⁸⁰. Moreover, there was proclaimed (*bhāsitā kho paṇ'esā*): for, when the Lord was staying at the Goatherd's Banyan⁸¹ after spending seven times seven days at the Bodhimaṇḍa⁸², [326] and when his own daughters had gone (there) only to depart with their desires frustrated, this one had gone there and said, believing such to be the means, "Lord, you have now reached that goal, on account of which you fulfilled the perfections; omniscient knowledge has been penetrated. What point is there in your roaming the world⁸³?", and then begged him, in just the same way as he had today, saying "Let the Lord now attain parinibbāna, Lord!". And the Lord had rejected him, saying "I will not (attain parinibbāna, Evil One,) so long as" and so on. It is with reference to this he next says: "Moreover, there was proclaimed⁸⁴" and so on. Herein:

Those who have got things clear: *viyattā=byattā* (alternative grammatical form) by way of attainment of the ariyan path. *Guided (vinītā)*: guided (*vinītā*) by way of the guiding away (*vinayana*) of the defilements⁸⁵ in that same way. *Confident (visāradā)*: have reached the state of being confident by way of abandoning (wrong) view and doubt and so on⁸⁶ that produce diffidence⁸⁷. *Those by whom much has been heard (bahussutā)*: they are "those by whom much has been heard" (*bahussutā*) since much (*bahuṃ*) hearing (*sutaṃ*) by way of the Three Piṭakas is theirs; they are "Dhamma-bearers" (*dhammadharā*) since it is that same Dhamma (*dhammaṃ*) that they bear (*dhārenti*). Or alternatively, the meaning can also be understood, in this connection, as follows: *those by whom much has been heard (bahussutā)*: those by whom much has been heard where the

texts are concerned as well as those by whom much has been heard where penetration is concerned⁸⁸; *Dhamma-bearers* (*Dhammadharā*): they are “Dhamma-bearers” on account of their bearing things (*dhammānaṃ*) associated with the texts as well as things (*dhammānaṃ*) associated with penetration. *Those practising a Dhamma consistent with Dhamma* (*Dhammānudhammapaṭṭhāna*): those practising Dhamma in the form of vipassanā that is a Dhamma consistent with⁸⁹ the Dhamma of the Ariyans⁹⁰. *Those practising that which is proper* (*sāmaññapaṭṭhāna*): those practising the course of successive purifications suited to the purification of knowledge and vision⁹¹. *Followers of a consistent Dhamma* (*anudhammacārino*): those whose nature is that of following, in an effacing manner⁹², that Dhamma involving fewness of wants and so on⁹³ that conforms with that (aforementioned) course. *That belonging to their own master* (*sakāṃ ācariyakāṃ*): the doctrine of their own master⁹⁴. *Are able to relate* (*ācikkhissanti*)⁹⁵: are able to talk (of it) right from the beginning, meaning are able to cause others to pick up (the doctrine of their own masters) in the same manner that it had been picked up by them themselves. *Teach* (*desessanti*): have (others) repeat, meaning have (others) repeat the (canonical) Pali properly⁹⁶. *Make known* : *paññāpessanti*=*pajānāpessanti*⁹⁷ (alternative grammatical form), meaning make manifest⁹⁸. *Establish* (*paṭṭhapessanti*): lay down (*ṭhapessanti*) in one way or another⁹⁹. *Reveal* (*vivarissanti*): bring about a revelation. *Classify* (*vibhajissanti*): render classified. *Clarify* (*uttānikarissanti*): render clear, public, that which is unclear, profound¹⁰⁰. *With reason* (*saha dhammena*): with a statement exhibiting cause and reason¹⁰¹. *Accompanied by miracles* (*sappāṭṭhāriyam*): upto the point of causing exiting (from saṃsāra). *To teach Dhamma* (*dhammaṃ desessanti*): to cause (others) to awaken to the ninefold supermundane Dhamma¹⁰², meaning to make it manifest. And, in this connection, by the six terms commencing with *paññāpessanti* (to make known) the six meaning-terms¹⁰³ are indicated, whilst by the two terms at the beginning¹⁰⁴ the six formulation-terms. Hence, at this point there is shown to have been included, by way of the commentary-guidelines, the (entire) Word of the Buddha

belonging to the Three Piṭakas¹⁰⁵. For this is stated in the Netti: [327] "Twelve terms (represent) the Sutta(s), all (of whose) formulation and meaning..." (Nett 1). *Brahmacariya* (*brahmacariyaṃ*): the entire Brahmacariya that is the Teaching included under the training-triad¹⁰⁶. *Potent* (*iddham*): successful (*samiddham*), by way of the arising¹⁰⁷ of jhāna. *Seen expansion* (*phūtaṃ*): attained growth, in full blossom, by way of the attainment of the abhiññās. *Become wide-ranging* (*vitthārikam*): become wide-spread (*vitthataṃ*), by way of its establishment¹⁰⁸ in this quarter and that. *Become capable of being known by many* (*bāhujāññam*): become known (*ñātaṃ*), been penetrated, by many, by way of its penetration by the manyfolk (*bahujana*)¹⁰⁹. *Become extensive* (*puṭhuhūtaṃ*): attained an extensive state (*puṭhulabhāva*)¹¹⁰ by way of all of its (various) modes. How? *Has been properly made manifest by such devas and men as there be* (*yāva devamanussehi suppakāsitam*) means has, to the extent that there be devas as well as men belonging to the intelligent breed, been properly made manifest (*suṭṭhu pakāsitam*, resolution of compound) by all of these.

A little less eager (*appossukko*): devoid of eagerness, non-reliant (thereon)¹¹¹; he says: "For you, Evil One, have busied yourself with crowing 'Let the Lord now attain parinibbāna, Lord ! Let the Sugata attain parinibbāna !' onwards from the (time of my) spending of seven times seven days (at the Bodhimaṇḍa)¹¹². Now, from today onwards, rid yourself of that endeavour; exert yourself (no more) for the sake of my Parinibbāna !".

Mindful and attentive, spurned his lifespan's formations (*sato sampajāno āyusaṅkhāraṃ ossajjī*)¹¹³: having made mindfulness fully present before him, having, with his (Buddha-)¹¹⁴ knowledge, set (the time limit), dismissed, abandoned, his lifespan's formations. Herein, it is not the case that the Lord spurned his lifespan's formations as he might a clod of earth with his hand; but rather¹¹⁵ that he gave rise to the thought that he would attain that attainment solely for three months and would not attain it beyond that. It was with reference to this that "spurned" (*ossajjī*) was said, *ussajjī*¹¹⁶ also being a reading. But why did the Lord, who was capable of remaining for the kalpa,

or for what remains after the kalpa, remain for so short a time and then, as a result of Māra's begging that he attain parinibbāna, spurn his lifespan's formations? It is not the case that the Lord spurned his lifespan's formations as a result of Māra's begging; nor is it the case that, as a result of the elder's begging¹¹⁷, he would (later) fail to spurn same—rather, he spurned his lifespan's formations due the absence, beyond those three months, of those capable of being guided. [328] For the Lord Buddhas remain only insofar as there is a need of guiding those capable of being guided; when there be no such folk capable of being guided¹¹⁸, for what reason, indeed, should they continue to remain? For¹¹⁹ had he attained parinibbāna as a result of Māra's begging, he would have attained parinibbāna much earlier. For the fact has already been stated¹²⁰ that his being begged by Māra at the Bodhimaṇḍa, and his giving that sign and making that show, both had the aim of diminishing the elder's grief; whilst his giving that sign and making that show also had the aim of elucidating the power of the Buddhas. For these same Lord Buddhas, who are of such great majesty, in remaining, remain solely in accordance with their own inclinations, just as they also, in attaining parinibbāna, attain parinibbāna solely in accordance with their own inclinations. *A great earthquake (mahābhūmicālo)*: a great earth-tremor; it is said that at that time the ten thousandfold world system trembled. *Frightful (bhimsanako)*: generating fear. *Whilst the celestial kettle-drums burst forth (devadundubhiyo ca phalimsu)*: the celestial kettle-drums (*bheriyo*) boomed, the (sky-)deva rumbled a non-productive rumbling, (and) untimely lightning-flashes streaked forth, a momentary rain rained being what is said.

Fathoming this matter (etaṃ atthaṃ veditvā): fathoming, in all its modes, this matter reckoned as the distinction between formations and that devoid of formations¹²¹. *This Udāna (imaṃ udānaṃ)*: gave rise to this Udāna elucidating his own going to that devoid of formations after dismissing (all) formations without remainder. Why did he give rise to it?¹²² Someone might well say that the Lord, troubled by Māra following on ever behind him with his "Attain parinibbāna, {Lord,} attain

parinibbāna, Lord !¹²³, had spurned¹²⁴ his lifespan's formations out of fear. (But) it is stated in the Commentaries that he gave rise to this Udāna, sent forth through a thrill of joy, with the aim of elucidating to him¹²⁵ (the fact) that he was not be granted any such opportunity, there being indeed no Udāna from one so afraid. Rather, as he beheld that it would not be very long before that burden of dukkha that he had carried around for such a long time would be laid down, on account of his duties as a Buddha¹²⁶ being accomplished solely within a mere three months from then, there arose for him, when reviewing the qualities of parinibbāna, lofty joy and euphoria, rather like it were fitting that he gave rise (to that Udāna) as a result of that thrill of joy¹²⁷. For it was exclusively for the sake of the well-being of beings that the Teacher, (though) inclined towards that devoid of formations, (though) disposed towards nibbāna, remained¹²⁸, almost as if under duress¹²⁹, out of his Great Compassion for a very long time in the world. He would, for instance, daily make use of the attainments totalling twenty-four hundred thousand koṭṭis¹³⁰; but now, with his face turned towards nibbāna on account of his service¹³¹ by way of his Great Compassion having been accomplished, he experienced enormous joy and euphoria. [329] For, as on the day of his defilement-parinibbāna, so too on the day of his khandha-parinibbāna did the light from the Lord's body, for the very same reason, become especially ultra-serene, completely pure, shining bright.

As¹³² regards the verse, it is "that having compare" (*tulam*) since it is compared (*tulitām*), circumscribed, on account of its being (visible) at first hand {to all¹³³}, even¹³⁴ to dogs and jackals and so on, being that karma associated with the sphere of sense-desires. It is "that lacking compare" (*atulam*) since it is not "that having compare" (*na tulam*); or alternatively, it is "that lacking compare" (*atulam*) since there is no other mundane karma comparable (*tulam*), similar, to it¹³⁵, being that karma associated with the expanse¹³⁶. Or else, "that having compare" (*tulam*) is the sphere of sense-desires¹³⁷ and the sphere of form, "that lacking compare" (*atulam*) the formless sphere. Or again, "that

having compare" (*tulaṃ*) is that with little ripening, "that lacking compare" (*atulaṃ*) that with abundant ripening. *Generating* (*sambhavaṃ*): constituting the root-cause of generation, meaning giving birth to arising. *Becoming's formations* (*bhavaśaṅkhāraṃ*): that formative of further becoming. *Spurned* (*avassaji*): dismissed. *The Sage* (*muni*): the Buddha-Sage¹³⁸. *Inwardly delighted* (*ajjhatarato*): inwardly delighted within what is one's own¹³⁹. *Concentrated* (*samāhito*): concentrated by way of access- or absorption-concentration¹⁴⁰. *He rent apart, like a coat of mail*: *abhiṇḍi kavacaṃ iva=kavacaṃ viya bhiṇḍi*¹⁴¹ (alternative grammatical form). *Self-generation* (*attasambhavaṃ*): defilement born within himself. This is what is said: he spurned that having compare and that lacking compare, mundane karma so called, that have acquired the names "generating" in the sense of having ripening and "becoming's formations" in the sense of creating formations for becoming¹⁴²; having become inwardly delighted, concentrated, he rent apart, like a great warrior at the height of the battle a coat of mail, self-generation and defilement.

Or alternatively, *as he compared*: *tulaṃ=tūlento* (alternative grammatical form), as he judged. *That lacking compare and generation* (*atulañ ca sambhavaṃ*¹⁴³): both nibbāna and becoming. *Becoming's formations* (*bhavaśaṅkhāraṃ*): karma leading to becoming. *The Sage spurned* (*avassaji muni*): the Buddha-Sage, upon seeing the peril where becoming was concerned, and the advantage where nibbāna was concerned, as he compared these after the method of "The five khandhas are impermanent, (whereas) nibbāna, which is the cessation of the five khandhas, is permanent"¹⁴⁴ and so on, spurned that karma in the form of becoming's formations, that constitutes those khandhas' root, by means of the ariyan path that brings about the destruction of karma and that is spoken of as follows: "(The karma that) conduces to the destruction of karma" (A ii 236; cp Asl 89). How? "Inwardly delighted, composed, he rent apart, like a coat of mail, self-generation". For he, having been such, viz. inwardly delighted by way of vipassanā, concentrated by way of samatha, [330] onwards from the stage previous to path attainment, rent

apart, through the power of samatha and vipassanā, the entire net¹⁴⁵ of defilement—which same has acquired the name “self-generation” on account its generation lying within oneself—that had (up until then) remained encasing¹⁴⁶ his existence like a coat of mail; he abandoned karma by abandoning defilement in such a way that, due to that same absence of defilement, such karma would, on account of its non-relinking nature¹⁴⁷, be deemed spurned.

Hence the Lord, who had spurned becoming’s formations whilst still at the root of the Bodhi (Tree)¹⁴⁸, though keeping that existence going by holding it together with bandaging¹⁴⁹ in the form of attainment¹⁵⁰ as one might hold together a worn-out cart with bandaging, spurned his lifespan’s formations by way of the following thought-arising¹⁵¹: “Three months hence I shall no longer need to provide this (existence) with this bandage in the form of attainment”.

The exposition of the first sutta is concluded.

§2. Matted-hair

In the second¹⁵²: *outside the portico*¹⁵³ (*bahi dvārakoṭṭhake*): outside the palace’s portico, not the vihāra’s portico. It is said that the palace, like the Brazen Palace¹⁵⁴, was bounded on all sides by a wall flanked by four porticos. As to these, it was in the shade of the palace outside the eastern portico that he was seated, on the appointed (seat) that was the best of Buddha-seats, surveying the territory to the east¹⁵⁵. *Matted-hair ascetics* (*jaṭilā*): those possessing matted-hair, those assuming the guise of ascetics¹⁵⁶. *Nigaṇṭhas*¹⁵⁷ (*nigaṇṭhā*): those assuming the appearance of the Śvetapaṭa¹⁵⁸ nigaṇṭhas. *Single-garmented ones* (*ekasāṭakā*): who, like the single-garmented nigaṇṭhas, tie a single remnant or strip (of cloth) on their hand¹⁵⁹ and then roam about concealing the forepart of their body with this too¹⁶⁰. [331] *Their armpits, nails and hair grown long* (*parūḷhakacchanakhalomā*): the hair of their armpits grown long, their nails grown long and the remainder of their hair¹⁶¹ grown long, meaning with long hair at their armpits and so on and with long nails. *With a diversity of kits* (*khārivividham*)¹⁶² *ādāya*): taking their divers kits, their bundle

of wanderer's equipment of various sorts¹⁶³. *Passed by not far (from the Lord) (avidūre atikkamanti)*: entered the city by way of the path not far from the vihāra¹⁶⁴. *I, my Lords, am king Pasenadi the Kosalan (rājā 'haṃ bhante Pasenadi Kosalo)*: I, my Lords, am king Pasenadi the Kosalan; you must know my name.

But why did the king, when seated in the presence of the chief person in the world, hold up an añjali salute to those luckless ones possessing only nakedness¹⁶⁵ ? With the aim of humouring them. For the following occurred to him: "If I were not to perform even so little as this for them, they might conceal what they have seen and heard and not talk, thinking 'After abandoning wife and child, we suffer poor food and uncomfortable beds and so on for this one's sake; (yet) this one does not pay us even mere obeisance¹⁶⁶. For when this is paid, folk will not take us to be spies, but recognise us only as those gone forth. What use is there in talking to this one about matters that have taken place¹⁶⁷ ?' But when so performed, they will talk without keeping anything secret". And he moreover acted thus also with the aim of knowing the Teacher's disposition.

It is said that the king, even though he had been approaching the Lord, had, over the last few days, come not to believe in his perfect self-enlightenment, for which reason the following occurred to him: "If the Lord knows everything, he ought not agree when, after paying these obeisance, I state that they are arahants; whilst if, in going along with me, he does agree¹⁶⁸, then whence this omniscience of his ?" So he acted in that way with the aim of knowing the Teacher's disposition. The Lord¹⁶⁹, however, knowing that even if the king were to believe it when he said, quite outright, that "These are not recluses, they are spies", the people, not knowing of the matter, might nonetheless not believe it, might say that the recluse Gotama, believing that the king listens (only) to his own advice, talks whatever (words) are put into his mouth¹⁷⁰, which would conduce to their harm, to their dukkha, for a long time, and that a secret deed on the part of the king¹⁷¹ would become divulged, whilst the king would (in any case), quite of his own accord, talk of the fact that they were spies¹⁷², said "It is hard (for you) to know of this" and so on. Herein:

A bed congested with children : *puttasambādhasayanam* = *puttehi sambādhasayanam* (resolution of compound). [332] And, in this connection, property in the form of wives¹⁷³ is included under the heading of “children”; he indicates the corrupted nature of his heart through its being overcome by grief—that has lust and so on as its root-cause¹⁷⁴—for them¹⁷⁵ on account of his elation concerning his wives and children, whereas by means of *indulging in sense-desires* (*kāmabhoginā*) he indicates his being overcome by lust¹⁷⁶, whilst by means of both the confused state of his heart¹⁷⁷. *Sandal from Kāsi* (*kāsikacandanam*): delicate sandal; or alternatively the meaning is clothes from Kāsi¹⁷⁸ and sandal. *Garlands, scent, and cosmetics* (*mālāgandhavilepanam*): wearing garlands for the sake of their colour and aroma, scent¹⁷⁹ for the sake of becoming fragrant, cosmetics for the sake of colouring the skin. *Gold and silver* (*jātarūparajataṃ*): both gold and all other wealth. *Handling* (*sādiyantena*): accepting. He also makes manifest, by means of all of these, his utter greediness where sense-desires are concerned.

It is through cohabitation (*saṃvāseṇa*): it is through habitation with (another person). *That (a person's) morality is to be understood* (*sīlaṃ veditabbaṃ*): it is by cohabiting, by inhabiting one and the same place with (another person), that it is to be known whether that (person) is amiable¹⁸⁰ or of poor morality. *And this only after a long period, not a fleeting one* (*tañ ca kko dīghena addhunā na ittareṇa*¹⁸¹): and this morality is to be understood only after a long time, not a fleeting one. For it is possible, over a few days¹⁸², to indicate this by assuming the mode of one who is controlled and the mode of one whose faculties are restrained. *Only by one paying attention, not by one not paying attention* (*manasikarotā no amanasikarotā*): only by one paying attention (*karontena*, alternative grammatical form), by one reviewing¹⁸³, with the aim of scrutinising that one's morality, is it also possible to know this too¹⁸⁴; not by the other one. *Only by one possessing insight* (*paññavatā*): this, too, only by one having insight, by one who is wise; for the fool, even when paying attention, is not able to know (same).

It is through intercourse (*saṃvohāreṇa*): it is through talking¹⁸⁵. For in this connection, viz. “For whoever amongst men makes

his living through business (*vohāram*), you should thus know, Vāseṭṭha, to be a trader, not a brahmin" (Sn 614), it is trade that is styled *vohāro*; in this connection, viz. "The four ariyan modes of speech¹⁸⁶ (*vohārā*)" (D iii 232), intention; in this connection, viz. "Enumeration, designation, description, customary usage" (Dhs 1306¹⁸⁷), a description; whilst in this connection, viz. "He would be resorting to mere customary usage (*vohāramattena*)¹⁸⁸" (S i 14f), it is talk that is (styled) *vohāro*, this same being implied in the present case too. For someone's talk in your presence does not coincide with his talk in your absence, (nor does) his talk in your absence with his talk in your presence; likewise his earlier talk with his later talk and his later talk with his earlier talk. One is able to know, simply when talking, that some individual is impure¹⁸⁹. For the earlier (talk) of the one of pure morality [333] coincides with the later, the later with the earlier, that which is talked in your presence with that which is talked in your absence, that which is talked in your absence with that which is talked in your presence. It was therefore in making manifest (the fact) that the one whose state is pure is able to know (all this) from the one doing the talking that he said: "It is through intercourse that (a person's) purity is to be understood".

Tenacity (thāmo): tenacity of knowledge. For, when troubles have arisen, the one who lacks tenacity of knowledge acts as though he were entered upon a house without doorways, not noticing what needs to be taken or what can be abandoned¹⁹⁰; for which reason he said "It is during adversity, great king, that (a person's) tenacity is to be understood".

It is through discussion (sākacchāya): it is through talking with (them)¹⁹¹. For the talk of one of poor insight ricochets like a ball¹⁹² on the water, (whereas) inspiration is endless¹⁹³ when the one talking is one possessing insight. For one can tell merely from the fluctuation of the water whether the fish be big or small.

Hence the Lord made manifest to the king the means by which one might know those who are arahants and those who are not arahants, without stating outright to the king that they be such. Upon hearing this, the king, utterly convinced of the

Lord's omniscience through the charm of his teaching, made manifest his own devotion by way of "It is a marvel, Lord" and so on, and then said: "These, Lord, are my men, robbers" and so forth, now informing the Lord definitively as to who they were. Herein:

Robbers (corā): those eating the kingdom's almsfood with the appearance of those gone forth when they have not gone forth at all, on account of the fact that they are those who conceal their actions. *Spies (ocarakā)*: those beneath (*hetṭhā*) animals (*carakā*)¹⁹⁴; for robbers, even when travelling (*carantā*) along the summit of a mountain, are still lower than animals (*carakā*), on account of their being of base deeds. Or alternatively, *spies (ocarakā)*: emissaries. *After spying out* : *ocaritvā=avacaritvā* (alternative grammatical form), after investigating, meaning after coming to know of this and that occurrence in this and that region. *I settle (osāpayissāmi)*¹⁹⁵: I embark upon, meaning I deal with. *Dust and sweat (rajojallam)*: dust and stains¹⁹⁶. *To wash away (pavāhetvā)*: to remove by way of a thorough rinsing. *With hair and beard trimmed (kappitakedamassū)*: with hair and beard cut by barbers via the method spoken of in the *Alaṅkārasāstra*¹⁹⁷. *Strands of sense-desires (kāmaguṇehi)*: components of sense-desires, or alternatively bonds of sense-desires¹⁹⁸. *Fully given over to (samappitā)*: thoroughly (*suṭṭhu*) given over to (*appitā*), attaching themselves to¹⁹⁹. *Provided with (samaṅgibhūtā)*: conjoined to²⁰⁰. [334] *Completely gratify themselves (paricāressanti)*²⁰¹: thoroughly gratify their sense-faculties, or²⁰² alternatively sport²⁰³.

Fathoming this matter (etaṃ atthaṃ viditvā): fathoming this matter reckoned as the king's men's deceiving the world with the guise of those gone forth for the sake of their own bellies²⁰⁴. *This Udāna (imaṃ udānaṃ)*: gave rise to this Udāna explaining his rejection of subjection to others²⁰⁵ and deception of others. Herein:

He should not strive anywhere (na vāyameyya sabbattha): unlike these king's men, the one gone forth should not strive, should not engage in striving, in endeavour, where any evil deed²⁰⁶ is concerned, such as a deed involving being a messenger or a spy and so on, the implication being that, without engaging in

striving anywhere, at any place, he should nonetheless still strive where even the most trifling meritorious deed is concerned. *Nor should he be another's man* (*n' aññassa puriso siyā*): nor should he be a another person's manservant with the appearance of one gone forth. Why? On account of the obligation to perform²⁰⁷ an evil deed of such a form as that involving spying and so on. *He should not live dependent upon another* (*n' aññaṃ nissāya jīveyya*): he should not maintain his livelihood dependent upon another (*aññaṃ=paraṃ*, synonyms), upon a ruler and so on²⁰⁸, being of such a mind as to believe: "My²⁰⁹ happiness and dukkha are subject to this one"; he should be wholly self-contained²¹⁰, with self as refuge, with no refuge other than that²¹¹. Or alternatively, the agent²¹² in that which has acquired the name of *ocaraṇaṃ* (spying) on account of its bringing that which is to one's detriment²¹³ should not live dependent upon another (further) unskilled deed. *Nor should he conduct trade through Dhamma* (*dhammena na vaṇiṃ*²¹⁴ *care*): nor should he talk Dhamma for the sake of wealth and so on. For he who teaches Dhamma to others on account of wealth and so on is known as one who performs trade through Dhamma, such being the way in which he should not conduct that (trade) through Dhamma²¹⁵. Or alternatively, it is the one performing the job²¹⁶ of the spy and so on, as did the Kosalan king's men, for the sake of wealth and so forth who, in carrying out undertakings and so on that are a feature of the going forth out of the need to prevent others from becoming wary, is known as one who performs trade through Dhamma. Moreover, whoever in this (Teaching)²¹⁷, even when following a Brahmacariya that is completely pure, follows that Brahmacariya with his mind set²¹⁸ on a certain class of devas²¹⁹, is also known as one who performs trade through Dhamma, such being the way in which he should not conduct—meaning perform—(that) trade through Dhamma.

The exposition of the second sutta is concluded.

§3. Reviewing

[335] In the third: *the countless evil, unskilled states of his that had been abandoned* (*attano aneke pāpake akusale dhamme pahīne*): the

Lord was seated reviewing the one thousand five hundred defilements²²⁰ that had occurred in his own continuity from time without beginning admitting of the following divisions, viz. greed, hatred and delusion, misguided attention, shamelessness and no sense of reproach (D iii 212), sloth and torpor²²¹, anger and grudging, hypocrisy and spite, envy and selfishness, deceit and treachery, stubbornness and haughtiness, pride and conceit, vanity and negligence, *craving and ignorance; the threefold unskilled roots (D iii 214), misconducts (D iii 214), *corruptions²²² (), uneven (Vibh 368) [and misguided] perceptions (), [stains (Vibh 368),]²²³ applied thoughts (D iii 215) and diversifications (), [strivings and cravings (D iii 216)]; the fourfold *perversions²²⁴ (A ii 52), āsavas (D ii 81), floods (D iii 230), yokes (D iii 230), knots (D iii 230), going astrays²²⁵ (D iii 228), cravings and graspings (); the fivefold wildernesses in the heart (D iii 237), the five shackles in the heart (D iii 238), hindrances (D iii 234), rejoicings (); the six roots of contention (D iii 246), *classes of craving (D iii 244); the seven latent tendencies (D iii 254); the eight wrongnesses (D iii 289); [the nine bases of resentment (D iii 262),] the nine things rooted in craving (D iii 289); the ten courses of action that are unskilled (D iii 269); [the twenty-one wrong ways of begging ()]; the sixty-two (wrong) views resorted to (D i 13ff), (and) the one hundred and eight thoughts haunted by craving (A ii 212); and so on—as well as²²⁶ *the countless, evil, despicable, states*, that were *unskilled* in the sense of being generated through lack of skilfulness, that had accompanied these—that *had been abandoned*, that had been extirpated by means of the ariyan path, without remainder, together with their accompanying impressions, whilst still at the root of the Bodhi (Tree), *reviewing* these same by examining them one by one, viz. “This, too, is a defilement abandoned for me; this, too, is a defilement abandoned for me”²²⁷.

And²²⁸ *the countless skilled states (aneke ca kusale dhamme): was seated reviewing the countless, blameless, states of his that were skilled and that had reached fulfilment, full-growth, through consummation (paribhāvanāya²²⁹) of the perfections and through cultivation*

(*bhāvanāya*) of the path over an infinite (period of) time, such as²³⁰—morality, concentration, insight, liberation, and knowledge and vision of liberation; the four foundations of mindfulness (D iii 221); the four right efforts (D iii 221); the four potency-bases (D iii 221); the four {ariyan²³¹} paths; the four fruits (of same); the four discriminations (Vibh 293); the knowledge associated with the demarcation of the four (modes) of generation²³²; the four ariyan lineages (A ii 27; D iii 224); the knowledges associated with the four confidences (M i 71f); the five limbs of effort (D iii 237); the five-limbed right concentration²³³ (D iii 277f); the five-knowledged right concentration²³⁴ (D iii 278); the five faculties; the five powers (D ii 120); the five elements leading to exiting (D iii 239f); the knowledges associated with the five occasions of liberation (D iii 241ff); the five perceptions bringing liberation to full maturity (D iii 243); the six subjects for recollection (D iii 250); the six (forms of) reverence²³⁵ (D iii 244); the six elements leading to exiting (D iii 247ff); the six continual abidings (D iii 250); the six unsurpassables²³⁶ (D iii 250); the six perceptions²³⁷ partaking of penetration (D iii 251); the six *abhiññās*²³⁸; the six knowledges not shared by others²³⁹ (J i 78); the seven conditions preventing decline (D ii 74ff; A iv 16f); the seven ariyan wealths (D iii 251); the seven limbs of enlightenment (D iii 251f); the seven states of the *sappurisas* (D iii 252); the seven bases for decay²⁴⁰ (); [336] the seven perceptions (D iii 253); the teaching on the seven persons worthy of donations (D iii 253f); the teaching on the seven powers of those in whom the *āsavas* have been destroyed (D iii 283f); the teaching on the eight causes of the acquisition of insight²⁴¹ (); the eight rightnesses (D iii 255); the eight transcendings of worldly dhammas²⁴² (); the eight bases for the initiation (of energy)²⁴³ (D iii 256); the teaching on the eight untimely (occasions)²⁴⁴ (D iii 287); the eight thoughts of a Great Man (D iii 287; A iv 229); the teaching on the eight occasions on which there is overcoming (D ii 110; D iii 260); the eight releases (D iii 261f); the nine states having their roots in the methodical paying of attention (); the nine limbs of effort associated with (the state of) complete

purification (D iii 288); the teaching on the nine abodes of beings (D iii 263); the nine suppressions of resentment (D iii 262f); the nine perceptions (D iii 289f); the nine diversities (D iii 289); the nine progressive abidings²⁴⁵ (D iii 265); the ten conditions of saviourhood (D iii 266f); the ten kasiṇa bases (D iii 268); the ten courses of action that are skilled (D iii 269); the ten rightnesses²⁴⁶ (A v 240); the ten ariyan abodes (D iii 269); the ten asekhā states (D iii 271; A v 222); the ten powers of a Tathāgata (M i 69ff); the eleven advantages of loving kindness (A v 342); the twelve aspects of the wheel²⁴⁷ (); the thirteen strands²⁴⁸ of the limbs of asceticism (); the fourteen Buddha-knowledges (Bv X 9 v 5; cp Bv-a 185); the fifteen perceptions bringing liberation to maturity (); the sixteen sorts of mindfulness as to in-and-out-breathing (S v 311f); the sixteen conditions not conducing to the torture of others²⁴⁹ (); the eighteen great vipassanās²⁵⁰ (DA 62 = MA i 47 = AA i 106); the eighteen states peculiar to Buddhas²⁵¹; the nineteen knowledges associated with reviewing²⁵² (Vism 676); the forty-four bases of knowledge (S ii 56ff); the fifty knowledges associated with rise and fall²⁵³ (Pṭi i 54ff; Vism 629ff); the fifty-plus²⁵⁴ skilled states (); the seventy-seven bases of knowledge (S ii 59f); the great diamond knowledge that passes through twenty-four hundred thousand koṭis of attainments²⁵⁵ (); the knowledges associated with the Anantanayasamantapaṭṭhāna's teaching on investigation and reviewing²⁵⁶ (); and likewise the knowledges explaining the biases²⁵⁷ and so on of infinite beings in infinite world-systems (); and so forth—making these Buddha-qualities²⁵⁸, as they confronted his attention at his pleasure²⁵⁹, into this and that group, into this and that pile, as he thought: "These blameless states are also to be found within me; these blameless states are also to be found within me"²⁶⁰ And these²⁶¹ (he reviewed) merely selectively, not comprehensively²⁶², it not being possible for all of the Buddha-qualities to be paid attention to without remainder, one by one, even by the Lord, on account of their infinite, immeasurable nature²⁶³. For this is said²⁶⁴:

“Even if a Buddha were to recite the praise of a Buddha, proclaiming nothing else for a kalpa²⁶⁵, it would be the kalpa that would, in that long length of time, become exhausted, not the praise of a Tathāgata that would become exhausted”;

[337] it also being further said that²⁶⁶:

“Incalculable are the names for the Great Rishi by way of his own individual qualities; by way of those qualities, a name may well be assigned by the thousand²⁶⁷” ().

For the Lord had, at that time, entered the vihāra upon returning from his almsround following the midday meal, stood facing his fragrant hut, and then, when the monks had gone after he had indicated their duties to them, entered that great fragrant hut where, seated on the best of Buddha-seats that had been prepared, he despatched his knowledge to the sphere of his own past births. These²⁶⁸ then presented themselves continuously to him, in their infinite and immeasurable divisions, like a never-ending hail of arrows. He then despatched the exercise of his knowledge to the sphere of the defilements realising “So indeed did these defilements constitute the root of that great mass of dukkha”, reviewed these one by one with a view to the source of their abandonment, and then, whilst next reviewing the ariyan path that had brought about their abandonment²⁶⁹, together with its modes, its ancillaries and its particulars, realising: “Truly²⁷⁰ these defilements are fully abandoned for me without remainder”, paid attention to his own blameless states of morality and so on in their infinite and immeasurable divisions²⁷¹, for which reason “And on that occasion, the Lord was seated reviewing the countless evil, unskilled states of his that had been abandoned and the countless skilled states that had reached fulfilment through cultivation²⁷²” was said. And having so reviewed (such things), he gave rise to this Udāna indicative of the joy and euphoria that had arisen. Herein:

Formerly it was (ahu pubbe): former to the arising of the knowledge associated with the arahant path, this²⁷³ whole troop

of defilements, such as that of lust and so on, was (*ahu*), existed (*āsi*), in this continuity of mine; there was (*ahosi*) not even one defilement out of that troop of defilements that was not (to be found therein). *Then it was not (tadā n' āhu)*: then, at that time, at the moment of the ariyan path, that troop of defilements was not (*na ahu*), did not exist (*na āsi*), there did not exist (*n' atthi*) therein any defilement, even to the extent of a mere atom, that, at the moment of the topmost path, could be said not to have been abandoned. They also read *tato n' āhu* (after that it was not), meaning after that, subsequent to²⁷⁴ the moment of that arahant path, it did not exist (*āsi*). *Formerly it was not (n' āhu pubbe)*: and this immeasurable blameless state²⁷⁵ of mine, too, which is now discovered to have reached fulfilment through cultivation, was not (*na ahu*), did not exist (*na āsi*), former to the moment of the ariyan path. *Then it was (tadā ahu)*: but when that knowledge associated with the topmost path arose for me, then that whole blameless state became (*āsi*) mine; (for,) along with attainment of the topmost path, all the qualities associated with omniscience fall into the hands of the Buddhas. *And it was not, and will not be, and is not known now (na c' āhu na ca bhavissati na c' etarahi vijjati)*: [338] and just as, moreover, that blameless state, the ariyan path, that arose for me at the Bodhimaṇḍa, (and) by means of which the whole troop of the defilements came to be abandoned without remainder, was not (*na c' āhu*), did not exist (*na ca ahosi*), former to the moment of the path, so will this (path) also, like those defilements, not be, not arise, in times yet to come, on account of the absence of any (further) defilements needing to be abandoned by me, (whilst) it is not known, is not discovered, now, at the present time, either, on account of the absence of any duties needing to be done by me. For the ariyan path does not occur on more than one occasion, for which same reason "They do not journey to the other shore twice" (Sn 714²⁷⁶) was said.

Hence, it was upon reviewing the unskilled states that had been abandoned, without remainder, in his own continuity by means of the ariyan path and the immeasurable, blameless states that had reached fulfilment through cultivation, that the

Lord gave rise to this Udāna sent forth through a thrill of joy relating to himself. By means of the former (half of the) verse²⁷⁷ the former pair of (the four) confidences²⁷⁸ are talked of, the latter pair²⁷⁹ being made manifest on account of the fact of his perfect self-enlightenment having been made manifest.

The exposition of the third sutta is concluded.

§4. Outlooks (1)

In the fourth: *recluses, brahmins and wanderers of divers outlooks* (*nānātitthiyasamaṇabrahmaṇaparibbājakā*²⁸⁰): it is a *titthaṃ* (crossing-point) in that it is here that they thereby cross over (*taranti*)²⁸¹ the flood of saṃsāra, (meaning) the path to nibbāna; but in the present case²⁸² it is a viewpoint consisting of (wrong) view²⁸³ as held by those resorting to (wrong) view by way of the perversions consisting of distorted (perceptions and so on)²⁸⁴ that is implied by *titthaṃ* (outlook). They were “of divers outlooks”, since they were tied to this (latter) *titthaṃ* (outlook) which admits of divers modes such as eternalism and so on, “recluses, brahmins and wanderers” since they were not only recluses such as naked nigaṇṭhas and so on, but also brahmins such as those belonging to the schools of Kaṭṭha and Kalāpin and so forth²⁸⁵, and wanderers such as Pokkharasāta²⁸⁶ and so on; (whilst) they were “recluses, brahmins and wanderers of divers outlooks” since they were those of divers outlooks as well as recluses, brahmins and wanderers²⁸⁷. It is a *diṭṭhi* (view), since it is by this means that they behold (things) by way of (such views as) “The self and the world are eternal”²⁸⁸ and so on—or alternatively since (that view) of its own accord beholds (things thus)—and since it is, similarly, simply a mere point of view²⁸⁹, this being a synonym for adherence to that which is wrong. They were “of divers views” since views that are divers, of countless sorts, by way of eternalism and so on were theirs. A “persuasion²⁹⁰” is one’s being persuaded, an “inclination” one’s being inclined, by way of that same (notion of) eternalism and so forth, (these terms denoting), as to their sense, the perversion of thought and the perversion of perception²⁹¹ that proceed by way of (such views as) “The self and the world are eternal” and so on.

[339] They were “of divers persuasions” since divers persuasions of such a kind were theirs, “of divers inclinations” since divers inclinations (of such a kind) were theirs. For those resorting to (wrong) view, having in the first instance caused their heart to incline, and to be persuaded, in this way and that, afterwards adhere (to the view that) that alone is true, all else being futile. Or alternatively, it is simply *ditthi* (view) alone that is to be understood as having been spoken of by these three words, viz. that it is a view by way of a viewing (things), a persuasion by way of one’s being persuaded, (and) an inclination by way of one’s being inclined, in this way and that, by way of (such views as) “That which is impermanent is permanent” and so on. *Reliant upon the divers support for such a view (nānādiṭṭhinissayanissitā)*: reliant upon, attached to, affixed to²⁹², keeping to, the support, basis, reason, for that view (which support) is of divers kinds by way of suppositions such as that of eternalism and so on, or alternatively (reliant upon, etc.) the support reckoned as that same view itself, meaning persisting in not letting go of it²⁹³. For views, too, can act as supports for the (divers) modes of adherence on the part of those resorting to views.

(1a) *There were: santi=atthi* (alternative grammatical form), there were found to exist, there were discovered to exist. *Some (eke)*: some of those (*ekacce*). *Brahmin recluses (samaṇabrāhmaṇā)*: recluses by way of embarking upon the going forth, brahmins by way of birth; or alternatively (some of these) who were thus taken by the world (at large) to be recluses and brahmins²⁹⁴. *Who were of such a doctrine (evaṃvādino)*: who were of such a doctrine (*vādino*) since they spoke (*vadanti*) in the manner now about to be spoken of, who were of such a view since the view that proceeds in the manner now about to be spoken of was theirs. Herein, by the second (expression) is indicated the adherence to that which is wrong on the part of those resorting to (wrong) view, by the first (expression) that profession²⁹⁵ of theirs by way of the establishment of others therein in accordance with that adherence²⁹⁶. *The world is eternal, and this alone is true, all else being futile (sassato loko idam eva saccam moghaṃ aññam)*: “the world” is, in this connection, the self; for it is this that is implied by “the

world" (*loko*) since it is here that meritorious and evil (deeds), and the ripening thereof²⁹⁷, are observed (*lokiyanti*²⁹⁸) by those resorting to (wrong) view, or alternatively since (that "world") is itself observed (*lokiyati*) by those who are committed²⁹⁹ (thereto) through their being the maker and so on (thereof)³⁰⁰, the meaning (of the lemma) being that *this*—viz. this viewpoint of ours to the effect that this same ("world") is *eternal*, immortal, permanent, stable—*alone is true*, unequivocal, *all else*, such as the viewpoint of others³⁰¹ that it is non-eternal and so on, *being*, moreover, *futile*, wrong; in this way all four doctrines of eternalism are indicated³⁰².

(1b) *Non-eternal (asassato)*: not eternal, meaning impermanent, unstable, liable to fall. Since it is annihilationism that is elucidated through their utter rejection of an eternal state³⁰³, in that (they hold that "world" to be) non-eternal, all seven doctrines of annihilationism are indicated³⁰⁴.

(2a) *Finite (antavā)*: bounded, limited, of circumscribed measure, meaning not omnipresent; in this way there are indicated such doctrines as the self having the size of the body, the size of the thumb, the size of (a grain of) barley³⁰⁵, the size of the ultimate atom³⁰⁶, and so on.

(2b) *Infinite (anantavā*³⁰⁷): unbounded, meaning omnipresent; in this way the doctrines of Kapila and Kaṇāda³⁰⁸ and so on are indicated.

(3a) [340] *The soul and the body are one and the same thing (taṃ jīvaṃ taṃ sarīraṃ)*: it³⁰⁹ perceives the soul and the body to be identical³¹⁰, holding that "Whatever be body, that same is the item³¹¹ reckoned to be the soul, whilst whatever item be reckoned to be the soul, that same is body"; in this way it is the doctrine of a material self³¹², like that of the Ājīvakas³¹³, that is indicated; whereas,

(3b) by means of this "The soul is one thing, the body another³¹⁴", it is the doctrine of a non-material self³¹⁵ that is indicated.

(4a) *There is a tathāgata after dying (hoti*³¹⁶ *Tathāgato paramaṃ maraṇā)*: in this connection "a tathāgata" is the self³¹⁷; for this the one resorting to (wrong) view describes as "a tathāgata"

since it is to the “tathāgata-state”³¹⁸ (*tathāgatabhāvaṃ*), reckoned either as maker and experiencer and so on, or reckoned as permanent, stable and so forth, that one is gone (after dying); such there is, meaning there exists, there is found to be, after, subsequent to, dying, the breaking up of the present body—in this way there are indicated, under the heading of the grip³¹⁹ of eternalism³²⁰, the sixteen doctrines of (the soul after death) being percipient, the eight doctrines of (the soul after death) being non-percipient, and³²¹ the eight doctrines of (the soul after death) being neither percipient nor non-percipient.

(4b) *There is not (na hoti)*: there exists not, there is not discovered to be; in this way the doctrine of annihilationism is indicated³²².

(4c) *There both is and is not (hoti ca na ca³²³ hoti)*: there both exists and exists not; in this way the (four) doctrines of partial eternalism and the seven doctrines involving percipience³²⁴ are indicated; whereas,

(4d) by means of this “There neither is nor is not”, it is the eel-wriggling doctrine³²⁵ that is indicated. This is how things are to be understood³²⁶.

It is said that those who resorted to (such) views, whilst residing at Sāvattthi after having arrived from various regions, congregated at one and the same time in the place used for debating opinions whereupon, in mocking the others’ doctrines after each had advanced their own doctrine, they became engaged in contention, for which reason “(They dwelled) quarrelsome” and so on was said. Herein:

Quarrelsome : *bhaṇḍanaṇṇātā=jātabhaṇḍanā* (alternative grammatical form), a “quarrel” being the name for the stage preceding a dispute. *Kalaho* (dispute) is simply a dispute (*kalaho*)³²⁷; or alternatively it is to be regarded as a fracas (*kalaho*) on account of its disturbing the peace (*kalassa hananato*)³²⁸. They were those “engaging in contention” since they were those engaging in speech disagreeable to one another. Since a mouth can itself be dart, on account of its delivering a mortal blow, (one can speak of) a “mouthed dart”, (meaning) harsh speech. For just as a cause can be described via the

metaphor of fruition³²⁹, so too can fruition via the metaphor of cause, as in "Happy is the arising of the Buddhas"³³⁰ and "The evil deed was experienced"³³¹. They dwelled needling, piercing, (one another) with these mouthed darts. *Dhamma is of such a nature (edisō dhammo)*: Dhamma³³², whose own nature is unequivocal³³³, is of such a nature, of such a form, as that stated by me, viz. "The world is eternal". *Dhamma is not of such a nature (n'edisō dhammo)*: Dhamma is not of such a nature as that stated by you, viz. "The world is non-eternal". (This phrase) is to be construed³³⁴ in this way with the rest of the words too³³⁵. And this contention on the part of those of (other) outlooks became public knowledge throughout the entire city.

Now, upon hearing of this, the monks who had entered Sāvatti in search of alms thought: "This surely deserves talking about³³⁶. Suppose we were to inform [341] the Lord of the incident; surely we would then obtain a Dhamma-teaching, smooth³³⁷ and subtle, {from the Teacher³³⁸} based on this", and so, following the midday meal, when the time came for a Dhamma-teaching time, they informed the Lord of the matter, for which reason "Then a good many monks" and so on was said. Upon hearing this, the Lord said "(Wanderers) of other outlooks, monks" and so forth, making manifest the lack of understanding of Dhamma, as it really is, on the part of those of other outlooks. Herein:

Being blind (andhā): being blind through lack of the eye (*cakkhu*) of insight, for which reason he said "lacking vision (*acakkhukā*)". For it is insight that is here implied by "vision" (*cakkhu*). Similarly, "Do not know what is to their benefit" and so on was said. Herein: *do not know what is to their benefit (atthaṃ na jānanti)*: do not know what is to their benefit where this world is concerned, what is to their benefit where the next world is concerned, are not aware of (what constitutes) growth, elevation³³⁹, where this world and the next world are concerned. So what of talk where that which is to their ultimate benefit, nibbāna, is concerned? For how indeed can those who are confused even where mere pravṛtti is concerned know of nivṛtti? *Do not know what is not to their benefit (anattaṃ na jānanti)*³⁴⁰: at

whatever point they do not know what is to their benefit, at that same point they do not know what is not to their benefit either³⁴¹. Since (they) *do not know Dhamma*, (they) therefore³⁴² *do not know that which is not Dhamma* either. For these, on account of being held in the grip of the perversenesses³⁴³, take Dhamma, though skilled³⁴⁴, as unskilled, take that which is not Dhamma, though unskilled³⁴⁵, as skilled. And not only are they confused where Dhamma and what is not Dhamma³⁴⁶ are concerned, but also where the ripenings thereof³⁴⁷ are concerned. For they likewise describe karma taking it as ripening, ripening taking it as karma. Similarly, they neither know Dhamma to be a thing having an own nature, nor do they know that which is not Dhamma to be a thing lacking an own nature³⁴⁸. And, as such, they declare a thing having an own nature as though it were a thing lacking an own nature, and a thing lacking an own nature³⁴⁹ as though it were a thing having an own nature. Hence the Lord, having indicated that blindness of those of (other) outlooks resulting from a their being deficient in the eye of insight due to their acquisition of delusion and (wrong) view, next says "In a previous existence, monks" and so on so as to make that fact manifest by way of the simile of those blind from birth. Herein³⁵⁰:

In a previous existence: bhūtapubbaṃ=pubbe bhūtaṃ (resolution of compound), when come into being in times past³⁵¹. *There was a certain king (aññataro rājā ahosi):* there was some king of old unidentified to the world by way of name and gotra. *That king summoned a certain man (so rājā aññataraṃ purisaṃ āmantesi):* it is said that, upon seeing the elephant³⁵² that was his royal-mount³⁵³ come in attendance upon him, attained to a state of gracefulness, perfect in every limb, it occurred to that king that that elephant vehicle, fair to behold, was truly auspicious. And on that occasion, one who had been blind from birth passed through the royal courtyard. When he saw him³⁵⁴, the king thought: [342] "It is a great loss for these blind ones who do not get to see³⁵⁵ a thing of such a form, so fair to behold. Suppose I were to have there be congregated all those of this Sāvatti such as have been blind from birth, have each of them partially make

contact with the elephant and then hear what they have to say". So the mischievous king had there be congregated by some man all those of Sāvatti who had been blind from birth and then gave that man the idea that he should act in such a way that each of those who had been blind from birth should, upon making contact with a single limb of the elephant, such as its head and so on, imagine³⁵⁶ they had seen the elephant. The man acted accordingly. Then the king enquired severally of those who had been blind from birth³⁵⁷: "What, do I say, is the elephant like?" As they spoke taking that same particular part variously seen by them to be the elephant and disputed with one another saying "The elephant is of such a nature; the elephant is not of such a nature", they attacked (each another) with their hands and so on and caused a great tumult in the royal courtyard. Upon seeing that impropriety of theirs, the king, along with his attendants, their hearts soaring, their ribs splitting, had a great laugh, for which reason "Now that king, monks...became delighted in heart"³⁵⁸ was said. Herein:

Look here (ambho) is addressing (him). *Such as :* *yāvatakā=yattakā* (synonyms). *Have been blind from birth :* *jaccandhā=jātiyā andhā* (resolution of compound), have lacked vision from their birth onwards. *Together (ekajjham):* as one. *Do I say (bhane)* is an address lacking veneration. *Indicate the elephant (hatthim dassahi):* indicate the aforementioned³⁵⁹ elephant after having had it recline. And it, on account is its being well trained, lay down without floundering³⁶⁰. *The elephant has been seen by us (diṭṭho no hatthi):* they spoke taking their handling of the elephant to be sight (of same). Those who had been blind from birth said "The elephant, your majesty, is of such a nature that it is just like a water-pot", knowing that elephant to be only such on account of the fact that, upon being made to handle the head by that man, they had had it drawn to their attention³⁶¹ that "An elephant is of such a nature". And³⁶² by "a water-pot" is meant a pitcher, by "a peg" an elephant-tusk peg³⁶³, by "the trunk" the arm³⁶⁴, by "a plough-beam" (*naṅgalīsā*) a plough's (*naṅgalassa=sirassa*³⁶⁵, synonyms) beam (*īsā*), by "the body" (*kāyo*) the body (*sarīram*), by "a storeroom" a granary³⁶⁶, by "the

leg"³⁶⁷ the shank, by "a post" a pillar, by "the tail" the upper region of the tail, whilst by "the tuft of the tail" the region at the tip of the tail³⁶⁸. *Beat (one another) with their fists (mutṭhihi saṃsumbhimsu*³⁶⁹): struck (one another) after binding their fists³⁷⁰, punched³⁷¹. *Became delighted in heart (attamano ahosi)*: as a result of which dispute on the part of those who had been blind from birth, the king, on account of his mischievousness, became delighted in heart, one with his heart gripped by mirth³⁷².

In the very same way (evam eva kho) is the application of the simile. This is its meaning: Monks, just as those who had been blind from birth, lacking vision, being seers of a single limb, in disagreeing, after failing to behold³⁷³ the remainder of the elephant, that that part seen merely³⁷⁴ by themselves [343] was that seen by the rest in their perception of the elephant, in engaging in contention one with another, created that dispute, (so) in that very same way do these of other outlooks, in conceiving some single portion of body reified³⁷⁵, such as (the khandha of) form or sensation and so on, as seen through their own viewpoint consisting of (wrong) view, to be the self, attribute to it a state of eternalism and so forth and then, adhering to (the view that) that alone is true, all else being futile, contend one with another; whereas they do not know, as it really is, either what is to their benefit or what is not to their benefit, either Dhamma or that which is not Dhamma. Therefore (these), being blind, lacking vision, are the counterpart of those who had been blind from birth.

Fathoming this matter (etam atthaṃ veditvā): realising in all its modes this adherence³⁷⁶, in every single case³⁷⁷, to that which is wrong on the part of those of (other) outlooks who, like those who had been blind from birth who failed to behold (matters)³⁷⁸ where the elephant was concerned, did not know³⁷⁹, as it really is, Dhamma's own nature, and their engagement in contention in that connection³⁸⁰, gave rise to this Udāna elucidating that matter. Herein:

Some brahmin recluses, would you believe, are attached to these (imesu kira sajjanti eke samaṇabrāhmaṇā): as a result of (the notion of) "This is mine" and so on, some of those in question, who are

recluses by way of embarking upon the going forth, brahmins merely by way of birth, *are attached, would you believe*, under the sway of rejoicing in views, *to thesesame* views resorted to, that lack substance³⁸¹ and that proceed after the method of “The world is eternal” and so on, or else (*are attached*), under the sway of rejoicing in craving and rejoicing in views, *to these* upādānakkhandhas³⁸², such as that of material form and so on, which are thus impermanent, dukkha and of a changeable nature. He indicates: “Oh, this confusion of theirs³⁸³ !” And, in this connection, the word *kira* (would you believe) has the sense of exhibiting disapprobation. In this way he elucidates the absence of any reason for bondage³⁸⁴ thereto. And not only are they simply attached, for moreover³⁸⁵ *they contend divisively*—*they contend*, they engage in contention, *divisively*, by way of the employment of divisive talk such as “It is not you who understands this Dhamma and Discipline; it is I who understands this Dhamma and Discipline” and so forth. And, in this connection, *nam* (untranslated) is a mere particle. Or alternatively³⁸⁶, *after taking that as opposite (viggayha nam)*: after taking (*gahetvā*), by way of (their own doctrine of) eternalism and so on, that (*nam*)—(some other) view’s support, or simply (some other) view of body reified—as mutually incompatible (*viruddham*³⁸⁷) with their own, on account of the dissimilarity³⁸⁸ of their viewpoints, they eulogise (*vivadanti*), speak extollingly (*visesato vadanti*³⁸⁹), describe their own doctrine alone³⁹⁰, adhering to it as the one that is pre-eminent³⁹¹ (*visiṭṭham*), incontrovertible. In what way? (*As did*) folk who were seers of a single limb (*janā ekaṅgadassino*): just as those³⁹² folk who had been blind from birth, being each a seer (only) of a single limb of the elephant, contended divisively with one another after taking whatever (limb) they had come to know³⁹³ through their own contact itself alone to be the elephant, so (do these brahmin recluses contend divisively their own) spiritual progress³⁹⁴ now—this is the meaning. And, in this connection, the word *iva*³⁹⁵ (as did) is to be understood as being designated elided.

The exposition of the fourth sutta is concluded.

§5. Outlooks (2)

[344] In the fifth:

(1a–1b) *The self and the world are eternal (sassato attā ca loko ca)*: they take³⁹⁶ some particular item amidst (the khandhas of) material form and so on to be “the self” and “the world”, and then describe this as “eternal, permanent”, also understanding the others likewise, in accordance with which there is said: “They declare material form to be the self and the world, stating such to be not only the self and the world but also eternal; they declare sensation... perception... the formations... consciousness to be the self and the world, stating such to be not only the self and the world but also eternal”³⁹⁷. Or alternatively “the self” is the basis of I-making, “the world” the basis of mine-making, which is spoken of as “what belongs to self”; or else “the self” is oneself, “the world” another. Or again, “the self” is one khandha amidst the five upādānakkhandhas, the rest “the world”; or else “the self” is that khandha-continuity possessing consciousness, “the world” that not possessing consciousness. So do they take this and that³⁹⁸, in every single case, to be twofold, viz. as “the self” and as “the world”, and then describe both these adhering to the view that they are permanent, stable, eternal—by this means the four doctrines of eternalism are indicated, all seven doctrines of annihilationism being indicated by “non-eternal”.

(1c) “Eternal and non-eternal” means that they are eternal and non-eternal in the following manner, viz. that part of the self and the world is eternal³⁹⁹, part non-eternal. Or alternatively this same self and the world are eternal and non-eternal, as they are for those who are of the view which holds that the self is one’s destiny⁴⁰⁰, “It might become eternal⁴⁰¹” thus being the meaning that is to be understood in this connection. In this way, it is, in either case⁴⁰², the doctrine of partial eternalism that is indicated.

(1d) *Neither eternal nor non-eternal (n’ eva sassato n’ āsassato)*: in this way the eel-wriggling doctrine is indicated, for these, seeing fault in the doctrine of eternalism and in the doctrine of non-eternalism, roam about wriggling (out of having to give answers)⁴⁰³, saying “The self and the world are neither eternal nor non-eternal”.

(2a) *Self-created (sayamkato)*: created by oneself; for just as the self of this and that being experiences happiness and dukkha after creating a Dhamma consistent with its own Dhamma, so does that same self create the self⁴⁰⁴ and, for it, holdings⁴⁰⁵ that constitute its enjoyment and the world reckoned as its impediment—that it fashions these⁴⁰⁶ is, like their belief in the self, is also a belief of theirs.

(2b) *Created by another (paramkato⁴⁰⁷)*: created by another (*parena kato*); as to its sense, the self and the world are created by another (in the form of) either an Īśvara⁴⁰⁸, Puruṣa, Prajāpati, Time, or Prakṛti, meaning they are conjured (by same).

(2c) *Self-created and created by another (sayamkato ca paramkato ca⁴⁰⁹)*: it is the belief of some of these that, since the Īśvara and so on, when conjuring the self and the world, do not conjure (same) entirely by themselves alone, but rather only after they have obtained the co-operative assistance⁴¹⁰ of the good and bad states⁴¹¹ of this and that being, [345] therefore the self and the world are both self-created and created by another.

(2d) *Without self-as-creator and without another-as-creator (asayamkāro अपaramkāro⁴¹²)*: that for which there is no self-as-creator is “without self-as-creator”, that for which there is no another-as-creator “without another-as-creator”⁴¹³, *aparamkāro*⁴¹⁴ being said after insertion of the nasal. This (type⁴¹⁵), seeing fault in both, rejects both. How, then, do they arise? He said “Are fortuitously arisen”, the doctrine (in which things) are (held to be) fortuitously arisen indicated being that in which (things) are (held to be) accidentally⁴¹⁶ arisen, are arisen in the absence of any cause. And⁴¹⁷ in this way the doctrine of non-causality⁴¹⁸ is also included⁴¹⁹.

(3a–4d) “There were some brahmin recluses” and so on is next said in order to indicate the doctrine(s) of those resorting to (wrong) view who also describe happiness and dukkha as they do the self, adhering, by way of eternalism and so forth, (to the view that such happiness and dukkha) constitute its⁴²⁰ qualities or constitute its holdings. The method here is the same as that already stated.

Fathoming this matter (etam attham veditvā): in this connection, the meaning is, moreover, to be construed in exactly the same

manner as that already stated above, save for the simile of those who had been blind from birth on account of its not having been handed down in the present case; likewise that of the verse. Therein⁴²¹ there is this difference⁴²², viz. "They sink whilst still inbetween, simply not reaching that firm footing". This is its meaning: those resorting to (wrong) view, whilst hanging on (*āsajjamāna*)⁴²³ to the views resorted to, to the supports for such views, *sink* (*visīdanti*=*saṃsīdanti*, synonyms) *whilst still in between*, whilst still in the midst of, the four floods of the floods of sense-desires and so on⁴²⁴, or alternatively the great flood of *saṃsāra* itself, *simply not reaching*, simply not attaining, *that* nibbāna which is reckoned as a *firm footing* either through its being for them the other shore⁴²⁵ or else in the sense of its being a foundation, or *that* ariyan path that is the means of attaining this. It is a "firm-footing" (*ogādho*), the ariyan path and nibbāna, since it is either thereby, or here⁴²⁶, that they find a firm footing (*ogādhanti*), become established. It is this same *ogādham* (firm footing) that is, in this connection, spoken of as *ogadham* after shortening (of the vowel), the word-analysis⁴²⁷ for *tamogadham* being *taṃ ogadham*.

The exposition of the fifth sutta is concluded.

§6. Outlooks (3)

In the sixth: all is of the same manner as that already stated above.

This Udāna (imaṃ udānaṃ): in this connection, however, the meaning is to be construed as being that he gave rise to this Udāna elucidating the proceeding beyond *saṃsāra*, and the failure to proceed beyond same, respectively, on the part of the one beholding the formations as they really are after shunning these from afar upon seeing the fault in (wrong) view, craving and conceit, and on the part of the one not beholding these as they really are who adheres to that which is wrong on account of the peril therein not having been indicated to him. [346] Herein:

This generation, bent on "I-as-creator" (ahaṅkārapasutāyaṃ pajā): this generation, (this) body of beings that adheres to that which

is wrong, *bent on*, given over to, “*I-as-creator*” reckoned as (the view involving the notion of) “*self-as-creator*” already spoken of thus, viz. “The self and the world are self-created”, (that is to say, bent on) the view that proceeds in that way. *Bound up with “another-as-creator”* (*paramkāṛūpasamhitā*): they are “bound up with ‘another-as-creator’ ” since they are wholly reliant on the “another-as-creator” view that proceeds thus, viz. “Another, some other, such as the *Īśvara* and so on, creates everything”, (that is to say) bound up therewith⁴²⁸. *This some did not fully recognise (etad eke n’ ābbhaññimsu*⁴²⁹): this pair of views some brahmin recluses, being seers of the fault therein, did not agree with. How come ? For were it a case of “self-as-creator”, there ought automatically⁴³⁰ to be for beings only that which is desirable, not that which is undesirable, for no one desires dukkha for oneself. Yet there is that which is undesirable—therefore it is not a case of “self-as-creator”. Moreover, if “another-as-creator”⁴³¹ involved an *Īśvara*⁴³² as the cause, then that same *Īśvara* would act either for his own sake or for the sake of another, in which case, if it were for his own sake⁴³³, there would be no task left undone by him, on account of the fact that he would clear up anything that was outstanding⁴³⁴; or alternatively, if it were for the sake of another, well-being and happiness alone would result for all, rather than the lack of well-being and dukkha that do result. Therefore (the notion of there being) “another-as-creator” in the form of an *Īśvara* is not⁴³⁵ proved⁴³⁶. And if there were some permanent single cause⁴³⁷, disregarding all else, reckoned as an *Īśvara*, for this occurrence, then there could be no arising by way of karma, for all⁴³⁸ would have to arise in unison, on account of the contiguity of the cause⁴³⁹; whilst should some other co-operative assistance also be needed, then that same would itself be the cause⁴⁴⁰, so what point is there in postulating an *Īśvara* of less than perfect ability ? And just as (the notion of) “another-as-creator” involving an *Īśvara* as the cause is not proved, so is it similarly⁴⁴¹ not proved either as regards *Prajāpati*, *Puruṣa*, *Prakṛti*, *Brahmā* or *Time* and so on being the cause⁴⁴², on account of the fact that there would be something left outstanding by them, too, and on

account of their failure to overcome the aforementioned deficiencies. It was for this reason that "This some did not fully recognise" was said. Moreover, those who, though not agreeing with the aforementioned (notions of) "self-as-creator" and "another-as-creator", (nonetheless) declared the self and the world to be fortuitously arisen, also *did not see that to be a dart*—those professing the doctrine that (the self and the world) are fortuitously arisen, in not knowing⁴⁴³ things as they really are on account of their failure to transcend⁴⁴⁴ their adherence to that which is wrong, also did not behold that, the view resorted to, to be a dart in the sense of piercing⁴⁴⁵ on account of its giving rise here and there to dukkha.

But for the one who beholds that dart in advance (etañ ca sallam patigacca⁴⁴⁶ passato): [347] whereas the one⁴⁴⁷ who⁴⁴⁸, as one who has initiated vipassanā, perceives all five upādānakkhandhas as impermanent, dukkha and non-self, beholds in advance, right early on, through the insight of vipassanā, this threefold distorted viewpoint⁴⁴⁹ and all other adherence to that which is wrong, as well as the five upādānakkhandhas that form the support for these, to be a dart, on account of his being prodded (thereby) and on account of the difficulty in its withdrawal; for the one who so beholds "*I create*" is, at the moment of the ariyan path, quite definitely *not for him*. And just as the fact that he might be his own creator does not present itself to him, so (the notion that) "*Another creates*" is *not for him*; rather the whole thing is reckoned to be impermanent, to be solely and merely one whose nature is that of having dependently co-arisen. Thus far it is the absence, in each case, of (wrong) view and conceit on the part of the one of right practice that is indicated. And in this way⁴⁵⁰ there is made manifest the complete transcendence of saṃsāra upon reaching arahantship. He next utters the verse (commencing) "Furnished with pride" to indicate the fact that whoever is attached to the views resorted to is not able to raise his head from saṃsāra. Herein:

Furnished with pride is this generation (mān' upetā ayam pajā): furnished, endowed, with pride, which is characterised⁴⁵¹ by presumptions concerning one's own preconceived ideas, such

as “My view is best; my allegiance is best”, is *this generation*, this body of beings, reckoned as all those resorting to (wrong) view. *Knotted with pride, shackled by pride (mānaganthā mānavinibaddhā)*: due solely to which, on account of such (pride) arising continuously, (this generation) is knotted with pride, shackled by pride, due to the fact that its continuity is knotted⁴⁵² and shackled in such a way that it fails to renounce that view. *Being of argumentative talk where views are concerned, it will not proceed beyond saṃsāra (diṭṭhīsu sārambhakathā saṃsāraṃ n’ ātivattati)*: being of argumentative talk, being of belligerent talk, where the views of others are concerned due to adherence to its own view by way of exaltation of self and disparagement of others⁴⁵³, (insisting that) this alone is true, all else being futile, *it will not*, due to its failure to abandon ignorance and craving leading to saṃsāra⁴⁵⁴, *proceed beyond saṃsāra*, meaning it will not transcend same.

The exposition of the sixth sutta is concluded.

§7. Subhūti

[348] In the seventh: *Subhūti (Subhūti)* is the name of that elder⁴⁵⁵. For this venerable one, whose aspiration⁴⁵⁶ had been made at the soles of the feet of the Lord Padumuttara, who had heaped up the (necessary) ingredients of merit over a hundred thousand kalpas (and) who had (subsequently) arisen in a well-to-do family⁴⁵⁷ of lofty means during this arising of a Buddha, became filled with shock upon hearing a Dhamma-teaching from the Lord, renounced the household life, went forth, and then, on account of the fact that his service had been completed⁴⁵⁸, whilst applying and exerting himself, not long afterwards became one possessing the six abhiññās⁴⁵⁹; whilst he was, through attainment of maximum perfection⁴⁶⁰ in the cultivation of the Brahmavihāras, accorded chief place by the Lord with respect to abiding without turmoil⁴⁶¹, viz. “This one is chief, monks, of my sāvakas monks who are those abiding without turmoil, that is to say, Subhūti” (A i 24).

One day, when he descended⁴⁶² from his own daytime place, at a particular occasion during the evening, into the courtyard of the vihāra, he saw the Lord (to be still) teaching

Dhamma in the midst of the four assemblies; (so) he seated himself at the root of a certain tree not far from the Lord and attained fruition-attainment, having first set the time-limit⁴⁶³ with the intention of saluting him after he had arisen at the culmination of that teaching, for which reason "And on that occasion, the venerable Subhūti...having attained (concentration in which thought is absent)" was said. Herein, concentration belonging to the sphere of form from the second jhāna onwards, as well as all concentration belonging to the formless sphere, is concentration in which thought is completely absent; but in the present case it is the fourth-jhāna-based⁴⁶⁴ concentration associated with the fruition of arahantship that is implied by "concentration in which thought is absent". (For) wrong thoughts, (though temporarily) abandoned by the second and subsequent jhānas, are not properly abandoned, on account of the non-perpetual (nature) of such abandoning; rather, it is only those abandoned by means of the ariyan path (that are properly abandoned), on account of the absence of any need of their further abandonment. Therefore, on account of the fact that it arises upon the final abandonment of all wrong thoughts, it is that concentration associated with the fruition of arahantship, which forms the culmination of the topmost path, that especially warrants being spoken of as "concentration in which thought is absent", such being right from its inception fourth-jhāna-based, for which reason "But in the present case it is the fourth-jhāna-based concentration associated with the fruition of arahantship that is implied by 'concentration in which thought is absent' " was said⁴⁶⁵.

Fathoming this matter (etam atthaṃ viditvā): upon coming to know, in all its modes, of this matter reckoned as the abandonment of all wrong thoughts and of all corruptions on the part of the venerable Subhūti, gave rise to this Udāna elucidating that matter. Herein:

He by whom thoughts have been smoked out (yassa vitakkā vidhūpitā⁴⁶⁶): the ariyapuggala by whom, [349] or the ariyapuggala for whom, all wrong thoughts, such as thoughts connected with sense-desires and so on⁴⁶⁷, have been smoked-out⁴⁶⁸, (that is to say,) have been burnt up, extirpated, through the knowledge

associated with the ariyan path. *Having been fully shorn away internally without remainder*⁴⁶⁹ (*ajjhataṃ suvikappitā asesā*): those which would otherwise have arisen⁴⁷⁰ in one's own continuity, reckoned as that which is internally within one's own⁴⁷¹, having been fully shorn away (*suvikappitā=suṭṭhu vikappitā*⁴⁷², resolution of compound) without remainder (*asesato*, alternative grammatical form), meaning having been fully extirpated without leaving any whatsoever remaining. *Is, by going beyond bondage, one perceiving the formless* (*taṃ saṅgam aticca arūpasaññū*): in this connection *taṃ* (untranslated) is a mere particle. Or alternatively the word *taṃ* has a causal sense. Since wrong thoughts have been extirpated without remainder, therefore he *is, by going beyond*, by transcending, as a result of his transcending, the fivefold *bondage* consisting of the bonds of lust and so on, or else the whole bondage of the defilements, *one perceiving the formless* by way of those perceptions associated with the paths and their fruitions that proceed by way of taking nibbāna as their object, (nibbāna) having acquired the name "the formless" (*arūpaṃ*) either on account of the absence (therein) of that which has as its own nature material form⁴⁷³ (*rūpa*) and on account of the absence therein of any transformation⁴⁷⁴ reckoned as being deformed⁴⁷⁵ (*ruppana*), or else on account of its being the root-cause of that state in which there is no (such) transformation⁴⁷⁶. *Gone past the four yokes* (*catuyogātigato*): gone by way of transcending⁴⁷⁷, as is warranted, by means of all four paths, the four yokes, viz. the yoke of sense-desires, the yoke of becoming, the yoke of views, (and) the yoke of ignorance. *He assuredly comes not* (*na jātūmeti*): the syllable *ma* performs a euphonic link between the words⁴⁷⁸; he assuredly, most certainly, comes not by way of further becoming, meaning that there is for him no coming into existence anew by way of further becoming⁴⁷⁹ in the future. They also read *na jātimeti* (he comes not to birth); the meaning is exactly the same. Hence the Lord gave rise to this Udāna which was sent forth through a thrill of joy based on the venerable Subhūti's abiding in the attainment that is the fruition of arahantship and (on his attaining) that nibbāna that is without remnant of substrate.

The exposition of the seventh sutta is concluded.

§8. Courtesan

In the eighth: *two gangs* (*dve pūgā*): two groups. A *certain courtesan* (*aññatarissā gaṇikā*): a certain belle of the city. *Impassioned*: *sārattā=suṭṭhu rattā* (resolution of compound in alternative grammatical form⁴⁸⁰). *Whose hearts had become captured* (*paṭibaddhacittā*): whose hearts had, through the sway of the defilements, become enslaved⁴⁸¹. It is said that on a day of festivity in Rājagaha a good many debauched men, as they were roaming about in a group, fetched a prostitute⁴⁸² a piece, entered the park and then engaged in the festive sports. On two or three days of festivity after this, too, they fetched this and that same prostitute and then engaged in the festive sports. [350] Then, on the next day of festivity, some other debauched types also, in fetching prostitutes desiring to engage in the festive sports in the very same way, fetched a prostitute⁴⁸³ who had previously been fetched by the earlier debauched types. The others, upon seeing her, said "This one is our property⁴⁸⁴". They, too, spoke likewise⁴⁸⁵. Causing the dispute to escalate, saying "Such a one is our property, is our property⁴⁸⁶", they struck (one another) with their hands and so on, for which reason "And on that occasion, there were in Rājagaha two gangs" and so forth was said. Herein: *attacked* (*upakkamanti*): struck. *Incurred both death* (*marañam pi nigacchanti*): met with (*upagacchanti*) death through the force of the attacks, the rest ending up with dukkha tantamount (*mattam*) to dying, on the same scale (*paṃāṇam*) as dying.

Fathoming this matter (*etam atthaṃ veditvā*): fathoming in all its modes that this hankering after sense-desires was the root of contention, the root of everything that is to one's detriment. *This Udāna* (*imaṃ udānaṃ*): gave rise to this Udāna explaining⁴⁸⁷ the peril in the pair of extremes and the advantage in the practice of a middle (course). Herein:

That which has been encountered (*yañ ca pattam*): anything associated with the five strands of sense-desires, such as a sight and so on⁴⁸⁸, which has been encountered, which is now obtained, which is (currently) being experienced, whether or not one has previously set to the fore the view that "There is no

fault in sense-desires” (Mi 305). *And that which is to be encountered (yañ ca pattabbam):* and any identical thing associated with the strands of sense-desires which is to be encountered, to be experienced⁴⁸⁹, in times yet to come as a result of a deed done through relying on the view, without relinquishing same, that “Sense-desires are to be enjoyed, sense-desires are to be partaken of, sense-desires are to be pursued, sense-desires are to be indulged in. He who partakes of sense-desires enhances⁴⁹⁰ the world; he who enhances the world begets abundant merit”. *Both of these are dotted all over with dust (ubhayam etaṃ rajānukiṇṇam):* these both—that which has been encountered and that which is to be encountered—are dotted all over with the dusts of lust and so on. For when some object-based sense-desire is present, the one experiencing same becomes scattered with the dust of lust, whereas he becomes scattered with the dust of hatred upon the arising of dejection⁴⁹¹ when, in the future, fruition of the thought-process corrupted in that regard⁴⁹² is met with, whilst he is, moreover, in both cases scattered with the dust of delusion. Lest it be asked: “But for whom are (both of) these dotted all over with dust?”, he said “For the one who is sick, for the one who is pursuing⁴⁹³”, (meaning) for the one who is sick with defilement⁴⁹⁴ by way of the wish for sense-desires and, through the fruition thereof, also for the one who is sick with dukkha, as well as, in both cases, for the one who, through craving a remedy⁴⁹⁵ (for same), is pursuing defilement’s fruitions⁴⁹⁶. Similarly⁴⁹⁷, *that which has been encountered (yañ ca pattam):* that self-torment which has been encountered by way of⁴⁹⁸ the ritual behaviour associated with naked ascetics and so on. [351] *And that which is to be encountered (yañ ca pattabbam):* (and) that fruition which is to be encountered in the states of loss as a result of karma undertaken as a result of wrong view⁴⁹⁹. *Both of these are dotted all over with dust (ubhayam etaṃ rajānukiṇṇam):* these are both dotted all over with the dust of dukkha. *For the one who is sick (āturassa):* for the one who is sick with dukkha as a result of physical mortification. *For the one who is pursuing (anusikkhato):* for the one who is pursuing wrong view, and those individuals undertaking same. *And those for whom training is the essence (ye ca*

*sikkhāsārā*⁵⁰⁰): (and) those by whom such training as is undertaken by them, reckoned as morality and ritual practice and so on, is taken to be the essence, talking⁵⁰¹ of purity within *saṃsāra*⁵⁰² to be by means of same, for which reason he said: "For whom attendance to morality and ritual practice, livelihood, the Brahmacariya, is the essence⁵⁰³". Herein:

Morality is that which desists, thinking "I will not do it", ritual practice the difficult practice of eating that which is poisonous and so on⁵⁰⁴, livelihood the life of feeding on pot-herbs and so forth⁵⁰⁵, abstinence from sexual intercourse the Brahmacariya, the carrying out of these (same) attendance (thereto), or alternatively it is the worshipping of the deva Skanda, and Śiva and so on, by way of (offerings of) small balls of food to spirits⁵⁰⁶ and floor-coverings⁵⁰⁷ and so forth that (is meant by) attendance. Thus it is those brahmin recluses who persist in taking these as the essence, believing there to be purity within *saṃsāra* by means of the aforementioned morality and so on, that are to be understood by "(And those) for whom training is the essence, for whom attendance to morality and ritual practice, livelihood, the Brahmacariya, is the essence". *This is one extreme (ayam eko anto)*: this that constitutes a wrong road where the middle practice is concerned, viz. addiction to self-mortification owing to a misapprehension (as to what constitutes) morality and ritual practice, is one extreme, (just as it is also an extreme) in the sense of being despicable⁵⁰⁸. *This is the other extreme (ayam dutiyo anto)*: this addiction to the bliss of sense-desires, this matter of gulping down⁵⁰⁹ sense-desires, that is reckoned to be an "achievement"⁵¹⁰, is the other extreme, (just as it is also an extreme) after the manner already stated⁵¹¹. *Hence, both these are extremes (icc' ete ubho antā*⁵¹²): hence both these, addiction to the bliss of sense-desires and addiction to self-mortification, are extremes. And these are extremes in that they are despicable and constitute a wrong road, on account of the fact that they are to be practised by those who, being (themselves) attached to the strands of sense-desires and self-torment—which, whether encountered now or to be encountered in the future, are dotted all over with the dusts of

defilement and dukkha—are pursuing⁵¹³ (others) who are sick with defilement and dukkha, and by those who are themselves sick with (such) defilement and dukkha. *Swelling the cemeteries* (*kaṭasivaddhanā*): ever increasing craving and ignorance which are reckoned to be cemeteries in the sense that they are to be longed for by blind puthujjanas. *The cemeteries cause (wrong) view to swell* (*kaṭasiyo diṭṭhiṃ*⁵¹⁴ *vaddhenti*): [352] those cemeteries, moreover, cause (wrong) view of various types⁵¹⁵ to swell. For after gaining the co-operative assistance of the craving and ignorance of the one who, contemplating the sweet taste in sense-desires that are object-based, is unable to abandon these, they cause him to adopt the natthika view, the akiriya view and the view of non-causality⁵¹⁶, by way of (implanting the idea that) “There is nothing that is given”⁵¹⁷ and so on; whilst after gaining the co-operative assistance of the ignorance and craving of the one addicted to self-torment, they cause him, through his craving for self-purification⁵¹⁸, to adopt the view consisting of a misapprehension (as to what constitutes) morality and ritual practice by way of (implanting the idea that) “Purification is through morality; purification is through ritual practice”⁵¹⁹ and so forth. Moreover, that they possess the nature of a condition is quite evident from (the fact that they entail) the view of body reified. Thus craving and ignorance are to be understood as causing (wrong) view to swell with the pair of extremes as their decisive support⁵²⁰. Some, however, say that “cemetery” is a synonym for the five khandhas, the implication being for them that at whatever point there is no purity within saṃsāra stemming from that pair of extremes⁵²¹, at that (same) point (that pair of extremes) ever increases⁵²² those five upādānakhandhas. Still others say⁵²³ that the meaning of the phrase “swelling the cemeteries” is successively swelling the charnel grounds by way of old age and dying⁵²⁴. By these it is only stated whether or not the pair of extremes constitutes⁵²⁵ the root-cause of purity within saṃsāra; the fact that the cemetery causes (wrong) view to swell is still in need of being spoken of⁵²⁶. *Through not fully comprehending both these same extremes (ete te ubho ante*⁵²⁷ *anabhiññāya*): through not knowing both these same

aforementioned extremes, on account of not knowing same, by reason of not knowing same, thus: "These ends and those thus held, thus maintained, lead to such a destiny, lead to such a future state" (528); its⁵²⁹ causal sense is to be regarded like that in "And upon seeing by means of insight, the āsavas are completely destroyed" (A iv 418) and so on⁵³⁰. *Some hold back (otīyanti eke)*: some shrink (therefrom)⁵³¹ under the sway of addiction to the bliss of sense-desires. *Some run away with themselves (atidhāvanti eke)*: some go to excess under the sway of addiction to self-mortification. For those who are addicted to the bliss of sense-desires are spoken of as holding back on account of the fact of their having shrunk from right practice under the sway of indolence as a result of their failure to summon up energy; whereas those who are addicted to self-torment, being those engaging in the initiation of energy unskillfully after abandoning indolence, are spoken of as running away with themselves on account of their going to excess in right practice—whilst both of these (actions on their part come about) on account of their not seeing the peril therein, for which reason "Through not fully comprehending both (these same) extremes, some hold back, some run away with themselves" was said. Herein it is to be understood that they hold back by way of rejoicing in craving, run away with themselves by way of rejoicing in (wrong) view. Or alternatively, some hold back by way of adherence to eternalism, some run away with themselves by way of adherence to annihilationism. For some, being addicted to self-torment by way of "bovine-morality"⁵³² and so on, in adhering to an eternalist viewpoint, thinking that "By means of this morality, or of this ritual practice⁵³³, or of this asceticism, or of this Brahmacariya, [353] I will become a deva or one of those belonging to a deva; there I will likewise remain eternal-like⁵³⁴, being (myself) permanent, stable, eternal, not of a nature to change" are spoken of as holding (themselves) back within saṃsāra; whilst some, being addicted to the bliss of sense-desires, being desirous of satisfying the sense-faculties with whatever they can find, in adhering to an annihilationist viewpoint of a similar nature⁵³⁵ to that (held by) those of the

Lokāyata (school), are, on account of their unskillfully seeking destruction of the cycle, spoken of as running away with themselves. Thus is their holding back and running away with themselves to be understood, (respectively), by way of eternalism and annihilationism. *Whereas those who fully comprehended these (ye ca kho te abhiññāya)*: whereas those ariyapuggalas who knew both these aforementioned extremes by way of their especially eminent knowledge (*abhiṇṇāya*)⁵³⁶, by way of insight associated with the path accompanied by vipassanā, such that “These ends, thus held, thus maintained, lead to such a destiny, lead to such a future state”, were those rightly practising a middle course—through that right practice⁵³⁷. *Were not thereon (tatra ca n’ āhesum)*: did not descend thereto⁵³⁸, to that pair of extremes, meaning abandoned that pair of extremes. *Did not, as a result of that, conceive (tena ca n’ āmaññimsu)*⁵³⁹: did not, as a result of that⁵⁴⁰ abandonment of that pair of extremes, conceive by way of the conceits of craving, (wrong) view and conceit, thinking “Mine is this abandonment of that pair of extremes; it is I who abandoned that pair of extremes; as a result of this abandonment of that pair of extremes (I am) better (than others)” and so on, on account of the fact of all conceits having been properly abandoned. And, in this connection, the teaching, being one having reference to ariyapuggalas⁵⁴¹ who had become established in the topmost fruition⁵⁴², proceeds by way of a past occasion, viz. “Were not thereon, did not, as a result of that, conceive”; whereas, had it been the path-moment that were implied, it would have had to be uttered solely by way a present occasion. *For these there is no cycle to describe (vaṭṭam tesam n’ atthi paññāpanāya)*: for these who have attained that nibbāna that is without clinging—who, being those in whom all conceits have thus been abandoned, are the utmost of men—there is no threefold cycle, by way of karma, ripening and defilement⁵⁴³, whatsoever to describe, meaning subsequent to the breaking up of the present khandhas, they will go⁵⁴⁴, like a fire through want of fuel, to a state defying description.

The exposition of the eighth sutta is concluded.

§9. Up and Past

[354] In the ninth: *at night, in the dimness, in the darkness (rattandhakāratimisāyam)*: at night, in the dimness⁵⁴⁵, in the great darkness⁵⁴⁶. For even the night can become devoid of (its) dimness, namely at full moon when the moonlight sets the night aglow. Nor can the dimness be spoken of as “the darkness”⁵⁴⁷ when the (sky-)deva is devoid of the impediments of dense cloud and snow (cloud) and so on⁵⁴⁸, for it is (only) the great dimness that is called “the darkness”. But this was the night of the new moon, upon which the (sky-)deva was also⁵⁴⁹ covered by a ceiling of storm-clouds, for which reason “*At night, in the dimness, in the darkness (rattandhakāratimisāyam)*: at night, in the dimness, in the great darkness” was said⁵⁵⁰. *In the open air (abbhokāse)*: in a space (*okāse*) without any cover in the courtyard of the vihāra. *As the oil-lamps were burning (telappadīpesu jhāyamānesu)*: as the oil-lamps (*telapajjotesu*) were blazing. Yet since the Lord’s fathom(-wide) radiance, as it emitted the solid, dense Buddha-light pervading, as usual, a region a fathom in extent, overpowering the light of the sun and the moon, would have remained scattering the dimness, (and since) his bodily radiance, too, emitting the solid Buddha-rays that are six-coloured by way of blue and yellow and so on, would have remained setting aglow, just as it usually does, a region of eighty hatthas all about him, there would surely have been no need of lighting lamps in the space in which the Buddha was seated which had thus become a single glow through that same Buddha-light. True—there was not (any such need), despite the fact that layfollowers in need of merit daily provided an oil-lamp with the aim of paying worship to the Lord and the order of monks, it being said, for instance, in the Sāmaññaphala(sutta), too, that “These are lamps that are burning in the circular enclosure⁵⁵¹” (D i 50). Moreover, this “At night, in the dimness, in the darkness” was said with the aim of mentioning that night’s own nature, rather than⁵⁵² on account any dimness at the space in which the Lord was seated. For, at that time too, it was solely with the aim of performing worship that lamps were provided by layfollowers. For on that day a good many layfollowers who were

residents of Sāvatti, having performed their bodily ablutions very early, then went to the vihāra and undertook the Uposatha precepts⁵⁵³, after which they invited the order of monks with the Buddha at its head, entered the city, and there inaugurated a great almsgiving; thereafter, having accompanied the Lord and the order of monks (to the vihāra), they returned, each going to their own homes, and then themselves also ate, after which, clothed in clean undergarments (and wearing) clean uppergarments, they went to the vihāra with scents and garlands and so on in their hands, worshipped the Lord, and then passed the daylight hours with some sitting around paying homage to the monks who were inspiring to the mind, some paying methodical attention. At a particular occasion during the evening [355] they heard Dhamma in the Lord's presence and then, when the Teacher was seated on the best of Buddha-seats that had been prepared in the open air in the vicinity of the fragrant hut next to the Dhamma Hall pavilion⁵⁵⁴, and when, after approaching the Lord, the order of monks was sitting around paying him homage, they stayed behind, desiring to stay at that same vihāra rather than going (back) to the city, not only for the sake of Uposatha-cleansing⁵⁵⁵ but also for the sake of further strengthening that paying of methodical attention (on their part).

Then they set up⁵⁵⁶ abundant oil-lamps with the aim of paying worship to the Lord and the order of monks, approached and saluted the Teacher, made the añjali salute to the order of monks and then, seated on the fringe of those monks, began to make conversation, saying "Lord, those of (other) outlooks expound⁵⁵⁷ (things) adhering to the divers views resorted to; and, in so expounding, rather than keeping to one (view) alone, they, like a madman, keep advancing ever newer views resorted to, maintaining 'This alone is true, all else being futile', (despite the fact that the view expounded) is at times one of eternalism, at times one of non-eternalism⁵⁵⁸, (or else) one amongst those such as annihilationism and so on. What is the destiny, what⁵⁵⁹ the future state, for those so adhering?" And on that occasion, as they continuously flew about, abundant moths and insects fell

into those oil-lamps, for which reason “And on that occasion, a good many jostlers” and so forth was said. Herein:

*Jostlers*⁵⁶⁰ (*adhipātakā*): moths (*paṭaṅga*) and insects—those which are also called “salabha”⁵⁶¹, for it is these that are implied by “jostlers” (*adhipātakā*), on account of their jostling (*adhipātanato*) with the flame of a lamp. *In flying towards and in flying around*: *āpātapaṇipātam=āpātam paṇipātam* (resolution of compound); in continuously flying towards and in continuously flying around, meaning in engaging in both a headfirst flight and a twirling flight⁵⁶². Some read *āpāthe paṇipātam*⁵⁶³ (in flying around the focus), meaning in continuously flying around the focus, when the lamp comes into focus for them. *Plight* (*anayam*): decline, dukkha. *Misfortune* (*byasanam*): ruin; for he elucidates, by means of the former word, dukkha tantamount to dying, by means of the latter word, death. Some insects there died along with their flight, some met with dukkha tantamount to dying.

Fathoming this matter (*etam atthaṃ viditvā*): coming to know of the pointless⁵⁶⁴ meeting with misfortune⁵⁶⁵, by way an attack on self, on the part of those jostlers and insects not knowing what is to their own well-being, gave rise to this Udāna elucidating the meeting with plight and misfortune, by way of adherence to (wrong) view, on the part of those resorting to views, to be like theirs. Herein:

They run up and past, but come not to the essence (*upātīdhāvanti na sāram enti*): [356] they come not to, do not attain by way of penetration of the four truths, that essence that admits of division into morality, concentration, insight and liberation and so on⁵⁶⁶; rather, as that essence, together with its means of approach (*saupāye*⁵⁶⁷), remains quite still, they, though appearing, through their craving⁵⁶⁸ for liberation, as if they were approaching (*upentā*) same, (in fact) run past (*atīdhāvanti*) it, go along passing it by, due to the perversions of view, meaning⁵⁶⁹ they are those holding on to the five upādānakkhandhas by adhering to the view that these are permanent, lovely, blissful, self⁵⁷⁰. *They promote a newer and newer bond* (*navam navam bandhanam brūhayanti*): and in so holding on (to the five upādānakkhandhas), they promote, cause there to

swell, a newer and newer bond reckoned as craving and (wrong) view⁵⁷¹. *Some bent on the seen, on the heard, believing "Surely (are things so)", fall, as do jostlers into the lamp (patanti pajjotam iv' ādhipātā⁵⁷² diṭṭhe sute iti h' eke nivīṭṭhā)*: on account of the fact that they are thus bound with the bonds of craving and (wrong) view, *some brahmin recluses, bent (nivīṭṭhā) on the seen, on that seen by themselves with their own eye-consciousness or (on that seen) through the viewpoint of (their own wrong) view, and on the heard by way of that solely and merely attained through hearsay, believing "Surely, certainly, are things so", adhering (abhinivīṭṭhā), through adherence to that (wrong) view, by way of (doctrines) such as that of eternalism and so forth—or alternatively not knowing the exit which is to their certain well-being—fall, like these jostlers into this lamp, into the charcoal pit itself⁵⁷³ reckoned as the becoming-triad that is ablaze with the eleven fires of lust and so forth⁵⁷⁴, meaning⁵⁷⁵ they are not able to raise their heads therefrom.*

The exposition of the ninth sutta is concluded.

§10. They Arise

In the tenth: *so long as (yāvakkīvaṃ)*: for such time as. *After which...when (yato)*: when⁵⁷⁶, subsequent to which...when; or alternatively "at such time...as" is the meaning⁵⁷⁷. *So is it, Ānanda (evam etaṃ Ānanda)*: that which was stated by you, Ānanda—that when a Tathāgata has arisen, gain and respect⁵⁷⁸ ever increase solely for the Tathāgata and the Tathāgata's sāvakas, whilst those of (other) outlooks become those lacking in effulgence, those lacking in radiance⁵⁷⁹, those for whom gain and respect have been abandoned⁵⁸⁰—this is so, its nature is not otherwise. For with the appearance of the Wheel Jewel for a cakkavatti, the world fails, except where the Wheel Jewel is concerned, to instigate any worship, respect or honour elsewhere⁵⁸¹; rather it is the Wheel Jewel alone that the whole world respects, reveres, thinks highly of, worships with its whole being. Hence he indicates that when there can be such⁵⁸² great majesty even from the trickling down of mere merit that flows with the cycle, [357] how much greater (majesty) must there be

from the container of the host of infinite and immeasurable qualities that is the prop for the fruition of merit that flows with the absence of that cycle, viz. the Buddha Jewel, the Dhamma Jewel and the Saṅgha Jewel? For the Lord⁵⁸³, having set in motion the best of Dhamma-wheels⁵⁸⁴ (Vin i 10f) upon reaching perfect enlightenment, in due course, when sixty-one arahants had been born into the world (Vin i 11-20), despatched those sixty arahants⁵⁸⁵ with the aim of touring the countries about (Vin i 20f); then, when he reached Uruvelā (Vin i 24), he established the thousand matted-hair ascetics, with Uruvelakassapa⁵⁸⁶ at their head, in arahantship⁵⁸⁷ (Vin i 24-35), (went) surrounded by them (to Rājagaha), where he seated himself in the park in the Palm Grove (Vin i 35), and then caused there to cross over into his Teaching the twelve myriads of residents of Aṅga⁵⁸⁸ and Magadha with Bimbisāra at their head (Vin i 35-37), it being onwards from (that time) that he stayed at Rājagaha that in whatever way ever higher {lofty}⁵⁸⁹ gain and respect ever increased for the Lord and the order of monks, in that same way gain and respect for all those of (other) outlooks simply waned.

Then, seated one day at his own daytime place, the venerable Ānanda, filled with joy and euphoria upon reviewing the right practice of the Lord and the Ariyaśaṅgha, wondered "How is it with those of (other) outlooks?", and then adverted to that practice of theirs, whereupon that same practice of theirs, bad in every way possible, presented itself to him. He gave rise to compassion based upon the loss of gain and respect on the part of those of (other) outlooks, thinking "When the Lord, who is indeed of such great majesty⁵⁹⁰, (and) who has reached maximum perfection⁵⁹¹ as a decisive support for merit and in that practice of Dhamma consistent with Dhamma⁵⁹²—not to mention the Ariyaśaṅgha—still continues to exist, how can these of other outlooks, who practise in such a bad way, who have performed no merit, who have the meanest (of existences)⁵⁹³, possibly become gainers (of requisites and) respected?", and then informed the Lord of that reflection of his by way of "So long, Lord" and so on. And the Lord, without (actually) saying "This,

Ānanda, has been wrongly reflected upon by you”, raised on high his neck that was similar to a golden drum⁵⁹⁴, made his great mouth, lustrous as a hundred-petalled (lotus)⁵⁹⁵ in full bloom, even more gracious⁵⁹⁶, and then, having shown his approval⁵⁹⁷ saying “So it is, Ānanda”, endorsed⁵⁹⁸ that statement of his by way of “That so long” and so forth, for which reason “Now the venerable Ānanda...as is the order of monks” was said⁵⁹⁹. Then the Lord related the Bāveru Jātaka⁶⁰⁰ (J iii 126) with respect to that⁶⁰¹ arisen need saying “In the past, too, when I had yet to arise, some base folk gained (the people’s) veneration⁶⁰², (whereas) subsequent to my arising, they became those for whom gain and respect had been destroyed”.

Fathoming this matter (etam atthaṃ viditvā): fathoming in all its modes this matter, viz. that there is respect and honour for those resorting to (wrong) view so long as [358] Perfectly Self-Enlightened Ones do not arise in the world, whereas, subsequent to their arising, they become those for whom gain and respect are destroyed, those lacking in radiance, those lacking in effulgence, whilst on account of their bad practice they are not released from dukkha, gave rise to this Udāna elucidating that matter. Herein:

The worm glows to the extent (obhāsati tāva so kimi): the firefly-worm⁶⁰³ glows, sparkles⁶⁰⁴, shines only to the extent. *To which the radiance-maker fails to unbend itself (yāva na unnamati⁶⁰⁵ pabhaṅkaro)*: to which the sun, which has acquired the name of “the radiance-maker” through its creating light, within a single moment, over three⁶⁰⁶ great continents, fails to unbend itself⁶⁰⁷, fails to climb. For when the sun has yet to come up, fireflies get their chance and, as they twist and turn, flash forth in the gloom similar to the points of needles⁶⁰⁸. *That one, when the brilliant one has come up, becomes one whose radiance is destroyed, nor does it illustrate either (sa verocanamhi⁶⁰⁹ uggate hatappabho hoti na c’ āpi bhāsati)*: when the sun (*ādicce*), that is named “the brilliant one” (*verocana*) on account of the fact that its own nature is that of being brilliant⁶¹⁰ (*virocana*) with a thousand emissions (of rays), has become upstanding, scattering the dimness in all directions, that⁶¹¹ firefly becomes one whose radiance is destroyed, one

lacking in effulgence, black; it does not illustre, it does not shine, as it did at night, in the dimness. *So is that same glow of the speculators (evaṃ obhāsitaṃ eva takkikānaṃ⁶¹²):* just as there is a glow (*obhāsitaṃ*) from that firefly only prior to the coming up of the sun, so is the glow from those of (other) outlooks—who have acquired the name of “speculators” (*takkikā*) on account of their appropriating (wrong) views by way of mere supposition after speculating (*takketvā*), after conjecturing (*vitakketvā*), about them—adopted, once it has been elucidated with the effulgence of their own opinion⁶¹³, (*only*) *to the extent to which Perfectly Self-Enlightened Ones fail to arise in this world. Such speculators are not cleansed, nor (their) sāvakas either (na takkikā sujjhanti na c’ āpi sāvakā):* but when Perfectly Self-Enlightened Ones do arise in the world, then those resorting to (wrong) view are not cleansed, are not resplendent; nor are their sāvakas resplendent either—on the contrary, with their splendour having been put to an end, they are not noticed at all, like arrows cast during the night⁶¹⁴. Or alternatively⁶¹⁵, it is only to the extent to which Perfectly Self-Enlightened Ones fail to arise in the world that there is that fancy talk (*obhāsitaṃ⁶¹⁶*), that sparkling with their own opinion, that chatter of fools⁶¹⁷, on the part of those speculators⁶¹⁸, thereafter not. Why? Since⁶¹⁹ such speculators are not cleansed, nor (their) sāvakas either. For those in whom Dhamma and Discipline are poorly guarded, in whom right practice is lacking⁶²⁰, are not cleansed from (running on in) saṃsāra, on account of that Teaching⁶²¹ not providing an exit (therefrom), for which reason he said: *those of poor view are not released from dukkha (dudīṭhī na dukkhā pamuccare)*, for speculators, [359] who are those of poor view on account of their holding an unfounded belief⁶²², who are of a view that adheres to that which is wrong, who are of an equivocal viewpoint, through not letting go of that view, are at no time freed from the dukkha that is saṃsāra.

The exposition of the tenth sutta is concluded.

And concluded is the exposition of the Blind from Birth chapter.

Notes

¹ Cp also DA 549ff; AA iv 148ff; SA iii 251ff.

² Reading Vesāliyan ti ādi heṭṭhā vuttattham eva with Be Se (Ce Vesāliyan ti ādi heṭṭhā vuttanayam eva) for text's Vesālayan ti heṭṭhā vuttanayam eva; the reference is to Ud-a 184 above.

³ Reading Vesāliṃ gatakāle with Ce Be (Se Vesāligatakāle) for text's Vesāliyaṃ gatakāle, DA Vesāliyaṃ gatakāle.

⁴ Reading Ukkācelato, here and throughout, with Ce Be Se (DA Ukkacelato) for text's Ukkāvelato.

⁵ Be reads Veḷuva, Se Veluva, throughout. The episode is to be found at D ii 98f.

⁶ Reading Bhagavā hi with Ce Be Se for text's tattha Bhagavā. Woodward adds a note stating "For the events see D ii 102; DA 259; A iv 308"; but D ii 102 and A iv 308 are simply those places where the present sutta recurs, whilst the reference to "DA 259" is completely spurious. The events referred to are, in fact, to be found at DA 549ff, which, as noted above, forms the cty on the Dīgha version of the present sutta.

⁷ Reading Sāvattiṃ with Ce Be Se for text's Sāvattiyaṃ.

⁸ Sāriputta.

⁹ Reading āyusaṅkhāraṃ with Ce Be Se for text's āyusaṅkhāre.

¹⁰ In greater detail at Vv-a 158.

¹¹ Reading dhammaṃ with Ce Be Se for text's DA suttaṃ; if a sutta, untraced.

¹² Sāriputta and Mahāmoggallāna.

¹³ By Dhammapāla himself, or his source, immediately above.

¹⁴ Camma(k)khaṇḍaṃ; or leather mat. Cp MQ ii 191 n 1, 231 n 4; Vism 99; also B Disc ii 34 n 1, 87 n 2 for further details concerning same.

¹⁵ Woodward here refers us to "D ii 73 (Dial ii 80)", which again seems spurious, for only the Sārāṇḍada Shrine is mentioned at D ii 75.

¹⁶ Reading rājagehato with Be Se for text's Ce Rājagahato, from Rājagaha.

¹⁷ Presumably its abundance of new shoots (its own "sons") gave rise to the belief in its fecundity. Putte (sons) here might be

simply “children”, but the birth of a son, rather than a daughter, has always been more important in India.

¹⁸ Cp DA 521.

¹⁹ Reading Sārānadadassa nāma with Be Se for text’s Ce Sārānadadanāma.

²⁰ Reading devatāpariggahitattā with Be Se for text’s Ce devatāpariggahitānī ti.

²¹ Reading sañjānanti with Se for text’s paññātan ti, Ce paññātāni, Be paññāyanti.

²² So Be Se Ud for text’s Ce ramaṇīyāni.

²³ Reading iddhipādapadassa with Ce Be Se for text’s iddhipādassa.

²⁴ Ud-a 304.

²⁵ Cp Pṭṣ i 172f for a rather different account of some of these terms; I have, wherever possible, tried to follow their elaboration at Sv-ptṭ ii 191.

²⁶ Meaning, presumably, ready for departure; cp Miln 276 which speaks of mounting the vehicle of potency in order to reach the city of nibbāna.

²⁷ Reading patiṭṭhatṭhena with Be Se DAAASv-ptṭ ii 191 for text’s SA patiṭṭhānaṭṭhena, Ce patiṭṭhānam eva; cp Ud-a 305 above where patiṭṭhā forms part of Dhammapāla’s explanation of iddhipāda. This qualification is no doubt given, since vatthu (basis) can have several other meanings.

²⁸ Quasi-etymology: paricitā < samantato (= pari) + citā.

²⁹ Pṭṣ i 173 offers a quite different analysis.

³⁰ Ce Be AA read dassetuṃ, so as to indicate (such things), for text’s Se DA SA dassento.

³¹ Paripuṇṇaṃ katvā tiṭṭheyya; DA SA AA paripuṇṇaṃ karonto tiṭṭheyya. The PTS editions of DA and SA wrongly print tiṭṭheyya as part of the following lemma.

³² Cp D iii 68ff, which states that this may vary between 10 and 80,000 years, although, according to D ii 3f, none of the last seven Buddhas has lived at a time when this was less than a hundred years.

³³ The cty would here seem to support the view expressed by BHSD, sv kalpāvaśeṣam, that this term means “more than a

kalpa", rather than "for the rest of the kappa", as stated by PED, sv kappāvasesaṃ, and CPD, sv avasesa. This view is criticised by Miss Horner at MQ i 196, on the grounds that Edgerton "gives no reasons for preferring this (interpretation)", though it may be noted that he cites in his support DA 554, which reads much the same as here. For a discussion, see Padmanabh S. Jaini, "Buddha's prolongation of life" in *BSOAS*, Vol 21, 1958, pp 546-552; also Kvu xi 5 and Miln 140ff. However, as Jaini notes, the suggestion that "kappa" here denotes a normal lifespan is difficult to accept, when it be remembered that Ānanda was severely censured at the First Council (Vin ii 289) for failing to beg the Lord to remain for the kalpa (and not, it may be noted, for more than the kalpa). For, given the fact that the Buddha had at this point, at the age of eighty, already been suppressing a fatal illness for ten months (cp notes at Ud-a 330 and 401), and was to continue to do so for a further three months, it could well be argued that he not only *did* remain for his normal lifespan (since he would ordinarily have died at Beluva) but also remained for thirteen months *more than* that lifespan. Finally, it ought not be lost sight of that the ability in question is attributed to *anyone* who has cultivated the potency-bases, not just Tathāgatas, most of whom, we may suppose, remain for a full lifespan.

³⁴ Reading appaṃ vā bhiyyo with Se D S DA SA AA for text's Ce Be appaṃ vā bhiyyo vā; cp DA 413 and SA i 175 which both state that one living for more than a hundred years does not live for a further hundred years, but only for an additional thirty, forty, fifty or sixty years.

³⁵ As of elephants; cp Ud-a 149 above.

³⁶ Atthāne; cp Ud-a 299 above. The same statement also recurs at Ud-a 401 below.

³⁷ Cp note at Ud-a 330 below.

³⁸ Text Ce Se DA SA add dasamāse, for ten months, here; Be AA omit.

³⁹ Reading taṃ with Ce Be Se DA SA for text's vā.

⁴⁰ That is, the present kalpa, which is auspicious in the sense that it will see the appearance of five Buddhas, with Gotama as fourth and Metteyya, still to come.

⁴¹ Upādinna⁴¹kasarīraṃ; cp MR&I 63 n 51; Ppn 494 n 23.

⁴² Reading abhibhuyyati with Ce Be Se DA SA AA for text's abhibhuyyā ti.

⁴³ An allusion to the definition of old age at M i 49: "Whatever is old age, decrepitude, broken teeth, greying hair, wrinkly skin, the dwindling of the lifespan, the collapse of the (sense-)organs, is called old age" (MLS i 61).

⁴⁴ Reading ca pana with Ce Be for text's pana, Se DA AA ca, SA nāma.

⁴⁵ Reading pañcame with Ce Be Se DA SA AA for text's pacchime; cp Ud-a 278 above.

⁴⁶ Who, as mentioned above, had already done so.

⁴⁷ Buddhānubuddhesu; or perhaps who had become enlightened subsequent to/in succession to the Buddha—cp MR&I 196 n 31 and Thag-a on Thag 679, 1246 (quoted EV i 223) respectively. Cp Ud-a 412 for similar.

⁴⁸ Other cties add "like a tree-stump".

⁴⁹ All sources collapse into confusion at this point. DA reads so pana: Ruccati āyu kappo ti, ida eva, SA so pana 'na ruccati āyukappo' ti; idam eva, AA yo pana vuccati: āyukappo ti, idam eva for text's Ce so pana vuccati āyukappo ti. Idam eva, Se so pana vuccati āyukappo ti idam eva, Be so pana na ruccati | 'āyukappo' ti idam eva (similar variants also being found at Sv-pt ii 192). Be also adds a note recording amongst others a reading of so pana ruccati which it attributes to source "Ka" and the Burmese editions of DA and SA, adding piṭṭhesu pana passitabbaṃ. The problem is compounded by the fact that it is not at all clear where the statement attributed to Mahāsīva is meant to finish. Ce and Be close the quotation immediately before "So why didn't he remain ?", text and DA immediately before "Yet even when such be said", SA opening the quotation but failing to close it, and AASe not employing quotation marks at all. I follow Ce and Be, treating what follows to be an objection on the part of Dhammapāla—though, given all the variables, other interpretations are no doubt possible. It may be noted that the reference to "Ap-a 10,17" in CPD svāyukappa, which might have thrown more light on the issue, is spurious. The whole issue is,

of course, a matter of considerable doctrinal importance.

⁵⁰ Ud-a continues alone; other cties rejoin later.

⁵¹ Reading °yācanāya with Be for text's Ce Se °yācanā.

⁵² Text Ce add tiṭṭhatu; Be omits (which I follow).

⁵³ Reading aññāpadesena with Ce Be Se for text's aññāpadesena; not listed by PED.

⁵⁴ Literally "glow", "illumination", etc., but according to CPD sv, a hint; cp Vibh 352f, quoted Vism 23, where nimitta and obhāsa (taken by U. Thiṭṭila as "sign" and "hinting talk", and by Nāṇamoli as "sign" and "indication") both form, together with parikathā (roundabout talk), part of the definition of nemittikatā (thus implying they were understood to be roughly synonymous); also the discussion at B Disc iv 355 n 3. But here Dhammapāla quite clearly takes the "gross sign" (nimitta) to refer to the Buddha's general statement concerning anyone who has mastered the potency-bases, itself understood as a hint, and the "gross show" (obhāsa) to refer to his specific statement concerning his own mastery thereof, which same he equates below with a public statement.

⁵⁵ So Sv-pt ii 192, which seems to equate this with the previous statement.

⁵⁶ Reading obhāse ti pākāṭavacane | pākāṭañ ca etaṃ vacanaṃ pariyāyaṃ with Be for text's obhāseti pākāṭavacane. Pakataṃ h' etaṃ vacanapariyāyaṃ, Ce obhāseti pākāṭavacane. Pākāṭaṃ h' etaṃ vacanapariyāyaṃ, Se obhāse ti pākāṭaṃ h' etaṃ vacanaṃ yadidaṃ pariyāyaṃ.

⁵⁷ Cp AA i 100f for similar; also MA i 123.

⁵⁸ Reading mahājanassa with Ce Be Se for text's bahujanassa.

⁵⁹ Paṭicca.

⁶⁰ Reading | tassa || Bhagavato with Ce Be Se for text's tassa Bhagavato.

⁶¹ Be omits.

⁶² Amatapānaṃ; the draught of immortality. It should not be forgotten that amṛtaṃ had hitherto been a drink, equated with the Soma juice, which conferred immortality on the one partaking of it, thus rendering him immune to Death (and, in this context, thus to Māra, the King of Death).

⁶³ The following five suttas, together with the Parābhavasuttanta (Sn 91ff) are also mentioned, in a slightly different order, in the same context at Miln 20; whilst Bv-a 292 also refers to the Dhammacakkappavattanasutta, Maṅgalasutta and Cūḷa-Rāhulovādasutta as the first, second and third penetrations (abhisamaya) respectively. More elaborate lists of conversions are also to be found at AA i 100f and Miln 349ff.

⁶⁴ Be Aññātakonḍañña.

⁶⁵ Vin i 10ff = S v 420ff.

⁶⁶ Cp Vv-a 165 for similar; the Buddha's mission commenced with the conversion of Koṇḍañña (Vin i 11f) and concluded with his conversion of Subhadda (D ii 153), the mission which Māra asserts a little later in Ud is now complete. The Buddha, however, realising that only Subhadda had yet to be converted, therefore agreed to attain parinibbāna three months later, following the conversion of Subhadda.

⁶⁷ Reading imesaṃ catunnaṃ suttānaṃ desanākāle abhisamayappattasattānaṃ paricchedo n' atthi with Ce Be Se; text omits.

⁶⁸ Reading jātaṃ with Ce Be Se for text's hoti.

⁶⁹ Ānanda, as narrator of the sutta in Ud, with reference to Metteyya, not the Buddha Gotama who, save for converting Subhadda, has done all he had to do.

⁷⁰ Sahetukapaṭisandhike; cp Ud-a 292 above.

⁷¹ Other cties rejoin at this point.

⁷² The four perversions (vipallāsā) of perception, thought and view consist in each case of regarding that which is impermanent as permanent, that which is dukkha as not dukkha, that which is not-self as self, and that which is foul as lovely—cp A ii 52; Vism 683, etc.

⁷³ According to Sv-pt ii 192, those of perception and heart, in either case in the form of regarding that which is foul as lovely and that which is dukkha as happiness.

⁷⁴ Bheravaṃ—so Be DAAA for text's Ce Se SA bherava°; cp Ud-a 68 above.

⁷⁵ Visaññino; also at A ii 52, cited above, in connection with the perversions, AA iii 91 explaining as viparītasaññā.

⁷⁶ An allusion to D ii 115 where the Buddha, having finally been begged to stay on, points out that although he would have ignored the first and second of Ānanda's requests, he would have granted such a request if made a third time.

⁷⁷ Woodward's observation at VofU 78 n 1 that "the Ang. sutta is followed by an explanation of the earthquake, a later addition" ignores the fact that the same explanation is also to be found in the Dīgha account.

⁷⁸ Cp Sv-pt ii 192f for similar. The implication seems to be that people are troubled less by a situation when they themselves are responsible for it; and that Ānanda would have been troubled all the more had he thought someone else were responsible for the cosmic blunder of not begging the Lord to remain. This seems rather odd psychology from a tradition otherwise noted for the subtleties of its psychological insights.

⁷⁹ Woodward's note that this paragraph is Dhammapāla's and the next Buddhaghosa's is quite wrong. Most of the present paragraph is common to all ctys; whilst the one that follows is exclusive to Ud-a.

⁸⁰ DA SA add that he also goes by the names of Kaṇha, Antaka, Namuci and Pamattabandhu.

⁸¹ Cp D ii 112f.

⁸² Cp Ud-a 211 above.

⁸³ Reading kiṃ te lokavicaṇaṇa with Ce Be (SA kiṃ vo lokavicaṇaṇa) for text's kiṃ vo lokaviharaṇāya, Se kiṃ te lokaviharaṇāya (? "What point is there in your staying in the world?"). DA reads kiṃ vo lokavicāraṇaṇa, AA kiṃ te lokavicāraṇaṇa, both meaning "What point is there in your exploring (= investigating) the world?".

⁸⁴ Reading pan' esā with Ce Be DA SA AA and Ud for text's Se pana.

⁸⁵ Kilesavinayanena; cp Guide 37 where the same term is rendered "Outguiding of defilements". Sv-pt ii 193 explains as maggavasena kilesānaṃ samucchadavinayanena, by means of the guiding away, in the form of extirpation, of the defilements by way of the path.

⁸⁶ Probably an allusion to the saṃyojanas.

⁸⁷ Cp Ud-a 286 above.

⁸⁸ Cp Ud-a 293 above.

⁸⁹ Anudhammabhūtaṃ; explained at Sv-pt ii 194 as adhigamāya anurūpadhammabhūtaṃ, a Dhamma that conforms with the purpose of attainment.

⁹⁰ Ariyadhammassa; explained at Sv-pt ii 194 as maggadhammassa navavidhassāpi vā lokuttaradhammassa, that Dhamma that is the path, or else also the ninefold supermundane dhamma, on which latter see below.

⁹¹ According to Sv-pt, either that same Dhamma in the form of vipassanā, or else the six purifications, by which are meant, according to Bhikkhu Bodhi, the first six purifications of the Visuddhimagga, all of which are unlike the seventh—the purification of knowledge and vision—mundane.

⁹² Reading sallekhitam with Be Se (Sv-pt abhisallekhitam) for text's Ce abhisallekhattham.

⁹³ Cp Ud-a 204 above.

⁹⁴ According to Sv-pt, the Buddha himself, whose doctrine is the teaching of the four truths.

⁹⁵ Other ctes merely state that this and the terms that follow are synonymous with each other.

⁹⁶ Reading pāliṃ sammā vācessanti with Ce Be Se for text's pālidhammaṃ pabodhessanti, cause (others) to awaken to the canonical Dhamma, which reading is, however, supported by Sv-pt, viz. pāliṃ sammā pabodhessanti.

⁹⁷ So Ce Be Se for text's jānāpessanti.

⁹⁸ Pakāsessanti; Sv-pt saṅkāsessanti, explain.

⁹⁹ Sv-pt adds pakāsessanti, make manifest.

¹⁰⁰ Reading Vibhajjissanti ti vibhattam karissanti. Uttānikarissanti ti anuttānam gambhīram uttānam pākātam karissanti with Ce Be Se; text omits. Cp Sv-pt for similar.

¹⁰¹ Reading sakāraṇena with Ce Be Se DA SA AA Sv-pt for text's sakārakena. Sv-pt points out that the word "dhamma" is a synonym for kāraṇa, reason, as in hetumhi nāṇam dhammapaṭisambhidā (knowledge as to cause is discrimination of the reason) at Vibh 293.

¹⁰² The four paths, their fruitions and nibbāna; cp Dhs 1094 and

Ud-a 159 above.

¹⁰³ Cp Nett 4 (§ 27–28); also Guide xxxiiff. Woodward's reference to "Netti Pak., 208" is presumably in error for Nett § 28. The six meaning-terms are as follows:

saṅkāseti (explain)
 pakāseti (make manifest)
 vivarati (reveal)
 vibhajati (classify)
 uttānīkaroti (clarify)
 paññāpeti (make known);

whereas, in Ud, we encounter the following list:

paññāpessanti (= saṅkāsessanti, Sv-pt)
 paṭṭhapessanti (= pakāsessanti, Sv-pt)
 vivarissanti
 vibhajissanti
 uttānīkarissanti
 desessanti.

Despite the slight discrepancies, it is quite clear that Dhammapāla was conversant with Nett (whether or not he was the same Dhammapāla credited with its cty); whilst it is also worth noting that what he has to say agrees in the main with the account given in Sv-pt (whether or not he was the same Dhammapāla to whom Sv-pt is attributed). DA SA and AA, on the other hand, do not comment on any of these verbs, other than to say that they are all synonyms of one another, which may add some fuel to the debate as to how familiar Buddhaghosa was with Nett (cp Guide, p xff), not to mention that on other related issues.

¹⁰⁴ Ācikkhissanti (relate) and desessanti (teach).

¹⁰⁵ Cp Guide 3 n 1/2. The point being made is, presumably, that since, according to the commentary guide-lines laid down in Nett, these twelve terms collectively encompass the entire teaching of the Three Piṭakas, the Buddha's followers, upon becoming capable of relating Dhamma, teaching, and making

known same known and so on, would be able to communicate the Word of the Buddha in its entirety.

¹⁰⁶ Cp Ud-a 308, 309 above.

¹⁰⁷ Uppāda; other cties and Sv-pt assāda, sweet taste.

¹⁰⁸ Read patiṭṭhahana° with Ce Be Se for text's patiṭṭhamāna°, DA SA AA patiṭṭhita°.

¹⁰⁹ Reading bahujaṇābhisamayavasena with Ce Be Se Sv-pt for text's DA SA AA mahājaṇābhisamayavasena. Sv-pt reads bāhujaññam and explains as "to the well-being of many folk by way of penetration" (paṭivedhavasena bahuno janassa hitaṃ).

¹¹⁰ Sv-pt takes puthu first as puthulaṃ (extensive), as here, and then, alternatively, as puthuttaṃ (multifarious).

¹¹¹ Nirālayo; Ce Be read līnaviriyo, of inactive energy, here.

¹¹² Cp above.

¹¹³ Ce Se AA ossajji.

¹¹⁴ So Sv-pt.

¹¹⁵ Reading pana with Ce Be DA SA AA; text omits.

¹¹⁶ So text Ce DA; Be Se read vossajji, SA ussajji, AA ossajji.

¹¹⁷ Yācanāya; Be āyācanāya, supplication.

¹¹⁸ Reading vineyyajane with Be Se for text's Ce veneyyake; cp Ud-a 134 above.

¹¹⁹ Reading yadi ca with Be Se for text's Ce yadi vā.

¹²⁰ Reading vutto 'vāyaṃ with Be Se for text's Ce vutto c' āyaṃ.

¹²¹ Reading saṅkhāravisāṅkhārānaṃ visesasaṅkhātāṃ with Be Se for text's Ce saṅkhārānaṃ visaṅkhāravisesasaṅkhātāṃ. On visaṅkhāra, that devoid of formations (= nibbāna, Dhp-a iii 129 on Dhp 154), see also Ud-a 231 above.

¹²² Reading kasmā udānesi with Ce Be Se DA SA AA; text omits.

¹²³ Be AA read parinibbātu bhante for text's Ce Se parinibbāyatha parinibbāyatha bhante, DA SA parinibbāyatha bhante parinibbāyatha bhante.

¹²⁴ Ossa(j)ji; DA SA AA vissajjesi, dismissed.

¹²⁵ Reading etassa dīpanatthaṃ pīṭivegavissatṭhaṃ with Be DA SA for text's Se pītito vissatṭhaṃ, AA tasmā udānapīṭivegavissatṭhaṃ.

¹²⁶ Cp Ud-a 134.

¹²⁷ Tena pīṭivegena udānesī ti yuttaṃ (Ee vi vuttaṃ) viya; the

reason for this apparent qualification escapes me, especially when it has already been pointed out above that he did give rise to the Udāna for just this reason.

¹²⁸ Reading *ṭhito* with Ce Be Se for text's *ṭhapito*.

¹²⁹ Balakkārena.

¹³⁰ With the aim of maximising the merit accruing to beings when making offerings after he emerged from same—cp Ud-a 152, 196f above.

¹³¹ Adhikārassa; cp Ud-a 133 above where this forms one of the eight qualities upon which the Lord's original aspiration depended for its success.

¹³² Other cties rejoin here, punctuating somewhat differently; I follow the punctuation of Be. Rather different explanations of the verse are to be found at Pe 68 and Nett 61.

¹³³ Other ctys add *sabbesaṃ*.

¹³⁴ Reading *pi* with Be Se AA for text's Ce *hi*; DA SA omit entirely.

¹³⁵ Reading *tulaṃ vā sadisaṃ assa aññaṃ lokiyakammaṃ n' atthī ti atulaṃ* with Be Se for text's Ce *sadisaṃ assa aññaṃ lokiyakammaṃ n' atthī ti vā atulaṃ*.

¹³⁶ Mahaggata; defined at Vism 410 as the sphere of form and the formless sphere.

¹³⁷ Text Ce insert *vā*; Be Se omit.

¹³⁸ Cp PED, sv *muni*, which refers us to the six types of *muni* at Nd² 514B.

¹³⁹ Cp Ud-a 11, 189, 374.

¹⁴⁰ Cp Ud-a 190 above.

¹⁴¹ Be *abhindi*.

¹⁴² Reading *bhavābhisaṅkharāṇaṭṭhena* with Se DA SA AA Sv-pt for text's *bhavābhavābhisaṅkhāraṇaṭṭhena*, Ce Be *bhavābhavābhisaṅkharāṇaṭṭhena*.

¹⁴³ So Ce Be Se DA SA AA and Ud for text's *atulaṃ sambhavaṃ*.

¹⁴⁴ Perhaps a quotation, but if so untraced.

¹⁴⁵ Reading *°jālaṃ* with Ce Be DA for text's Se SA AA *°jātaṃ*.

¹⁴⁶ *Pariyonandhitvā*; cp Ud-a 142 above.

¹⁴⁷ This point becomes clearer when read in conjunction with the information at the top of page 175 above. Other cties

conclude at this point by stating: "And since there is no fear known for one in whom defilement has been abandoned, he therefore, as one quite unafraid, spurned his lifespan's formations; and it was with the aim of making known the fact of his being unafraid that he gave rise to this Udāna".

¹⁴⁸ Becoming's formations (bhavaśaṅkhāra) must therefore be seen as distinct from a lifespan's formations (āyusaṅkhāra), the former giving rise to further becoming (or rebirth), the latter extension to the current existence.

¹⁴⁹ Ce Se read vekkha for text's Be vekha; the allusion is to D ii 100 = S iii 153, where other vll are also to be found, on which DA 548 = SA iii 204 adds: arahattaphalavekhanena catu-riyāpathakappanaṃ Tathāgatassa hoti. Cp the notes at Dial ii 107 and KS v 132. The term also appears at Thag 143 and is discussed at JPTS, 1884, pp 97ff, at EV i 154 on Thag 143, and by Richard Gombrich, "Old bodies like carts", JPTS XI, 1987, pp 1-4.

¹⁵⁰ On which method, cp DA 547 = SA iii 202f. He suppressed the sensation stemming from the illness recorded at D ii 99 = S v 152 by means of vipassanā, attaining that attainment with the thought "Do not let it arise (again) for ten months". This implies that it was the re-emergence of this illness that led to the Buddha's death after eating Cunda's alms (D ii 127), rather than the emergence of any new one attributable to those alms, which is no doubt why the Buddha stated that no blame should be attributed to Cunda (D ii 135). Cp Ud-a 323 above; also the Apadāna explanation [H] at Ud-a 265 above.

¹⁵¹ Reading cittuppādanena with Ce Be Se for text's adhippāyena.

¹⁵² On what follows, cp SA i 148ff, where the cty there is prefaced by a similar version of the story found at Ud-a 158 above. SA is far less detailed than Ud-a.

¹⁵³ Rendered, at KS i 104, as "in the loggia outside the eastern door", but surely loggias are interrupted by gateways; and it would seem rather that he was, instead, seated completely outside the portico, in the shade cast by the palace. Cp also Ud-a 298 above.

¹⁵⁴ Cp Mahāvamsa, Chapter 27.

¹⁵⁵ Lokadhātum; usually “world-system”. KS i 104 n 3 suggests “landscape” though it perhaps includes everything to the east, including the heavens.

¹⁵⁶ Tāpasavesadhārino; or those wearing the apparel of ascetics. By ascetics (tāpaśa) is meant non-Buddhist (usually brahmin) ascetics, not to be confused with those monks adopting the limbs of asceticism, on which see Ud-a 161 above.

¹⁵⁷ Cp DA 162.

¹⁵⁸ Literally “white-cloaked”; but cp SED sv where this term is explained as the name of a Jaina teacher and, when plural, that of a Jaina sect.

¹⁵⁹ Hatthe; or arm.

¹⁶⁰ Reading tenā pi with Be Se for text’s Ce eken’ antenna hi.

¹⁶¹ “Hair” here is throughout loma, body-hair, not that of the head.

¹⁶² So Be SA and all editions of Ud for text’s Ce Se khāriṃ vividhaṃ.

¹⁶³ Be reads vividhaṃ khāri-ādinānappakāraṃ pabbajitaparikkhārabhaṇḍikaṃ (their bundle of wanderer’s equipment that was divers (*vividhaṃ*), of various sorts such as their kit and so on), for text’s Ce Se vividhaṃ khāriṃ nānappakāraṃ pabbajitaparikkhārabhaṇḍikaṃ (their divers kits, their bundle of wanderer’s equipment of various sorts), SA vividhakhāriṃ nānappakāraṃ pabbajitaparikkhārabhaṇḍikaṃ. DA 269, comments, on the same phrase at D i 101: “In this connection, *khāri* (kit) is an ascetic’s equipment such as kindling wood, water-pot, and ladle (reading sujā for sucā—cp Sv-pt i 398) and so on, (*vi*)*vidho* a carrying-pole (*kāca*), meaning therefore with their carrying pole (*kāca*) weighted down with their kit (*khāri*). However, those who read *khāri**vividhaṃ* comment that *khāri* is a name for the carrying-pole (*kāja*), *vividhaṃ* abundant equipment such as the water-pot and so on”. But that *vividhaṃ* in Ud and S might also denote the carrying-pole (Skt *vivadha*) seems almost certainly ruled out by the gloss of nānappakāraṃ, irrespective of which of the alternative readings in Ud-a and SA is adopted. Cp B Disciv 43 n 6; also Ud-a 181 above which also make mention of the “recluse’s equipment”

(*samaṇaparikkhāraṃ*) as used by monks.

¹⁶⁴ *Vihārassa*; *Ud S Bhagavato*, from the Lord, *SA* being silent. Presumably the *vihāra* per se was distinct from the palace—which is why *Dhammapāla* immediately above points out that the Buddha was seated outside the palace, rather than outside the *vihāra*—with the path somewhere in between. Why there should have been a separate *vihāra*, when, according to *Ud-a* 158 above, the 1000-celled palace was itself built “to act as a residence for the Lord and the order of monks” remains somewhat unclear.

¹⁶⁵ *Ce Be Se* read *nagga°*, to those naked, luckless one, for text’s *SA naggabhogga°*.

¹⁶⁶ Reading *nipaccakāramattaṃ* with *Ce Be Se* for text’s *upacāramattaṃ*, mere politeness, *SA añjalimattaṃ*, a mere *añjali* salute.

¹⁶⁷ Reading *bhūtattakathanena* with *Be Se* for text’s *Ce bhūtattathaṃ kathema*.

¹⁶⁸ Text adds *taṃ*; *Ce Be Se* omit.

¹⁶⁹ Reading *Bhagavā* with *Ce Be Se* for text’s *Bhagavatā*.

¹⁷⁰ *Ce Be* punctuate *samaṇo Gotamo ‘rājā attano kataṃ suṇātī’ ti yaṃ kiñci mukhārūlhaṃ kathetī ti vadeyya*, for text’s ‘*samaṇo Gotamo rājā attano kataṃ suṇātī’ ti ‘yaṃ kiñci mukhārūlhaṃ kathetī’ ti vadeyya*, though neither seems to make much sense here. For it is not at all clear how the Buddha could be considered to be saying what the king wanted him to say, if he revealed that they were really spies. The phrase *yaṃ kiñci mukhārūlhaṃ katheti* (talks whatever (words) are put into his mouth) may be compared with that of *taṃ taṃ mukhārūlhaṃ vadantā* at *Ud-a* 318 above, where rendered “stating the first thing that came into their head”. I am told that an almost identical expression in Sinhala is used when wishing to indicate that the person concerned talks gibberish, and this might be the meaning both here and at *Ud-a* 318 above; but it does not seem otherwise to answer the present difficulty.

¹⁷¹ *Ce Be* read *añño* for text’s *Se rañño*, which is ungrammatical and thus difficult to understand.

¹⁷² Reading *ocarakabhāvaṃ* with *Ce Be Se* for text’s

ovādakabhāvaṃ.

173 Cp Ud-a 350 below where prostitutes are also spoken of as property (pariggaha).

174 Be reads gharāvāsādihetu°, that has dwelling in a house as its root-cause, for text's Ce Se rāgādihetu°.

175 Text adds tena; Ce Be Se omit.

176 Reading rāgābhibhavaṃ with Ce Be Se for text's rāgābhibhavanaṃ.

177 Be, for no obvious reason, prints kāmabhoginā ti...vikkhittacittam dasseti before puttasaṃbādhāsayanā ti...saṅkiliṭṭhataṃ dasseti.

178 Which were held to be the finest (cp Pv-a 50), as is silk from Benares to this day.

179 Reading gandham with Be Se SA for text's Ce sugandham.

180 Pesalo; SA susīlo, of perfect morality.

181 Be SA ittaram; cp Ud.

182 Reading katipayadivase hi with Be Se for text's katipayadivasena, Ce katipayadivasehi. I also follow the punctuation of Be Se. SA states instead that it is not possible to do this for two to three days, suggesting that either Dhammapāla is deviating from his predecessor, or that Ud-a once read katipayadivase na.

183 Text inserts vā; Ce Be Se omit.

184 Woodward's punctuation in SA is wrong; it should read taṃ 'sīlaṃ assa pariggahessāmī' ti.

185 Reading kathanena with Ce Be Se SA for text's kathentena.

186 Abstinence from lying speech, slanderous speech, harsh speech and frivolous chatter.

187 Woodward gives the reference as "S iii 71; Pṭs 96, 100". Of these, the first is not really correct, whilst by the latter he apparently meant "Points of Controversy"—cp KS iii 62 n 2.

188 That is, the arahant when using the words "I" and "mine" in order to save him from having to say "The khandhas are eating", "The khandhas are seated", "This is the khandhas' bowl", "This is the khandhas' robe" and so forth—SA i 51.

189 Reading so kathento yeva sakkā jānituṃ with Ce Be Se for text's so kathento n' eva sakkā jānituṃ, SA so kathenten' eva na

sakkā jānitum. Woodward's desire, expressed at SA i 150 n 1, to revise Ud-a so as to accord with SA is unnecessary; indeed, perhaps the reverse would be preferable.

¹⁹⁰ Be reads gahetabbagahaṇaṃ kattabbakaraṇaṃ apassanto, Se SA gahetabbagahaṇaṃ kātabbakiccaṃ apassanto—without paying any attention to taking what needs to be taken, to doing what needs to be done—for text's gahetabbam pahātabbañ ca kiñci, Ce gahetabbam pahātabbañ ca. One may suspect Be and Se have, at some point, been 'corrected' on the basis of SA.

¹⁹¹ Reading sahakathāya with Ce Be Se for text's SA saṅkathāya.

¹⁹² Reading geṇḍu with Ce Be SA (Se geṇḍam) for text's gaccho.

¹⁹³ Reading anantaṃ with Be Se for text's Ce SA anantaraṃ, immediate, continuous etc.

¹⁹⁴ Quasi-etymology; ocarakā < heṭṭhā carakā, heṭṭhā (beneath) being substituted for the verbal prefix o (= ava (down)). Caraka can mean a courier, a wanderer, a wandering religious student, etc. but PED also records a meaning of 'animal', which seems appropriate here.

¹⁹⁵ The various texts and editions at this point record, in all, nine vll, viz. otarissāmi, otāyissāmi, obhāyissāmi, oyāyissāmi, osādissāmi, osāpayissāmi, osāyissāmi, osārissāmi and ossārissāmi. These are distributed as follows: Ud Ee otarissāmi (vl obhāyissāmi, otāyissāmi, osāyissāmi); Ud Be osārissāmi (vl otarissāmi, oyāyissāmi, osāpayissāmi); Ud Se otarissāmi (vl oyāyissāmi, osārissāmi); S osāpayissāmi (vl oyāyissāmi, obhāyissāmi); Ud-a Ee osāpayissāmi (vl oyāyissāmi, osāyissāmi, osādissāmi); Ud-a Ce oyāyissāmi (vl osāyissāmi, osādissāmi); Ud-a Be osārissāmi (vl oyāyissāmi); Ud-a Se oyāyissāmi (vl otarissāmi (Pali), osādissāmi) and Windisch (JPTS 1890, p 103) ossārissāmi. Of these, otarissāmi (embark upon) might seem best supported by the cty here (SA being silent); though some of the others would fit the context equally well, if not better, viz. osādissāmi (= osādeti, to make sink, destroy), osārissāmi (restore, rehabilitate), and, perhaps best of all, osāpayissāmi (? = osāpeti) and osāyissāmi (to put a stop to). For the general idea is clearly that the king's men first spy out the land (for possible trouble/threats to the king's interests) and then report matters to the king, who then puts a

stop to whatever is the cause of the trouble.

¹⁹⁶ Reading malañ ca with Ce Be Se for text's SA jallañ ca (which would then be simply a resolution of compound).

¹⁹⁷ According to SED sv, a manual or text-book of rhetoric.

¹⁹⁸ So called at D i 245; cp also GD ii 150 on Sn 50f.

¹⁹⁹ Appitā, allīnā; cp Ud-a 302 above where appenti = allīyanti.

²⁰⁰ Sahabhūtā; literally being together with, or co-existent with, as at Dhs 1197; Nett 16 etc.

²⁰¹ So Be and Ud for text's paricārissanti, Ce Se paricarissanti.

²⁰² Reading vā with Be; text Ce omit. Cp DA 121, which also deals with this and the foregoing, and where this is similarly given as an alternative; also Pv-a 58, 77.

²⁰³ Kīlāpessanti; causative, presumably to balance paricāressanti, which seems to have lost any causal meaning.

²⁰⁴ Cp Vin i 57.

²⁰⁵ Cp D i 72.

²⁰⁶ Ce Be read pāpadhamme, where any evil state is concerned, for text's Se pāpakamme.

²⁰⁷ Reading kattabbattā with Ce Be Se for text's kattabban ti.

²⁰⁸ Reading issarādiṃ with Ce Be Se for text's issariyaṃ.

²⁰⁹ Reading me with Be Se for text's Ce eva.

²¹⁰ Attadīpo; or perhaps self-insulate. Cp DA 548 where attadīpa is explained in terms of living with the self like an island/continent (dīpa) in the Great Ocean. According to PED sv, dīpa is literally "double-watered, between (two) waters", and thus an island, or continent, just as "continent" (from Latin continens < con + teneo, to contain) is literally "land holding together".

²¹¹ Cp D ii 100 etc.

²¹² Kattā; literally "doer", but a term sometimes having the specialised meaning of a king's officer or messenger which, however, seems unlikely here.

²¹³ Since, presumably, ocaranaṃ is linguistically equivalent to avacaraṃ, one of whose meanings is "transgressing".

²¹⁴ So Be (Ce vāñī, Se vañī) for text's vāñijjaṃ; cp Ud.

²¹⁵ Reading evaṃ dhammena taṃ na careyya with Be Se for text's Ce na evaṃ dhammena careyya.

²¹⁶ Kamma.

217 Idha; cp Asl 348.

218 Paṇidhāya; the fact that Sanskrit praṇidhi means sending out (spies), etc. may not be completely coincidental in the choice of words here.

219 Cp A iii 250; also Ud-a 173f above where Nanda is accused, for this same reason, of being a hireling, a buyer and one who has been bought.

220 The following list may be compared with that at Ud-a 138f above (where see notes), which is also similar to that found at Vism 210. Items appearing at Ud-a 138f but omitted here are inserted in square brackets ([]); whilst items appearing here but omitted (in the readings adopted) at Ud-a 138f are prefixed by an asterisk. It should also be noted that the various items do not always appear in the same order in both places. Other discrepancies are discussed in the individual notes.

221 Thīnamiddha; Ce Be Se omit.

222 Text Ce add mūla, Se mala; Be omits both, as does Ud-a 139 above.

223 Mala; added by Woodward in parentheses, but Ce Be Se omit.

224 Reading vipallāsa with Ce Be Se for text's vipalāsa; Ud-a 139 vipariyesa, perversenesses.

225 Reading ganthāgatigamana with Be (Se gaṇṭhāgatigamana) for text's gadhitachandāgatigamana, Ce chandāgatigamana.

226 Reading cā pi with Ce Be Se for text's vā pi.

227 Ayam pi me kilesa pahīno; this could also be taken as either "This, too, is a defilement abandoned by me" or "This, too, is a defilement of mine that has been abandoned".

228 Reading ca with Ce Be Se and Ud for text's pi.

229 So Ce Be Se for text's paribhāvitāya; the term is also used of eggs sat on till they hatch at M i 104; S iii 153 etc.

230 What follows may be compared with the rather more elaborate list at It-a i 6f.

231 Ce Se omit.

232 The egg-born, womb-born, moisture-born and those springing up spontaneously—cp note at Ud-a 93 above.

233 Reading pañcaṅgiko with Ce Be Se It-a for text's pañcagatiko; for further details see Vibh 334, Pṭṣ i 48 and Thag-a on Thag 916

(quoted EV i 252).

²³⁴ Explained at Vibh 334.

²³⁵ Reading *gāravā* with Ce Be Se It-a for text's *jāgarā*.

²³⁶ Cp Ud-a 159 above.

²³⁷ Reading *saññā* with Ce Se It-a D iii 251 DA 1038 for text's Be *paññā* which error, if such it be, has probably arisen due the presence, at Ud-a 234 above, of the expression *nibbedhabhāgiyā* in explanation of *paññāya nibbedhikāya* at Ud 36. The latter is, however, clearly distinguished from these perceptions at Ud-a 221.

²³⁸ Cp Ud-a 161 above.

²³⁹ Cp MQ ii 9 n 6.

²⁴⁰ Ten such are enumerated at D iii 291 and A v 215.

²⁴¹ Cp S v 411 for four causes; A i 45 for one.

²⁴² Reading *aṭṭhalokadhammātikkamā* with Be for text's Ce Se *aṭṭhalokadhammātikkamo*; cp D iii 260 on the eight worldly dhammas.

²⁴³ Reading *ārambhavatthūni* with Ce Be Se It-a for text's *sārambhavatthūni*.

²⁴⁴ Reading *aṭṭha akkhaṇadesanā* with Ce Be Se It-a for text's *aṭṭhakkhaṇadesanā*.

²⁴⁵ Reading *anupubbavihārā* with Ce Be Se for text's It-a *anupubbavihāradesanā*.

²⁴⁶ Reading *dasasammattāni* with Ce Be Se It-a; text omits.

²⁴⁷ Reading *cakkākārā* with Ce Be Se It-a for text's *paccayatā*; presumably the pictorial representation of dependent co-arising on the outer rim of the wheel of becoming is meant.

²⁴⁸ *Guṇā*; or special qualities, virtues, etc. On the limbs of asceticism, see Ud-a 161 above.

²⁴⁹ Reading *soḷasa aparantapanīyā dhammā* with Ce Be Se (It-a vi) for text's *soḷassa amatapariyāyadhammā*.

²⁵⁰ Cp Ud-a 129 above.

²⁵¹ *Buddhadhammā*; mentioned, but not elaborated upon, at Miln 105, 216, 285. These are usually taken to be equivalent to the *āveṇika buddhadharmas* of Ud-a 87 above.

²⁵² Cp note at Ud-a 69. Note that this sutta opens with the Buddha similarly reviewing the defilements that had been

abandoned by him.

²⁵³ Cp Ud-a 240 above.

²⁵⁴ Paropaññāsa; presumably a number between fifty and seventy-seven, though the category remains untraced.

²⁵⁵ Reading °samāpattisañcārimahāvajiraññāṇaṃ with Be It-a for text's °samāpattipaññāmahāvajiraññāṇāni, Ce Se °samāpattimahāvajiraññāni. This knowledge is defined at It-a i 145 as follows: Ye Bhagavato devasikaṃ valañjanakavasena catuvīsati koṭṭisatasahassasaṅkhā samāpattivihārā | yesaṃ pure caraṇābhāvena pavattaṃ samādhicariyaññācariyānugataṃ ñāṇaṃ catuvīsati koṭṭisatasahassasamāpattisañcārimahāvajiraññāṇaṃ ti vuccati (the knowledge following the exercise of concentration and the exercise of knowledge—that occurs due to the absence, in the past, of any exercise (pure caraṇābhāvena—meaning unclear) of those those abidings in attainment, amounting to twenty-four hundred thousand koṭṭis, which are (now) daily made use of by the Lord, is called the “great diamond knowledge that passes through twenty-four hundred thousand koṭṭis of attainments”). The “exercise of concentration and the exercise of knowledge” are explained at Pts ii 19 as the four jhānas and the four ariyan truths. Cp also Ud-a 405 below on the exercise of these attainments.

²⁵⁶ Reading pavicaya with Be It-a for text's Ce Se visaya; cp Ud-a 133 where investigation and reviewing are said to have been undertaken by the Lord as a consequence of his Great Vow. The Anantanayasamantapaṭṭhāna is another name for the Paṭṭhāna, seventh book of the Abhidhammapiṭaka—cp Ud-a 52 above.

²⁵⁷ Cp Ud-a 207 above.

²⁵⁸ According to Bv-a 117, the perfections; also at Khp-a 121, but seemingly omitted at MR&I 131.

²⁵⁹ Reading rucivasena with Ce Be Se for text's rucitavasena.

²⁶⁰ Reading ime pi anavajjadhammā mayi saṃvijjanti, ime pi anavajjadhammā mayi saṃvijjanti with Ce Be Se for text's ime hi pi anavajjadhamme saṃvijjanti.

²⁶¹ Reading te ca with Ce Be Se for text's tañ ca.

²⁶² Cp Ud-a 285 above.

²⁶³ Reading anantāparimeyyabhāvato with Ce Be Se for text's

taṃ anantaparimeyyabhāvato.

²⁶⁴ Also quoted at DA 288; not taken from DA, as suggested by Woodward. Cp Ud-a 415 below.

²⁶⁵ Sv-pt̐ i 415 points out that this statement is hypothetical, given the absence of any who have done so.

²⁶⁶ Also to be found at Asl 391 and Sv-pt̐ i 85, 522.

²⁶⁷ Reading nāmaṃ uddheyyaṃ api nāma saḥassato with Be Asl (Sv-pt̐ nāmaṃ uddheyyaṃ api nāmasaḥassato) for text's Ce Se nāmaṃ uddhareyya api nāmaṃ; cp Asl 391, where the same verse recurs and where naming a person in accordance with his qualities forms one of four bases of giving a person a name.

²⁶⁸ Reading tā with Se for text's Ce Be tāni.

²⁶⁹ Reading pahānakaraṃ with Ce Be Se for text's pahānākāraṃ.

²⁷⁰ Reading vata with Ce Be Se for text's 'va.

²⁷¹ Reading anantāparimāṇabhede with Ce Be Se for text's anantaparimāṇabhede.

²⁷² Reading bhāvanāya pāripūriṃ gate with Se (Be bhāvanāpāripūriṃ gate) for text's bhāvanā pāripūriṃ kate, Ce bhāvanāya pāripūrī kate; cp Ud. That this is the correct reading seems implied by the cty above, where we read paribhāvanāya maggabhāvanāya ca pāripūriṃ vuddhiṃ gate.

²⁷³ Reading c' āyaṃ with Ce Be Se; text omits.

²⁷⁴ Reading paraṃ with Ce Be Se for text's pana.

²⁷⁵ Reading anavajjadhammo with Ce Be Se for text's anavajjadhamme.

²⁷⁶ Cp DA 744, MA i 230 and GD ii 285 on this verse; also Mahāvastu trans iii 388 n 1.

²⁷⁷ Be reads kathāya, by the former talk, for text's Ce Se gāthāya.

²⁷⁸ Reading purimavesārajjadvayaṃ with Ce Be Se for text's purimavesārajjāñ c' āyaṃ. The four confidences may be summarised as the Budha's confidence in (1) his own enlightenment; (2) his being one in whom the āsavas have been destroyed; (3) his having no stumbling-blocks; and (4) the fact that the Dhamma taught by him leads to the destruction of dukkha—cp M i 71f.

²⁷⁹ Reading pacchimadvayaṃ with Ce Be Se for text's pacchimañ c' āyaṃ.

280 So Be for text's Ce Se nānātitthiyā samaṇabrahmaṇa-paribbājakā; cp n 287 below.

281 Dhammapāla thus shows titthaṃ to be derived from the same root (tṛī) as tarati, to cross over, and as having the meaning of a crossing-point, viz. that place of the bank of a river from which people embark on their journey to the other side. With this may be compared how the Jinas called their leaders tīrthaṅkāras, or those who either create or embody the means of crossing over and reaching salvation. This idea is difficult to sustain in Dhammapāla's second interpretation, where "outlook" seems the most appropriate rendering, given the emphasis on views, which presumably provide the point of embarkation for each particular group's other doctrines and practices.

282 Idha; or perhaps in this Teaching (sāsana)—cp Asl 348.

283 Diṭṭhidassanaṃ; dassanaṃ would seem here to be the equivalent of darśana in the sense of a school of thought.

284 Cp note at Ud-a 325 above; also Nett 85, 126; and AA iii 90 on A ii 52.

285 Reading kaṭṭhakalāpādibrāhmaṇā with Ce Be Se for text's kaṭṭhakalāpādibrāhmaṇā.

286 So Ce Be Se for text's Pokkarasāṭa; DPPN has no entry for either spelling. This person, so far unidentified, ought not be confused with the wealthy lay brahmin Pokkarasādi/Pokkharasāti, mentioned at D i 87, Sn 594 etc.

287 Reading nānātitthiyā ca te samaṇabrāhmaṇaparibbājakā cā ti nānātitthiyasamaṇabrāhmaṇaparibbājakā with Be for text's Ce Se nānātitthiyā 'va te samaṇabrāhmaṇaparibbājakā; this is, in other words, a resolution of compound, for which reason the reading mentioned at n 280 above was adopted.

288 Cp next sutta.

289 Dassana.

290 Khanti; literally "receptivity"—cp EV i 265 on Thag 1029.

291 Dhammapāla thus seems to be equating these three descriptions, viz. "of divers views", "of divers persuasions", and "of divers inclinations", with the perversions of view, thought and perception respectively, on which see A ii 52.

292 Upalīnā; not listed by PED.

²⁹³ Reading *taṃ* with *Be Se* for text's *vā*, *Ce vā taṃ*. The original would then become "reliant upon the support (provided by) divers views".

²⁹⁴ Whereas, of course, the Buddhist world has a different view as to what constitutes a (true) recluse and a (true) brahmin; these two sentences are also to be found at DA 102.

²⁹⁵ *Vohāro*; cp Ud-a 332 above for the various meanings of this term, some of which range from methods of speaking to business dealings. *Evaṃvādinō*, the word currently being explained, though taken as "who were of such a doctrine", could equally be rendered "who were those speaking thus" or "who were those professing thus", suggesting that *vohāro* here may also have verbal undertones. On the other hand, its other meaning of "business" seems equally implicit, for it would appear that those "those professing (things) thus" made such profession (pronouncements) their profession (occupation), in which case the criticism contained in Sn 614 (quoted at Ud-a 332 above), viz. "For whoever amongst men makes his living through business (*vohāram*), you should thus know, *Vāseṭṭha*, to be a trader, not a brahmin", would not seem at all out of place here.

²⁹⁶ Reading *yathābhīnivesaṃ paresaṃ tattha patitṭhāpanavasena* with *Ce Be Se* for text's *yathābhīnivesapadesatta-patitṭhāpanavasena*.

²⁹⁷ Cp Ud-a 207 above.

²⁹⁸ So *Be Se* for (*Ce lokīyanti*) for text's *lokīyaṃ ti*.

²⁹⁹ *Se* reads *aviyuttehi* for text's *Ce Be abhiyuttehi*; *abhiyutta* could perhaps be taken also as "those responsible (therefor)".

³⁰⁰ Cp Vism 578 which states that the wheel of becoming is without maker or experiencer; also overleaf. *Bhikkhu Bodhi* would have me render *kāraka* here as "agent", though *Ñāṇamoli* and *Pe Maung Tin* both opt for "maker", which is perhaps to be preferred, at least in the Vism passage referred to, which gives *Brahmā* as an example.

³⁰¹ Reading *paresaṃ dassanaṃ* with *Ce Be Se* for text's *padesadassanaṃ*.

³⁰² Cp D i 13ff.

³⁰³ Reading *sassatabhāva°* with *Ce Be Se* for text's *sassatābhāva°*.

³⁰⁴ Dassitā; Be dīpitā, elucidated.

³⁰⁵ Yavaparimāṇo; Ce Be Se read avayavaparimāṇo, the size of a (bodily) limb, but the list would seem to be one of descending order. Cp Sv-pt i 225 for similar; also Kaṭṭha Upaniṣad II.3.17, Śvetāśvatara Upaniṣad III.13, for the view that the self is the size of the thumb, Bṛhadāraṇyaka Upaniṣad V.6.1 for the view that it is the size of a grain of barley.

³⁰⁶ Paramāṇuparimāṇo; the paramāṇukāraṇavāda (cp SED sv) was part of the doctrine of the Sāṃkhya and Vaiśeṣika schools.

³⁰⁷ So Ce Be Se and Ud for text's na antavā.

³⁰⁸ Founders, respectively, of the Sāṃkhya and Vaiśeṣika schools; cp Sv-pt i 225 for similar.

³⁰⁹ Third person singular, presumably with reference to the doctrine, since the plural is used of those holding it.

³¹⁰ Advayaṃ; given Dhammapāla's other remarks, it would seem that it is identity, rather than some sort of Advaitin non-duality, that is meant here.

³¹¹ Vatthu; or substance, basis, substratum, seat, etc.

³¹² Rūpī attā, taken at Dial i 45 as "the soul has form", but Sv-pt i 222 on DA 119 stresses that although this phrase is of the same grammatical form as saññī attā (the self is percipient/possesses perception), the self is, in the former, identified with material form (in the sense that it possesses the same characteristic of ruppana, deformation), whereas in the latter preception is only an accessory of the self. Cp Bhikkhu Bodhi, *The All-Embracing Net of Views*, Kandy 1978, p 185f, for translations of the appropriate passages.

³¹³ Cp DA 119.

³¹⁴ Reading aññaṃ with Ce Be Se and Ud; text omits.

³¹⁵ According to DA 119, as with the Nigaṇṭhas and so on.

³¹⁶ Be reads ayaṃ vādo dassito. *Hoti Tathāgato...* for text's Ce Se ayaṃ vādo dassito hoti. *Tathāgato...* . In all probability, the original reading was ayaṃ vādo dassito hoti. *Hoti Tathāgato...* .

³¹⁷ Attā; Be reads satto, being or creature, as does MA iii 141 (on M i 426 where the same list of views is encountered, but on which MA is otherwise silent).

³¹⁸ Or, perhaps, "to the state thus gone to", "to the state

accordantly gone to", etc. It is unclear whether this use of the term has any connection with that at Ud-a 153 above.

³¹⁹ Gāha; Se vāda, doctrine.

³²⁰ Perhaps because, as already noted, the view that there is one who experiences (such perception) is said, at MA i 71, to be a mode of adherence to the eternalist view.

³²¹ Reading ca with Ce Be Se for text's pi.

³²² Reading ucchedavādo dassito hoti with Ce Se (Be ucchedavādo dassito) for text's ucchedavādā dassitā honti.

³²³ So Be; text Ce omit.

³²⁴ It is not clear to what this refers, since the various doctrines of the consciousness or otherwise of the soul after death have already been accounted for. It will, however, be noted that such thirty-two doctrines do not provide for a view in which the soul after death could be both conscious and non-conscious, for which there might have been the seven doctrines here alluded to.

³²⁵ Reading amarāvikkhepavādo dassito with Be Se for text's Ce amarāvikkhepavādā dassitā honti; cp D i 24-28 for the doctrine in question.

³²⁶ Thus the various views of Ud are equated with 55 of the 62 views recorded at D i 13ff as follows: 1a = 1-4 (D i 13-17); 1b = 51-57 (D i 34-36); 2a = 9 (D i 22-24); 2b = 10 (D i 22-24); 3a = 19 (D i 30-32); 3b = 20 (D i 30-32); 4a = 19-50 (D i 30-33); 4b = 51-57 (D i 34-36); 4c = 5-8 (D i 17-22); 4d = 13-16 (D i 24-28). The equations become clearer when read in conjunction with the table of the 62 views to be found in Bhikkhu Bodhi, *The All-Embracing Net of Views*, Kandy 1978, pp 354-347 (Appendix 1).

³²⁷ Reading kalaho kalaho eva with Be Se (Ce kalaho kalaho eva vā) for text's kalaho eva vā.

³²⁸ Quasi-etymology; more literally on account of its destroying (hananato) soft sound (kalassa).

³²⁹ Cp Vv-a 74, 127; Vism 683.

³³⁰ Sukho Buddhuppādo; cp Dh 194—sukho Buddhānam uppādo.

³³¹ Paccanabhūtaṃ; Be paccanubhoti.

332 Reading dhammo with Ce Be Se; text omits.

333 Text inserts –pe– after this and the next quotation; Ce Be Se omit.

334 Reading yojetabbam with Ce Be Se for text's yojetabbo.

335 That is to say, the phrases "Dhamma is of such a nature" and "Dhamma is not of such a nature" are to be similarly construed with the remaining pairs of opposing views.

336 Kathāpābhatam.

337 Saṇha; literally "abstruse", but usually contrasted, especially where the context is that of speech (e.g. M i 126; A iii 196), with pharusa, harsh, used above of the speech of the disputants. At Ud-a 391 below, the same compound (saṇhasukhumam) is predicated of nibbāna, where it is rendered "abstruse and subtle".

338 Be adds Satthu; text Ce omit.

339 Ce Be Se read abbhudayaṃ for text's abbhuddayaṃ; PED, CPD should probably be amended.

340 Reading anattam na jānantī ti with Be Se for text's yad aggena te attham na jānanti, Ce yad attham na jānantī ti.

341 Reading yadaggena te attham na jānanti tadaggena anattam pi na jānanti with Ce Be Se for text's tad aggena anattam pi na jānanti.

342 Reading tasmā with Ce Be Se; text omits.

343 Reading vipariyesa(g)gāhitāya with Ce (Be Se) for text's vipariyāsagahitāya; cp Ud-a 139 above.

344 Reading kusalam pi with Ce Be Se for text's pi kammaṃ.

345 Reading akusalam with Ce Be Se for text's kammaṃ.

346 Reading dhammādhhammesu with Ce Be Se for text's dhammā dhammesu; presumably dhamma + adhamma, compounded as a plural, although at Ud-a 343 we also find dhammādhammaṃ. Cp next.

347 Tassa, singular; this presumably refers back to dhammādhhammesu, which is however plural.

348 Dhammaṃ sabhāvadhammaṃ...adhammaṃ asabhāva-dhammaṃ. Sabhāva seems to mean, at times, not only an individuating characteristic but, in some sense of the word, an external referent. Hence, both space and concepts are asabhāva,

since space has no individuating characteristics (cp *Ñāṇamoli*, Ppn 204 n 1, 317 n 68), concepts no external referents (cp Ppn 258 n 12).

³⁴⁹ Text adds *ca*; Ce Be Se omit.

³⁵⁰ Reading *tattha* with Ce Be Se for text's *tathā*.

³⁵¹ Cp Ud-a 290 above.

³⁵² Reading *hatthiṃ* with Ce Be; text Se omit.

³⁵³ *Opavayhaṃ*; Ce Se *ovayhaṃ*.

³⁵⁴ Reading *taṃ* with Ce Be Se; text omits.

³⁵⁵ Reading *labhanti daṭṭhuṃ* with Ce Be Se for text's *labhanti*.

³⁵⁶ *Saññaṃ karoti*; Be *saññaṃ uppādesi*.

³⁵⁷ Reading *jaccandhe* with Be for text's Ce Se *andhe*.

³⁵⁸ By which is meant everything following the sentence "In a previous existence, monks, there was a certain king of this same *Sāvatti*" down to the paragraph beginning "In the very same way, monks".

³⁵⁹ In the *cty*; this is its first appearance in Ud.

³⁶⁰ Cp Ud-a 320 above.

³⁶¹ Reading *saññāpitattā* with Ce Be for text's Se *saññātattā*.

³⁶² The following explanation applies solely to the episode in which those blind from birth were interrogated by the king. Hence the terms introduced by the definite article represent the parts of the elephant they had been shown, those by the indefinite article those things to which those parts were compared.

³⁶³ *Nāgadantakhīlo*; a small curved peg on which monks, for instance, used to hang their bags or bowls—cp Vin ii 114, 152; iii 48 etc.

³⁶⁴ *Hattho*; literally "hand", though many Asians frequently fail to make the distinction, calling the arm a "hand". Elephant, *hatthi*, literally means one possessing such an arm or hand.

³⁶⁵ So Ce Be Se for text's *siraṃ*; this is presumably a further Pali equivalent of Vedic *sīra*, used at Thīg-a 270 on Thīg 441 in the same context. As such, *sirassa* forms a gloss on *naṅgalassa*, the explanation thus also entailing a resolution of compound (*naṅgalīsā* < *naṅgalassa* (= *sirassa*) + *īsā*). Woodward's punctuation, on the other hand, takes *siraṃ* as "head" and thus

as a synonym for *īsā* (beam).

³⁶⁶ *Kusūlo*; not listed by PED, but cp SED sv.

³⁶⁷ Reading *pādo ti jaṅgho* with Ce Be Se for text's *padā ti jaṅghā*.

³⁶⁸ Reading *vāladhī ti vālassa aggappadeso* with Ce Be Se; text omits.

³⁶⁹ Ce Se *saṅkhubhiṃsu*; cp Ud.

³⁷⁰ *Mutthiyo bandhitvā*; or perhaps after clenching their fists.

³⁷¹ *Muṭṭhighātaṃ akaṃsu*; cp Ud-a 245 above for similar.

³⁷² Reading *pahāsenā* with Ce Be Se for text's *hāsenā*.

³⁷³ Reading *apassitvā* with Ce Be Se for text's *passitvā*.

³⁷⁴ Reading *diṭṭhāvayavamattaṃ* with Ce Be Se for text's *diṭṭhāvayamattaṃ*.

³⁷⁵ *Sakkāyassa ekadesaṃ*; cp SA iii 21f for further details.

³⁷⁶ Reading *micchābhinivesaṃ* with Ce Be Se for text's *micchābhinivesā*.

³⁷⁷ Reading *yathādassanaṃ* with Be Se for text's *ayathādassana-* and Ce *ayathādassanaṃ*; *yathādassanaṃ* is not listed by PED, but cp SED sv *yathādarśanaṃ*.

³⁷⁸ Reading *apassantānaṃ jaccandhānaṃ* with Ce Be Se for text's *apassantā jaccandhā*.

³⁷⁹ Reading *ajānantānaṃ* with Ce Be Se for text's *ajānantā*.

³⁸⁰ Reading *tattha ca vivādāpattiṃ* with Ce Be Se for text's *tattha vivādāpannā ti*.

³⁸¹ *Asāresu*; or that lack essence. Since *sāra* can also denote the heartwood of a tree, their views are therefore hollow, like a plantain tree (cp M i 233).

³⁸² Probably an allusion to S iii 75f; cp also S iii 31.

³⁸³ Reading *aho nesaṃ* with Be Se for text's Ce *aho pan' esaṃ*.

³⁸⁴ Reading *saṅgakāraṇābhāvam eva* with Ce Be Se for text's *sakāraṇābhāvam eva*.

³⁸⁵ Reading *atha kho* with Ce Be Se for text's *athavā*.

³⁸⁶ When the verse would then become: After taking that as opposite, they eulogise, (as did) folk who were seers of a single limb.

³⁸⁷ Quasi-etymology: *viggayha* < *viruddhaṃ gahetvā* (*gahetvā* being an alternative grammatical form for (g)ayha).

388 Visadisa; Be viparīta.

389 Quasi-etymology: vivadanti < *visesato vadanti*; this sense of vivadati is not listed by Childers, PED or SED, and has probably been coined solely for the present context.

390 Reading attano eva vādaṃ with Be Se for text's Ce attanā eva vā veditaṃ.

391 Or special, distinct (from the others), in that it alone is correct.

392 Yathā te; Be yath' eva.

393 Reading nātaṃ with Ce Be Se for text's nāṇaṃ.

394 Sampadam; more literally success, achievement, etc.

395 So Be for text's iti, Ce Se idha.

396 Reading gahetvā with Be for text's Ce Se saṅgahetvā.

397 Evidently a quotation, but untraced.

398 Reading taṃ taṃ with Ce Be Se for text's tan ti.

399 Reading attā ca loko ca sassato with Ce Be Se for text's sassato attā ca loko ca.

400 Reading attagatiditthikānaṃ with Ce Be Se for text's attabhaṅgadiṭṭhikānaṃ; neither attagati nor attabhaṅga is listed by Childers, PED, CPD or BHSD, whilst SED has an entry only for ātmagati. CPD does list attagatika, but cites only the use of this term at DA 548 and SA iii 204 in explanation of attasaraṇa, at the same time giving the meaning, rather redundantly, as "having oneself for refuge". It would seem to refer to some view in which the self, though presently non-eternal, can nonetheless be developed into one that is eternal—which is presumably not the sense intended in the passages cited by CPD. The reading of text implies precisely the opposite, seemingly referring to a view in which a presently eternal self subsequently dissolves, becomes non-eternal. Neither reading has anything to offer on the question as to how the world is to be understood as eternal and non-eternal.

401 Reading siyā sassato with Ce Be Se for text's siyā asassato.

402 Reading sabbathā pi with Be Se for text's Ce sabbathā ti. It was presumably for this reason that Woodward took this to be a lemma absent in Ud.

403 Vikkhepaṃ karontā; or causing confusion.

404 Reading attā with Be Se for text's Ce attanā.

405 Reading kiñcanaṃ pali° with Be Se for text's Ce kiñcanapali°; on kiñcana as "holdings", see Ud-a 116 above.

406 Text Ce treat this as a lemma, which causes Woodward to note that its absence in Ud. I follow Be.

407 So Ce Be Se Ud for text's parakato; cp below.

408 Creator God; this and the following alternatives constitute allusions to the various theories forwarded by other Indian schools as to how the self and the world came into being. A somewhat different list is to be found at Vism 511, portions of Pm being quoted by Nāṇamoli at Ppn 584 n 23. A brief discussion may also be found in K. N. Jayatilleke, *Early Buddhist Theory of Knowledge*, London, 1963, p 260f.

409 So Be Se and Ud for text's sayaṃ kato parakato vā, Ce sayamkato paraṅkato ca.

410 Sahakārikāraṇaṃ labhitvā 'va; PED lists sahakāra, but only in the sense of "a sort of fragrant mango". However, cp SED sv sahakāra, sahakārin. Jayatilleke, loc cit, renders this as follows: "take into consideration the good and evil of each being (considered as) a co-operative cause".

411 Dhammādhammānaṃ.

412 So all texts; Ud asayaṃkāro ca aparaṃkāro ca. Woodward adds a note stating that Ud reads asayaṃkāraṃ aparaṃkāraṃ here, but he is here confusing the present lemma (2d) with that of (4d).

413 Reading aparakāro with Ce Be Se for text's aparaṅkāro, which is clearly wrong given the rest of the sentence.

414 So Ce Be Se for text's asayaṅkāro aparaṅkāro.

415 Ayaṃ, singular, whereas the subject in Ud is plural, and thus presumably denoting either the type of brahmin recluse or the view held.

416 Yadicchāya; not listed by PED, but cp SED sv yadṛccha, also Jayatilleke (loc cit).

417 Reading ca with Be; text Ce Se omit.

418 Ahetukavādo.

419 Woodward's punctuation is misleading; I follow Ce Be Se. Jayatilleke follows a slightly different punctuation, presumably

his own.

⁴²⁰ Tassa; presumably the self's.

⁴²¹ Reading *tathā gāthāya* || *Tattha antarā 'va* with Be Se for text's Ce *Tattha gāthāya antarā 'va*.

⁴²² Reading *viseso* with Ce Be Se for text's *visesato*.

⁴²³ *Āsajjati* is not listed by Childers, PED or CPD, although the latter does have an entry for *āsatta*, which it acknowledges is the part participle of *āsajjati*.

⁴²⁴ See e.g. D iii 230.

⁴²⁵ Reading *pārabhāvena* with Ce Be Se for text's *vādābhāvena*.

⁴²⁶ "Thereby" denotes the ariyan path, "here" *nibbāna*.

⁴²⁷ *Padavibhāgo*; cp note at Ud-a 6 above.

⁴²⁸ Reading *tāya* with Ce Be Se for text's *tad*.

⁴²⁹ Text wrongly *n' ābhaññimsu*.

⁴³⁰ *Kāmakāro*; not listed in this sense by PED, but cp SED sv *kāmakāratas*.

⁴³¹ Reading *paraṃkāro* with Ce Be Se for text's *paraṃkāre*.

⁴³² Reading *issarahetuko* with Be Se for text's Ce *issarahetukā*; *issarahetuka* is not listed by PED or CPD.

⁴³³ Reading *attatthaṃ* for with Be Se for text's Ce *attatthāya*.

⁴³⁴ Reading *asiddhassa sādhanato* with Be Se for text's Ce *aladdhassa sādhanato*.

⁴³⁵ Reading *na* with Ce Be Se; text omits.

⁴³⁶ This sense of *sijjhati* is not listed by PED.

⁴³⁷ Reading *niccam ekakāraṇaṃ* with Be for text's Ce Se *niccam eva kāraṇaṃ*.

⁴³⁸ Reading *sabbe* 'eva with Ce Be Se for text's *sabbe h' eva*.

⁴³⁹ *Kāraṇasannihitattā*; Be Se *kāraṇassa sannihitattā*.

⁴⁴⁰ Reading *hetu* with Ce Be Se for text's *hotu*.

⁴⁴¹ Reading *eva* with Ce Be Se; text omits.

⁴⁴² Reading °*hetuto* with Ce Be Se for text's °*hetuko*.

⁴⁴³ Ce Be read *ajānantānaṃ diṭṭhigataṃ* for text's Se *ajānantānaṃ diṭṭhigataṃ*, but *diṭṭhigataṃ* is almost certainly here a gloss on *naṃ* of the verse.

⁴⁴⁴ Reading *anatikkamanato* with Be Se for text's *anatikkamantā*, Ce *anatikkamanto*.

⁴⁴⁵ *Vijjhana*; or striking, shooting, etc., this verb also being used

in the context of firing an arrow.

⁴⁴⁶ So Ce Se for text's Be paṭikacca; cp EV i 209 on Thag 547 (where the reference to "App. I, p. 266" should no doubt read "App. I, p.226").

⁴⁴⁷ Reading so with Ce Be Se; text omits.

⁴⁴⁸ Reading yo with Ce Be Se for text's so.

⁴⁴⁹ The view in which happiness and dukkha, the self and the world, being (i) without self-as-creator and (ii) without another-as-creator, are (iii) fortuitously arisen.

⁴⁵⁰ Reading tena ca with Be Se for text's Ce ten' eva.

⁴⁵¹ Reading sampaggaha° with Ce Be Se for text's sampaggāha°.

⁴⁵² Text inserts vinivaṭṭattā; Ce Be Se omit.

⁴⁵³ Cp Ud-a 286 above where the opposite is predicated of the Lord's manner of teaching.

⁴⁵⁴ Reading saṃsāranāyikānaṃ with Ce Be Se for text's saṃsārasannissitānaṃ.

⁴⁵⁵ What follows should be read in conjunction with AA i 220ff where it is stated that in the days of the Buddha Padumuttara he attained the first five abhiññās and the eight attainments, but failed, unlike his friends, to attain arahantship. He provided Padumuttara with fruits and a cushion of flowers on which Padumuttara sat in the attainment of cessation. Subsequently seeing the sāvaka accorded chief place by Padumuttara of those abiding without turmoil and of those worth of merit-offerings, he made the wish that he might become such under a future Buddha.

⁴⁵⁶ Katābhinihāro; cp Ud-a 244 above.

⁴⁵⁷ Be reads gahapatikule for text's Ce Se mahati kule; according to AA i 223, in the house of the wealthy merchant Sumana (and to Bretheren p 4, as the younger brother of Anāthapiṇḍika).

⁴⁵⁸ Katādhikārattā; cp Ud-a 78 above.

⁴⁵⁹ Cp Ud-a 161.

⁴⁶⁰ Text adds ca; Ce Be Se omit.

⁴⁶¹ Araṇavihāre; raṇa usually means battle, fight, conflict, but is explained at AA i 220 as the defilements of lust and so on (raṇan ti rāgādayo kilesā vuccanti, such also being its use in BHS. Dhammapāla's silence here presumably implies tacit acceptance

of this explanation, although at Pv-a 230 he explains this same term as one abiding in loving kindness, one of the four *Brahmavihāras*, and that employed by Subhūti during his almsround as a means of increasing the merit of his donors, for which practice he was awarded his other chief place amongst those worthy of merit-offerings (AA i 221). My choice of “turmoil” here is therefore designed to cover the mental turmoil caused by the defilements and the external turmoil that is avoided through the practice of loving kindness. Cp also Pts i 96f, where *Ñāṇamoli* renders the same term as “abiding without conflict”.

⁴⁶² Presumably from his *kuṭi*, which was probably on stilts.

⁴⁶³ Reading *kālaparicchedaṃ* with Ce Be Se for text’s *kāle paricchedaṃ*.

⁴⁶⁴ Cp Ud-a 188 for similar.

⁴⁶⁵ Immediately above.

⁴⁶⁶ So Ce Be Se and Ud for text’s *vidhupitā*; it is not clear why Woodward rejected this reading.

⁴⁶⁷ Cp Ud-a 217ff above.

⁴⁶⁸ *Vidhūpitā*; that is, got rid of by fumigation. Cp EV i 196 on Thag 448 and Guide 38 n 128/1 on the similar term *dhūpayitā*.

⁴⁶⁹ *Asesā* seems to have been omitted in the translation of Sn 7 at GD ii 1.

⁴⁷⁰ Reading *uppajjanārahā* with Ce Be Se for text’s *n’ uppajjanārahā*. CPD states that the meaning of *uppajjanārahā* is that of “deserving rebirth”, though an examination of the various passages where this term recurs (e.g. Thag-a ii 178, It-a i 44, 71, ii 11, 51, 88, Vv-a 118) clearly shows this to be inadequate if not entirely wrong, the true meaning being rather that of something which, though having the capacity to arise, does not, through some action intervening and preventing same. It-a i 44, for instance, likens the greed that would have come into being had the ariyan path not been attained to the fruits of a tree that would have come into being had it not, in the meantime, been cut down. On this basis, Vv-a 118 then has to be understood as depicting a woman about to die and who would have otherwise have arisen in the states of loss had the Buddha not intervened

and allowed her to make sufficient merit to be reborn, instead, in the realm of the Thirty-three (although this point does not come out clearly in my translation at VS 175). Cp also Ud-a 39 above. In the present case, it is not entirely clear whether *ajjhataṃ suvikappitā asesā* is a further qualification of the thoughts already said to have been smoked out, or of a further, potential, body of thoughts. I translate in accordance with the former; if the latter, then the verse would have to become instead: "He by whom (existent) thoughts have been smoked out, (the rest) having been fully shorn away internally without remainder".

471 Cp Ud-a 11, 189, 374.

472 So Ce Be Se; text omits.

473 Reading *rūpasabhāvābhāvato* with Ce Be Se for text's *rūpābhāvato*.

474 *Vikāra*; or change, alteration, fluctuation etc.

475 Cp Ud-a 129 above where this is said to be the characteristic of material form (*rūpa*).

476 *Nibbikārabhāva*hetuto; Be *nibbikārahetubhāvato*.

477 Quasi-etymology: *atigato* < *atikkamitvā gato*.

478 Reading *makāro padasandhikaro* with Ce Be Se for text's *ma-ākāro padasandhikāro*.

479 *Punabbhavābhini*bhatti; explained at SA ii 71 as *punabbhavasāṅkhātā abhinibhatti*.

480 *Sāratta* < *saṃ + rattā*, *saṃ* then being explained as *suṭṭhu*.

481 *Paṭibaddha* (become captured) is usually rendered "to be subject to", *baddha* (enslaved) as "bound".

482 *Vesim*, feminine of *vessa*, the Pali equivalent of *vaiśya*, third of the four classes of Indian society.

483 Reading *vesim* with Ce Be Se for text's *vesiyaṃ*.

484 *Pariggaho*; cp Ud-a 332 above.

485 Reading *tath' eva* with Ce Be Se for text's *tatth' eva*.

486 Reading *evaṃ amhākaṃ pariggaho amhākaṃ pariggaho* with Be Se for text's Ce *evaṃ amhākaṃ amhākaṃ pariggaho pariggaho*. Text opens the quotation with *amhākaṃ*, Be with *evaṃ*, which I follow.

487 Reading *°vibhāvanaṃ* with Ce Be Se for text's *°bhāvanaṃ*.

488 Reading rūpādipaṇca° with Be for text's Ce Se rūpādīsu paṇca°; these are enumerated at A iii 411.

489 Ce Be add ca; text Se omit. On balance, anubhavitabbam is more likely to be simply a gloss on pattabbam.

490 Vaḍḍheti; or causes it to grow, prosper, etc.

491 Be Ce read domanassupattiya for text's Se domanassupattiyaṃ.

492 Reading tattha with Ce Be Se for text's tassa.

493 Anusikkhato; this verb almost means to imitate, follow, train in, study, etc.

494 Kilesāturassa; according to Childers, this can also mean "love-sick", which also suits the present context.

495 Reading paṭikārābhilāsāya with Be Se for text's Ce phātikaraṇābhilāsaya; both PED and CPD list abhilāsa as masculine, when °abhilāsāya would have to be taken as dative of purpose. SED, however, sv abhilāsa, states that this can be feminine when the final member of a compound. Cp Ud-a 358 for similar.

496 Kilesaphale anusikkhato; here presumably in the sense of studying.

497 Reading tathā with Ce Be Se for text's tattha.

498 Reading °vasena pattam with Be Se for text's Ce °vasenāturapattam.

499 Reading micchādīṭṭhikammasamādānahetu with Ce Be Se for text's micchādīṭṭhikammādānahetu. Cp D i 80, M i 22, It-a ii 39 on It 58; also Ud-a 148 above.

500 Reading anusikkhato. Ye ca sikkhāsārā ti with Be Se for text's Ce anusikkhato yeva. Sikkhāsārā ti.

501 Text adds te; Ce Be Se omit.

502 Be reads saṃsārasuddhi for text's Ce Se saṃsāre suddhi; cp D i 54 which speaks of saṃsārasuddhi as part of the doctrine of Makkhali Gosāla (DA being silent), J vi 117 where the saṃsārasuddhi doctrine is attributed to king Aṅgati, and Pv-a 67 which makes mention of a family of saṃsāramocaka heretics, in my translation of which I took the compound to mean "purification through saṃsāra". Also at Ud-a 75, 212 above.

503 Reading upaṭṭhānasārā with Ce Be Se and Ud for text's

upaṭṭhānaṃ sārā.

⁵⁰⁴ Reading visabhojanakicchācaraṇādikaṃ with Ce Be (Se velabhojana°) for text's yaṃ visabhojanakiccācaraṇādi taṃ.

⁵⁰⁵ Reading sākabhakkhatādiṇivikā with Ce Be Se for text's sākabhakkhatā; probably an allusion to D iii 41, where this is listed as one of the ascetic practices of the Buddha's contemporaries.

⁵⁰⁶ Bhūta; Śiva is Bhūtapati, Lord of Spirits—cp E. Washburn Hopkins, *Epic Mythology*, Delhi 1974, p 37. Skanda is, of course, a manifestation of Śiva, known also by a variety of other names, such as Murugan and Kataragama and so on.

⁵⁰⁷ Paribhaṇḍaka; a term of uncertain meaning. Cp Vv-a 92, 319, although taken at SOM 41, after EVvP, as “rubbed with perfume”. SED offers only paribhāṇḍa, furniture, utensils.

⁵⁰⁸ Cp SA iii 296, where these two ends are said to be lāmakakoṭṭhāsā, components of that which is despicable.

⁵⁰⁹ Pātabyatā; I follow Nāṇamoli, *A Treasury of the Buddha's Words*, i 252. Cp MA ii 371, AA ii 369; also MLS i 369 n 2 and GS i 244 n 2.

⁵¹⁰ Pattisaṅkhāto.

⁵¹¹ In that it, too, is despicable.

⁵¹² Text wrongly anto.

⁵¹³ Anusikkhantehi; or imitating, studying under, etc.

⁵¹⁴ So Ce Be Se for text's diṭṭhī; cp Ud.

⁵¹⁵ Reading nānappakārādiṭṭhiṃ with Ce Be (Se nānappakāraṃ diṭṭhiṃ) for text's nānappakārādiṭṭhī.

⁵¹⁶ The natthika view, ascribed at D i 55 to Ajita Kesakambalin, consists, in part, in denying the efficacy of almsgiving; the akiriya view, ascribed at D i 52 to Pūraṇa Kassapa, consists, in part, in denying that there is any evil (future retribution) done to one committing evil deeds (karoto na karīyati pāpaṃ); whilst the view of non-causality, ascribed at D i 53 to Makkhali Gosāla, leader of the Ājīvakas, consists, in part, in denying that there is any cause or condition responsible for the purification of beings (n' atthi hetu n' atthi paccayo sattānaṃ visuddhiyā).

⁵¹⁷ According to Be, “Abhi i 241 (Be)”.

⁵¹⁸ Reading attasuddhi-abhilāsa with Ce Be Se for text's

attasuddhi abhilāpena.

519 According to Be, "Abhi ii 389 (Be)".

520 Upanissaya; ninth of the twenty-four conditions (paccaya)—
cp *Buddhist Dictionary*, pp 114ff.

521 Reading tato antadvayato with Ce Be Se for text's antadvayato.

522 Reading abhivaḍḍheti with Ce Be for text's Se abhivaḍḍhenti.

523 Reading vadanti with Ce Be Se for text's paṭhanti.

524 Cp S ii 178ff for a series of suttas on this theme.

525 Ce reads °hetubhāvo for text's Be Se °hetubhāvābhāvo.

526 Reading vattabbo with Ce Be Se for text's veditabbo.

527 Text omits.

528 Untraced; but cp D i 16 for similar.

529 That is, the causal sense, in the verse, of anabhiññāya (not fully comprehending).

530 Cp Ud-a 314.

531 Saṅkocaṃ āpajjanti; cp It-a i 177f for similar.

532 Gosāla; cp the instance of Puṇṇa at M i 387, upon which MA iii 100 (quoted MLS ii 54 n 3) adds: "Putting a horn on his head and tying on a tail, he went about grazing with cows".

533 Reading vatena vā with Be Se; text Ce omit.

534 Cp Vv-a 265.

535 Anuguṇaṃ; not listed by PED.

536 Quasi-etymology: abhiññāya (in its causal sense) being explained as abhivisiṭṭhena ñāṇena.

537 Dhammapāla is here alluding to the fact that abhiññāya (fully comprehended) here has the same causal sense as anabhiññāya (through not fully comprehending) above.

538 Patitā na ahesuṃ; literally, were not fallen thereon, (onto that pair of extremes).

539 So Be Se for text's Ce te na ca amaññiṃsu; cp Ud.

540 Text Ce add te; Be Se omit.

541 Reading ariyapuggale with Ce Be Se for text's ariyapuggalā.

542 Reading aggaphale with Be Se for text's Ce maggaphale, in the paths and their fruitions.

543 Cp Ud-a 165 above.

544 Be reads gacchati, presumably in error, for text's Ce Se gacchanti.

⁵⁴⁵ Andhakāre; Se andhakārena.

⁵⁴⁶ Reading mahātimisāyaṃ with Be Se for text's Ce mahātimisāya; this whole is really simply a resolution of compound, save for the fact that timisāyaṃ is replaced by mahātimisāyaṃ.

⁵⁴⁷ Reading timisā ti with Ce Be Se for text's timisāya asati.

⁵⁴⁸ Cp A ii 53 = Vin ii 295 = Miln 273 which speaks of four impediments of the sun and moon: (i) abbhaṃ (dense cloud); (ii) mahikā (fog—but snow (himaṃ) according to AA iii 92, and snow cloud (himavatāhakā) according to Vin-a 1297); (iii) dhūmaraja (smoke and dust); and (iv) Rāhu (the asura who causes eclipses).

⁵⁴⁹ Reading amāvasī ratti devo ca with Be Se (Ce omits ca) for text's amāvasirattidevo.

⁵⁵⁰ Ce reads tena vuttaṃ: "Rattandhakāratimisāyan" ti. Rattiyā andhakāre mahātimisāyan ti attho, Be tena vuttaṃ "Rattandhakāratimisāyan ti rattiyā andhakāre mahātimisāyan" ti, Se tena vuttaṃ rattandhakāratimisāyan ti rattiyaṃ andhakārena mahātimisāyan ti, for text's Tena vuttaṃ rattandhakāratimisāyan ti. Rattiyā andhakāre mahātimisāyan ti attho. It is reasonably clear (and confirmed by Se) that Dhammapāla is here quoting the opening lemma and its gloss simpliciter; or, if attho be retained, he is to be taken as stating: "for which reason 'At night, in the dimness, in the darkness' was said, meaning at night, in the dimness, in the great darkness". The point being made is that though each of these three expressions usually entails darkness, none alone necessarily guarantees this, whereas the presence of all three does.

⁵⁵¹ Cp Ud-a 202 above.

⁵⁵² Reading pana with Be Se for text's Ce hi.

⁵⁵³ Cp Ud-a 309 above. CPD states, sv uposathaṅga, that these same precepts are also observed when going to see the Buddha, citing as its source this passage and SA ii 375. But it is clear that the events here recorded occurred on an Uposatha day, for it has already been pointed out that they took place on the night of the new moon; whilst there is nothing at SA ii 375 to show that the layfollowers, who maintained these precepts when visiting

the Buddha, did so on a day that was not an Uposatha day. Indeed, the various visits to the Buddha recorded throughout the Nikāyas, including the Udāna, suggest this was hardly, if ever, the case.

554 Reading dhammasabhāmaṇḍapato paṭṭhāya with Ce Be Se for text's dhammasabhā maṇḍapappatte.

555 Uposathavisodhana; not listed by PED or CPD. I presume that it means individual cleansing brought about through observing the Uposatha.

556 Āropetvā; CPD sv states that in such contexts āropeti means "to bring", but this would entail that they left and then returned with the oil-lamps, which the above account rules out.

557 Reading voharanti with Be Se for text's Ce voharantā caranti, wander about expounding.

558 Reading asassataṃ with Ce Be Se; text omits.

559 Reading ko with Ce Be Se for text's kā.

560 Cp VofU 88 n 1 where Woodward suggests, most plausibly, that these may be flying ants (which dart about lights at night, losing their wings in the process). At Ud 8, 49 I render adhipatati as "to collide", but here the sense seems to be more one of repeated collision.

561 "A kind of moth (such as is attracted by a lighted candle ?)"—so SED sv śalabha.

562 Quasi-etymologies: āpātaṃ < abhimukhaṃ pātaṃ; and paripātaṃ < paṇḍbhamitvā pātaṃ.

563 Reading āpāthe paripātan ti keci paṭhanti āpāthe with Ce Be (Se āpāthapari°) for text's āpāte.

564 Niratthaka; or useless, etc.

565 Reading °byasanāpattiṃ with Be Se, here and below, for text's Ce °byasanappattiṃ, which is clearly required through the presence of āpajjanti in Ud. PED does not list this sense of āpatti.

566 Probably an allusion to morality, concentration, insight, liberation, and knowledge and vision of liberation, as at Ud-a 335 above.

567 So Ce Be Se for text's sa-upāya. There is possibly a word-play here, in that upāya (means of approach) and upentā

(approaching) are both derived from *upa + i*.

568 *Abhilāsāya*; cp note at Ud-a 350 above.

569 If this is read back into the verse, then the latter becomes: those holding on to the five *upādānakkhandhas* by adhering to the view that these are permanent, lovely, blissful, self, promote a newer and newer bond.

570 Reading *attā ti* with Ce Be Se for text's *attani*; cp note at Ud-a 325 above on these perversions.

571 This explanation becomes clearer when read in conjunction with Ud-a 351f above (where, however, (wrong) view is replaced by craving), to which *Dhammapāla* is here no doubt alluding.

572 Be reads *ādhīpātākā*, here and below, for text's Ce Se *ādhīpātā*; cp Ud.

573 Cp M i 74, 365; Sn 396; also EV ii 172 on Thīg 491.

574 Enumerated at S iv 19; cp Thag-a ii 178 for similar.

575 Reading *attho* with Be Se; text Ce omit.

576 Reading *yadā* with Ce Be Se; text omits.

577 This explanation is rather cumbersome due to the fact that, in translation, the opening phrase of "after which, Lord, when *Tathāgatas* do arise" requires insertion of the word "when" which is not found in the original. On the basis of these three explanations, this phrase then becomes: (1) when, Lord, *Tathāgatas* do arise; (2) subsequent to which, Lord, when *Tathāgatas* do arise; and (3) at such time, Lord, as *Tathāgatas* do arise.

578 Reading *lābhasakkāro* with Ce Be Se for text's *paralābhasakkāro*.

579 Reading *nippabhā* with Ce Se and Ud-a 113 for text's *vigatappabhā*, Be *vihatappabhā*.

580 Cp Ud-a 113 for similar.

581 Reading *aññattha* with Ce Be Se for text's *aññatha*.

582 Reading *tāva* with Ce Be Se for text's *nāma*.

583 What follows is an abbreviated account of the events recorded in the opening pages of the *Mahāvagga*. I insert the relevant references in parentheses; cp also B Disc iv for further notes.

584 Reading *pavattavaradhammacakko anukkamena* with Ce Be Se for text's *pavattavaradhammacakkānukkamena*.

585 The Group of Five, Yasa and his four friends, followed by a further fifty friends; the Buddha himself was the sixty-first arahant.

586 Accorded chief place, at A i 24, of those sāvaka monks having large assemblies.

587 Reading arahatte with Ce Be Se for text's arahante.

588 Only Magadha appears in the Vinaya account.

589 Be inserts uḷāra; text Ce Se omit.

590 Reading evaṃmahānubhāve with Be Se for text's evaṃ mahānubhāvo, Ce evaṃ mahānubhāvo ca.

591 Cp Ud-a 152 above.

592 Cp Ud-a 97, 326 above.

593 Reading varākā with Ce Be Se for text's ocarakā, spies; cp how, at Ud-a 330ff above, rival wanderers act as spies for the king.

594 Reading suvaṇṇāliṅgasadisam with Be Se for text's Ce suvaṇṇamudiṅgasadisam; the neck is like a drum in that it resembles a shell, having three folds—cp J iv 130 in explanation of kambuḡīva, having a neck like a shell. The term is also encountered at DA 449 = MA iii 380 in explanation of the twentieth of the thirty-two marks of the Great Man, which claims that, for this reason, his voice is like a booming storm-cloud when he talks. Cp also Asl 5: "The Teacher, without (actually) saying this had been poorly talked of by Kaccāna, raised on high his neck as though he were lifting aloft a golden drum (suvaṇṇāliṅga) and, filling his mouth, lustrous as a hundred-petalled (lotus) in full bloom, (with breath) emitted his Brahmā-voice...".

595 Satapatta; PED sv lists only the meaning of "the Indian crane (or woodpecker ?)", but cp SED sv śatapattra.

596 Reading abhippasannataram with Ce Be Se for text's adhippasannākāram.

597 Cp Ud-a 6 above where this is given as one of the senses of evaṃ.

598 Reading paccanumodi with Ce Be Se for text's pasamsi; not listed by Childers or PED, whilst SED and BHSD list no counterpart.

⁵⁹⁹ This format is usually used to introduce a quotation from Ud supporting what has just been said and which is then commented upon in greater detail. But here it would seem to denote the entire sutta, save for the opening statement as to its source, or at least down to the end of Ānanda's statement; whilst it may also be noted that it receives no subsequent comment. This suggests that the tradition is somehow trying to add canonicity to a statement not uttered by the Buddha and, perhaps, one which he did not approve of, given the opening remark "Without (actually) saying 'This, Ānanda, has been wrongly reflected upon by you' ". Cp Asl 5 for similar, and where, although the technique is a little less opaque, the reasons for it remain obscure.

⁶⁰⁰ When, at some time in the past, the Bodhisatta had come into being as a peacock, some traders went to the kingdom of Bāveru, where no birds were known, taking with them a black crow. The natives of Bāveru forced the traders to sell them the crow, to which they accorded the highest honour. On a subsequent visit, the traders took with them a peacock, which the natives also bought and then, forgetting the crow, transferred all their honour to the peacock. The Jātaka ends with the Buddha pointing out that it had been Nigaṇṭha Nātaputta who had been the crow. Dhammapāla's subsequent precis of the story does not accord too well with the original, as we now have it.

⁶⁰¹ Reading *tassaṃ* with Ce Be for text's *Se tassa*.

⁶⁰² *Bahumānaṃ*; Be *sammānaṃ*, honour.

⁶⁰³ Reading *khajjūpanakakimi* with Be Se (Ce *khajjupānakakimī*) for text's *khajjupānakakimi*; cp Ud-a 112 above.

⁶⁰⁴ Reading *jotati* with Be Se for text's *Ce joteti*.

⁶⁰⁵ Ce reads *udeti*, Be *unnamate*, Se *unnamati*.

⁶⁰⁶ Reading *tīsu* with Be for text's *catusu*, Ce Se *catūsu*; cp Ud-a 98 above.

⁶⁰⁷ *Unnamati*; Ce *uggamati*.

⁶⁰⁸ *Kaṇṭakaphalasadisā*; the Thai translation takes this as "a thorny fruit", just as SED, *sv kaṇṭakaphala*, gives the meaning as *Artocarpus Integrifolia* or *Ruellia Longifolia*, adding that "the term is applicable to any plant the fruit of which is invested with

a hairy or thorny coat". But since I know of no such fruit which also glows in the dark, I suspect that *kaṇṭaka* here denotes a some kind of sharp-pointed instrument, and *phala* the tip of same—which might not be a poor comparison for such specks of light.

609 So Be for text's Ce Se *verocamhi*; cp Ud.

610 Reading *virocanasabhāvatāya* with Ce Be Se for text's *virocanapabhāvantatāya*, on account of the fact that it possesses a brilliant radiance.

611 Reading so with Be; text Ce Se omit.

612 Se Ce Be Se for text's *tītthiyānaṃ*; cp Ud.

613 I presume text's *sa-maya-tejena* is in error for *samayatejēna*.

614 Cp Dhp 304 (quoted Nett 11) for similar.

615 Reading *atha vā* with Be Se for text's Ce *atha*.

616 In this alternative explanation, *obhāsitam* would seem to be equivalent to Skt *avabhāṣitam*; this sense of *obhāsitam* is not listed by PED, but cp Childers, CPD sv.

617 Reading *jotanaṃ bālalāpanaṃ* | *na tato paraṃ* with Be for text's Ce *jotanaṃ na khalu tato paraṃ*, Se *jotanaṃ na tato paraṃ*.

618 Reading *takkikānaṃ* with Ce Be Se for text's *tītthiyānaṃ*.

619 Reading *Kasmā ? Yasmā* with Be Se for text's *yasmā tasmā*, Ce *tasmā*.

620 *Sammāpaṭipattirahitā*; or by whom right practice has been forsaken.

621 *Sāsana*.

622 *Ayāthāvaladdhikatāya*; abstract of *ayāthāvaladdhika*. Woodward misprints this as *ayathāva-laddhi-katāya*.

CHAPTER SEVEN: SMALL CHAPTER

§1. Bhaddiya (1)

[360] In the first (sutta) of the Small Chapter: *to Bhaddiya the Dwarf (Lakuṇṭakabhaddiyam¹)*: in this connection, Bhaddiya is that venerable one's name; but they nicknamed him "Bhaddiya the Dwarf" on account of his shortness of body. It is said that he, a resident of Sāvatti, was a gentleman of great wealth, of great possessions, (but,) on account of his shape, one failing to inspire serenity², one of poor appearance, unsightly, (and) hunchbacked. He had gone forth after acquiring faith upon hearing a Dhamma-teaching after he had gone, one day, to the vihāra, together with the layfollowers, whilst the Teacher was staying in Jeta's Grove; whilst after he had received the higher ordination, he grasped his meditation subject in the presence of the Teacher and then, whilst actively working at vipassanā, reached the sotāpatti-fruit. At that time, monks who were sekhas would, for the most part, approach the venerable Sāriputta, request a meditation subject for the sake of a higher path, request a Dhamma-teaching, (and) ask questions; (and) he, in fulfilling their expectations, would inform them of their meditation subject, teach Dhamma, (and) answer those questions. As they were applying and exerting themselves, some would attain the fruit of once-return, some the fruit of non-return, some the fruition of arahantship³, some the three knowledges, some the six abhiññās, (and) some the four discriminations⁴. Upon seeing them, Bhaddiya the Dwarf, being also a sekha, realising it to be the time⁵ (for same), reviewed⁶ his own readiness of heart⁷ and effacement⁸, approached the Captain of the Dhamma⁹ and then, in exchanging mutual greetings after having been extended a

welcome, requested a Dhamma-teaching. He talked Dhamma-talk¹⁰ to him, too, suited to his disposition, for which reason "And on that occasion the venerable Sāriputta was indicating (things) to the venerable Bhaddiya the Dwarf in countless ways with Dhamma-talk" and so on was said. [361] Herein:

In countless ways (anekapariyāyena): with countless means, viz. "Hence the five khandhas are impermanent, hence also dukkha, hence also non-self". *With Dhamma-talk (dhammiyā kathāya):* with Dhamma-talk making manifest the rise and fall and so on of the five upādānakkhandhas. *Was indicating: sandasseti=sammā*¹¹ *dasseti* (resolution of compound in alternative grammatical form¹²) those same characteristic marks of impermanence and so forth (of those khandhas) and their being subject to rise and fall, was indicating these at first hand as if taking him by the arm¹³. *Making him take up: samādapeti=sammā ādapeti* (resolution of compound in alternative grammatical form) vipassanā having as its object the characteristic marks therein, making him accept same just as it occurs once it has become embarked upon the route¹⁴. *Making keen (samuttejēti):* making his vipassanā-consciousness keen (*sammā uttejēti*, resolution of compound in alternative grammatical form) by effecting a state of clarity¹⁵ in his faculties, purifying¹⁶ same by way of making them clear, in such a way that, after he had allowed his meditation to take a middle course through the continual advancement of the limbs of enlightenment as a result of looking on indifferent¹⁷, as the time required, to either favour or criticism concerning the rise and fall and so on¹⁸ of the formations as these were presenting themselves following the initiation of vipassanā, his vipassanā-knowledge, now courageous and lucid, would bear itself along (spontaneously)¹⁹. *Making bristle with excitement (sampahaṃseti):* making his heart bristle with excitement (*sammā pahaṃseti*, resolution of compound in alternative grammatical form) as a result of that cultivation concurrent with the vipassanā that was presently being caused to occur in that way and also as a result of the power of the cultivation that was to be acquired later on²⁰, or alternatively making (his heart) thoroughly delighted as a result of the sweet taste acquired. *His heart was liberated from the āsavas through not clinging (anupādāya āsavehi cittaṃ vimucci):* in

whatever way the Captain of the Dhamma taught Dhamma, in that same way, on account of the fact that his knowledge had reached maturity as a result of the majesty of a teaching on the part of an elder who was one possessing vipassanā into the true nature of those characteristic marks²¹, and on account of his own attainment of the potential, his heart, having failed to seize any āsava whatsoever amidst the āsavas of sense-desires and so on as his knowledge continually advanced in conformity with that teaching, was liberated, during the succession of paths²², without remainder, meaning he realised the fruition of arahantship.

Fathoming this matter (etam attham viditvā): fathoming in all its modes this matter reckoned as the achievement of arahantship²³ on the part of the venerable Bhaddiya the Dwarf, gave rise to this Udāna elucidating that matter. Herein:

Above (uddham): from the element (that is the sphere) of form and from the element that is the formless (sphere). *Below (adho)*: from the element (that is the sphere) of sense-desire²⁴. *In every respect (sabbadhi)*: with respect to everything relating to the formations. *Completely released (vipparamutto)*: liberated in all ways by way of liberation through suppression at the stage previous to (path attainment)²⁵ and by way of liberation through extirpation and liberation through tranquillization at the stage subsequent to (path attainment)²⁶. And, in this connection, by means of this “above completely released”, he indicates abandonment of the five fetters partaking in that which is above, by means of this “below completely released”, abandonment of the five fetters partaking in that which is below²⁷; [362] whilst by means of this “in every respect completely released”, he indicates abandonment of all remaining unskilled (states)²⁸. Or alternatively, “above” constitutes inclusion of time yet to come, “below” constitutes inclusion of time already past; whilst through this very inclusion of both, the present period is included, on account of its being coupled to both of these; through the inclusion herein of time yet to come are included those khandhas, bases and elements²⁹ yet to come, this same being the method where the rest of the words are concerned too. *In every respect (sabbadhi)*: as regards all becoming commencing with the division

(of such becoming) belonging to (the sphere of) sense-desires³⁰. This is what is said: “Completely released as regards all becoming included by way of the three time periods³¹, viz. future, past, present”. *One lacking the contemplation of ‘I am this’ (ayam ‘ham asmī ti anānupassī)*: one who is thus completely released does not, under the sway of the conceits of (wrong) view and conceit, thus contemplate, with reference to (the khandhas of) material form and feeling and so on, that “I am this very thing” the implication being that he has no reason for seeing (things)³² in that way. Or alternatively, this “one lacking the contemplation of ‘I am this’ ” is an elucidation of the means of attaining the aforementioned liberation. (For) the vipassanā that leads to emergence from the stage previous to (path attainment), as it arises after rendering impotent³³ the conceit whose own nature is that of proceeding by way of “This is mine; this am I; this is for me the self” with reference to the formations belonging to the triple world included by way of the three time periods (taking same instead as) “This is not mine; this am I not; this is not for me the self”, constitutes the proximate cause of liberation. *He, thus liberated, rose above the flood, not formerly crossed, by way of that which is rid of further becoming (evam vimutto udatāri ogham atinṇapubbam apunabbhavāya)*: he, thus liberated in every way from the ten fetters and from all unskilled (states), being an arahant as a result of attaining the ariyan path, *rose above (udatāri=uttinno³⁴*, alternative grammatical form), *the fourfold flood*, viz. the flood of sense-desires, the flood of becoming, the flood of (wrong) views, (and) the flood of ignorance—or alternatively the great flood of saṃsāra itself—not formerly crossed even formerly in a dream³⁵, *by way of that which is rid of further becoming*, by way of that nibbāna that is without remnant of substrate, meaning he, after rising above (that flood), is stood on the other shore.

The exposition of the first sutta is concluded.

§2. Bhaddiya (2)

[363] In the second: *conceiving him to be a sekha (sekho ti³⁶ maññamāno)*: conceiving that “This one is a sekha”. This is the meaning of the term in the present case³⁷: he is a sekha since he

trains (*sikkhati*). In what does he train ? In the higher morality, in the higher consciousness³⁸, and in the higher insight. Or alternatively, training (*sikkhā*) is (here) (the act of) training (*sikkhanam*), with him being a sekha since that (training, *sikkhā*) forms his routine³⁹. For on account of the fact that that training (*sikkhā*) has not yet reached culmination, and on account of his being disposed thereto, he is one for whom (the act of) training (*sikkhanam*) is exclusively the routine, not one for whom eager occupation therein has become tranquillised⁴⁰, as with the asekha, for whom (all) training (*sikkhā*) is finished⁴¹, nor even one undisposed thereto, as with ordinary folk by whom such training (*sikkhā*) is dismissed. *To an even greater extent (bhiyyoso mattāya)*: to a point that was over the limit, to a point exceeding the limit, meaning excessively. For the venerable Bhaddiya the Dwarf had reached the destruction of the āsavas via the method spoken of in the (exposition of the) first sutta whilst still seated during the first exhortation. But the Captain of the Dhamma, through failing to advert to that attainment of arahantship on his part, did not come to know of this and, conceiving him still to be a sekha, like a magnanimous man giving abundantly when begged for little⁴², still talked Dhamma all the more so in countless ways for the sake of the destruction of the āsavas; whilst neither did the venerable Bhaddiya the Dwarf think "I am now one who has done what was to be done; what is the point of this exhortation ?", but still listened with due respect, as he had formerly, out of reverence for the True Dhamma. Upon seeing this, the Lord, whilst still seated in his fragrant hut⁴³, having acted, through his majesty of a Buddha, in such a way that the Captain of the Dhamma came to know of his destruction of the defilements, then gave rise to this Udāna, for which reason "And on that occasion" and so on was said. Whatever ought to be stated herein has already been stated in the immediately preceding sutta.

In the verse, however, *he cut the cycle (acchecchi vattaṃ)*: he extirpated the cycle of defilement without remainder; and⁴⁴ when the cycle of defilement is cut, the cycle of karma, too, is itself cut. *Is gone qualified to that that is without longing (byāgā*⁴⁵

nirāsaṃ): it is craving that is spoken of as “longing” (*āsā*); since there is here no longing, it is “that that is without longing” (*nirāsa*), *nibbāna*. Since it is with distinction (*visesena*) that he is gone to (*agā*)⁴⁶, has attained, that that is without longing, he “is gone qualified (thereto)” (*byāgā*)⁴⁷, meaning that, on account of the fact that he has attained the topmost path, he has attained (same) without needing to attain (same) again. Since there is no defilement that can be said not to have been abandoned when that craving that constitutes the origination of *dukkha* is abandoned, [364] he therefore⁴⁸ says “The stream that is dried up does not flow”, indicating that he takes that abandonment of craving on his part to be unique. This is its meaning: the river that is the stream of craving, that is dried up, withered, without remainder, with the arising of the knowledge associated with the fourth path, like the great rivers with the appearance of the fourth sun⁴⁹, does not flow, does not thereafter continue. For craving is spoken of as a stream, in accordance with which “Streaming and salivant are the people’s satisfactions”⁵⁰ (*Dhp* 341)⁵¹ and “That which streams, that which entangles”⁵² (*Dhs* 1059; *Nett* 24) are said⁵³. When the cycle is cut, it no longer revolves (*chinnam*⁵⁴ *vattam na vattati*): when, as a result of the cycle of defilement being extirpated in that manner, the cycle is cut, the cycle of karma, being annihilated through its being caused (thereby) to enter upon⁵⁵ a state of non-arising⁵⁶ and a state of non-ripening, no longer revolves (*vattati*), no longer continues (*pavattati*). This is itself the end of *dukkha* (*es’ ev’ anto dukkhassa*): this same non-continuation, due to the complete absence of the cycle of defilement, of the cycle of karma, being itself quite definitely the non-arising in future of the cycle of ripening⁵⁷, is the end, limit, limitation⁵⁸, of the entire *dukkha* that is *saṃsāra*.

The exposition of the second sutta is concluded.

§3. Attached (1)

In the third: *to sense-desires (kāmesu)*: to those sense-desires that are object-based. *Beyond bounds (ativelam)*: exceeding the bounds (*velam atikkamitvā*). *Attached (sattā)*: attached by way of attaching themselves (to such sense-desires)—meaning hanging on to,

sticking to, (same)—after chasing after⁵⁹ (their) sweet taste alone after having failed to survey the peril, even though known to exist (therein), on account of an abundance (on their part) of unmethodical payment of attention. *Imbued with (rattā)*: imbued with, impassioned⁶⁰ by, yearning and lust that bring about an alteration of consciousness⁶¹, just as a (piece of) cloth (is altered) as a result of colouring. *Hankering after (giddhā)*: hankering after by way of coveting⁶² whose own nature is that of longing for⁶³ (such things), engaging in hankering after (*gedham*) (same). *Fixated upon (gadhītā)*⁶⁴: subjected⁶⁵ thereto on account of the fact that it is difficult for them to be released (therefrom), as with (things) that are knotted (*ganthitā*⁶⁶). *Stupefied by (mucchitā)*: [365] entered upon stupefaction⁶⁷, delusion, (where sense-desires are concerned), as with those who, once they have become, by way of the defilements, those perceiving things wrongly⁶⁸, possess no other objective. *Absorbing (ajjhopannā)*: persistently consummating (such sense-desires) by swallowing them, treating them as though they were not to be shared with others⁶⁹. *Having become completely intoxicated (sammattakajātā)*: having become completely intoxicated (*sammattā=suttu mattā*⁷⁰, resolution of compound in alternative grammatical form), as a result of the miniscule sensation of pleasure (derived therefrom) whilst indulging in gulping down sense-desires⁷¹. *Sammodakajātā*⁷² (being filled with delight) is also a reading, meaning *jātasammodanā*⁷³ (alternative grammatical form), being enraptured⁷⁴ (thereby). He speaks, by means of all these words, solely of the fact of their being victims of craving⁷⁵. And, in this connection, following the first mention of “sense-desires”, the expression “sense-desires” yet again (appears) with the aim of elucidating the fact that those beings were disposed (thereto); by this means, he indicates that they dwelled at that time as those provided with the strands of sense-desires where all (four) bodily postures were concerned.

For on that occasion⁷⁶ all those who were residents of Sāvatti, with the exception of those who were ariyasāvakas, having proclaimed a festival and got ready a drinking-area⁷⁷ in accordance with their means, had been indulging in gulping

down sense-desires, eating, drinking, enjoying sense-desires both openly and in secret, (and) gratifying their senses. The monks, as they were wandering in Sāvattthi in search of alms, saw those people at this place and that, such as in the household, and in the resorts and parks and so on, acting in that way, bent on sense-desires, after proclaiming that festival; and, in the belief that they would obtain a Dhamma-teaching, smooth and subtle⁷⁸, after they had got back to the vihāra, they (subsequently) informed the Lord of the matter, for which reason “Now a good many monks...they dwell...sense-desires, having become completely intoxicated (thereby)” was said.

Fathoming this matter (etam atthaṃ viditvā): fathoming, in all its modes, this failure on the part of those people to see the peril in the delights associated with the drinking-area, in these great fevers⁷⁹, in these sense-desires whose terrible, unendurable, bitter fruition (takes the form of) an uninterrupted succession of countless things to their detriment⁸⁰, gave rise to this Udāna explaining the peril in sense-desires, as well as that in the defilements. Herein:

Attached to sense-desires (kāmesu sattā): imbued with, [366] intoxicated by, attached to, entangled with, sticking to⁸¹, stuck on, fettered by, sense-desires that are object-based⁸² by way of sense-desires that are (mental) defilements. *Attached by way of the bond of sense-desires (kāmasaṅgasattā)*⁸³: attached, hanging on, as a result of that same power that is sense-desires, to those sense-desires that are object-based not only by way of the bond of lust but also by way of the bonds of (wrong) view, conceit, hatred and ignorance. *Not beholding the sin in a fetter (saṃyojane vajjam aṇassamānā)*: not beholding (*aṇassantā*, alternative grammatical form), as a result of their having contemplated the sweet taste in those states favourable to the fetters⁸⁴, the sin, the fault, the peril, that constitutes the root-cause of that dukkha belonging to the cycle and so on, in that born of the defilements—such as lust for sense-desires and so forth—that go by the name of “fettters” on account of their fettering, on account of their binding⁸⁵, the cycle of karma⁸⁶ with the cycle of ripening, or those in (present) becomings and so on with other (further)

becomings and so forth, or else beings with (various) dukkhas. *Assuredly those thus attached to fetter-bonds could not cross the flood, extensive and great (na hi jātu saṃyojanasaṅgasattā oghaṃ tareyyuṃ vipulaṃ mahantaṃ):* those attached, on account of the fact of their thus not seeing the peril (therein), to bonds whose own nature is that of fettering—or alternatively, by way of bonds reckoned as fetters, to those states associated with the triple world that form the objective fields (of such bonds)—could at no time cross the flood of sense-desires and so on, or else the flood of saṃsāra itself, that is extensive, broad and great, due to the extensiveness of its range and due its (having existed since) time without beginning, meaning they could quite certainly not go to that flood's other shore.

The exposition of the third sutta is concluded.

§4. Attached (2)

In the fourth: *rendered blind (andhikatā):* sense-desires render even the one who is not blind blind, in accordance with which:

“The greedy one knows not welfare; the greedy one beholds not Dhamma. When greed defeats a man, there is at that time blinding gloom⁸⁷” (It 84)

is said. Therefore, (they had become) “rendered blind” (*andhikatā*) since even⁸⁸ those who are not blind are rendered blind (*andhā katā*) by sense-desires. The rest is of the same manner as that stated in the immediately preceding sutta. For therein, what had occurred for those people, having been seen⁸⁹ by the monks, was reported to the Lord; (whereas) in the present case it was seen by the Lord himself—this is the sole difference. As the Teacher was travelling to Jeta's Grove after emerging from Sāvatti, he on his way beheld a large number of fish unable to get out of the basket they had entered that had been set by those catching fish in the river Aciravati, whereafter, [367] at a later stage, he beheld a suckling calf, that had been chasing after its mother bleating with its neck⁹⁰ stretched forth out of thirst for its mother's milk, presenting its mouth between

her thighs⁹¹. Then, when the Lord had entered the vihāra and rinsed his feet, he gave rise, whilst seated on the best of Buddha-seats that had been prepared, to this Udāna, taking the latter pair of items as a similes⁹² for the former⁹³. Herein:

Blinded by sense-desires (kāmandhā): rendered blind, visionless, where sense-desires that are object-based are concerned, by way of sense-desires that are (mental) defilements. *Overspread by a net (jālasañchannā)*: overspread, enveloped, engulfed, like a pool of water encircled by a net of ultra-fine mesh, by craving that forms a net on account of its successively arising, from top to bottom (and vice versa)⁹⁴, with respect to one's own existence and that of another⁹⁵, to the internal and external bases, and to those states dependent thereon, divided into their countless divisions by way of those that are past and so on, and⁹⁶ (that also forms a net) on account of its bringing to those tacitly contained within it⁹⁷ that which is to their detriment. *Covered with craving's covering (taṇhāchadanachāditā)*: covered, like water with duckweed and green scum⁹⁸, with that covering reckoned as craving, meaning concealed, closed⁹⁹, (therewith). Moreover, by means of this pair of words¹⁰⁰ he indicates the fact that the proper exercise of skilled consciousness is hindered by the hindrance that is yearning for sense-pleasures¹⁰¹. *Bound by the Kinsman of the Negligent (pamattabandhunā baddhā)*: bound by the Defilement-Māra and the Devaputta-Māra¹⁰²; for at whatever point they are bound by the Defilement-Māra, they are also, at that same point, said to be bound by the Devaputta-Māra. For this is said:

"With this mental¹⁰³, air-roaming¹⁰⁴ noose that strays (here and there) will I snare you—you'll not escape me, recluse¹⁰⁵ !" (Vin i 21; S i 111);

Namuci, the Dark One, (and) Kinsman of the Negligent being three names for Māra. For the Devaputta-Māra, like the Defilement-Māra, is also Kinsman of the Negligent, since he binds beings who are negligent with that which is to their detriment. They also read *pamattā bandhane baddhā*¹⁰⁶ (the negligent are bound in a bond). Herein: *in a bond (bandhane)*

means in the bond consisting of the strands of sense-desires. *Bound (baddhā)*: constrained. In what manner? *Like fish in the mouth of a basket (macchā 'va kumināmukhe)*: just as, indeed, fish that have entered the mouth of a basket set by one catching fish, upon becoming so caught¹⁰⁷, [368] pursue¹⁰⁸, arrive at, dying—even so do these beings, bound by the bond consisting of the strands of sense-desires set by Māra pursue old age and dying. *As does the suckling calf its mother (vaccho khīrapako 'va mātaram)*: just as the suckling (*khīrapāyī*, alternative grammatical form) year-old calf pursues, follows, its own mother, and no other, so do beings bound by Māra's bond, whilst twirling about within saṃsāra, pursue, follow, only dying, the implication being that they do not (pursue, follow) that which is free of old age, that which is free of dying, viz. the Deathless¹⁰⁹, nibbāna.

The exposition of the fourth sutta is concluded.

§5. The Dwarf

In the fifth¹¹⁰: *at the tail-end of a good many monks (sambahulānaṃ bhikkhūnaṃ piṭṭhito piṭṭhito)*: with the business of the meal performed after having wandered one day in search of alms amongst the villages¹¹¹ accompanied by a good many monks, the venerable Bhaddiya the Dwarf¹¹² emptied the water from his bowl¹¹³, put it in the bag used for carrying it, hung this over his shoulder, folded up his robe, placed this too over his left shoulder, and then, as one with downcast eye and perfect deportment, inspiring serenity¹¹⁴ (irrespective of whether he were) setting out or returning, looking forwards or looking about him, or contracting or stretching out (his limbs)¹¹⁵, went along, his mind concentrated after having made mindfulness and attentiveness fully present, setting down one foot after the other as if he were making manifest his own fullness of mindfulness and insight¹¹⁶; and, in (so) going along, he went along close on the heels of those monks, (yet) as one unconnected with those monks. Why? On account of the fact of his not dwelling in association¹¹⁷ with them. And, moreover, that venerable one's form, that was treated with contempt, that was one that induced contempt, putthujanas poured scorn upon¹¹⁸.

The elder, aware of this, went along at the tail-end in the hope that they would not beget demerit based upon him. So it was that those monks and that elder reached Sāvatti, entered the vihāra, and then approached the Lord, for which reason “And on that occasion, the venerable Bhaddiya the Dwarf” and so on was said. Herein:

Of poor appearance (dubbhaṇṇam): deformed; in this way he indicates the lack on his part of any excellence of appearance and of any excellence of shape. *Unightly (duddasikam):* [369] one whose looks failed to inspire serenity; in this way he indicates the lack on his part of any excellence of the minor details of beauty and of any excellence of physical disposition. *Hunchbacked (okoṭimakam):* short; by this means he indicates the lack on his part of any excellence of growth. *For the most part of a form treated with contempt by the monks (yebhuyyena¹¹⁹ bhikkhūnaṃ paribhūtarūpaṃ):* of a form having scorn poured upon it by puthujjana monks; some who were puthujjanas, such as the group of six¹²⁰ and so on, being unaware of that venerable one’s good qualities, would treat him with contempt, seizing, tugging and playing with his hand¹²¹ and the root of his ear and so forth¹²²—(though) not those who were ariyans nor those who were virtuous puthujjanas¹²³. *He addressed the monks (bhikkhū āmantesi):* why did he address them? To make manifest that elder’s good qualities. It is said that it so occurred to the Lord that: “These monks are not aware of the state of great majesty¹²⁴ of this son of mine¹²⁵, as a result of which they treat him with contempt, which will be to their long-term detriment and dukkha. Well, I had better release him from that contempt by making his good qualities manifest to the monks”. *Do you behold: passatha no=passatha nu* (alternative grammatical form). *In that such attainment as has not already been attained by this monk is not easily gained (na ca sā samāpatti sulabharūpā yā tena bhikkhunā asamāpannapubbā):* in that, even though there is not even one single attainment amidst any of those attainments shared by sāvakas that admit of the following divisions—viz. attainment (of the jhānas) associated with the sphere of form, attainment (of the jhānas) associated with the formless sphere, attainment

of the Brahmavihāras, attainment of cessation, (and) attainment of fruition—that is easily gained, that is gained without difficulty, there is still none that has not already been attained by this monk, Bhaddiya the Dwarf. Having, in this way, made manifest¹²⁶ his state of great potency therein, which (together with his state of great majesty) was spoken of (by the Lord) as “Of great potency, of great majesty”, he next says “(And in that, in these same seen conditions, he has realised, after coming of his own accord directly to know, entered upon and now dwells in that unsurpassed culmination of the Brahmacariya) for the sake of which¹²⁷” and so on in order to make manifest¹²⁸ that state of great majesty. These are of the same manner as that already stated above¹²⁹. And, in this connection, the Lord indicates, by way of “This monk, monks” and so forth, “This monk, monks, is not just any (monk), (and) is not to be despised just because he is of poor appearance, unsightly, (and) hunchbacked, and because he comes at the tail-end of the monks¹³⁰. On the contrary, he is one of great potency, of great majesty, there having been attained by him all that is to be achieved by the sāvakas. Therefore you should look upon¹³¹ him as a heavy-weight¹³², as you might a stone umbrella—this will be to your long-term well-being and happiness”.

Fathoming this matter (etam attham veditvā): knowing in all its modes this, the venerable¹³³ Bhaddiya the Dwarf’s, heap of good qualities, with its divisions of being one of great potency and being one of great majesty and so on, gave rise to this Udāna elucidating that matter. Herein¹³⁴:

With drivel-free wheel (nelaṅgo¹³⁵): that spoken of as *elaṃ* (drivel) constitutes a fault (*doso*); since this one possesses no drivel, [370] it is “drivel-free” (*nelaṃ*). But what is this? Morality that is thoroughly and completely pure. For it is this that is, in the present case, implied by *nelaṃ*¹³⁶ (drivel-free), in the sense of its being free of any faults (*niddosaṭṭhena*), its being “with drivel-free wheel” (*nelaṅgo*) since its wheel (*aṅga*)¹³⁷, that constitutes its essential part¹³⁸, is drivel-free (*nelaṃ*). The connection is with the chariot that he is on the point of speaking of, the meaning being, therefore, “with its constituents (*aṅga*)

of morality¹³⁹ thoroughly and completely pure, (the chariot proceeds)", for it is the morality associated with the fruition of arahantship that is, in the present case, implied. It is "with a white awning" (*setapacchādo*) since possesses an awning that is white, an "awning" being the woollen cloth and so on that is to be spread on top of a chariot. It can, however, be one that is white (*seto*), on account its perfectly pure¹⁴⁰ and dazzlingly white (*dhavala*) nature, or some other (colour) out of those that are red or blue¹⁴¹ and so forth; but, in the present case, on account of the fact that it is liberation associated with the fruition of arahantship that is implied, it is owing to its thoroughly and completely pure nature that "with a white awning" is said, just as there is also, elsewhere, said "The chariot, with morality as its accessories¹⁴²" (S v 6). It is "single-spoked" (*ekāro*) since it possesses a single spoke¹⁴³ reckoned to be mindfulness. *Proceeds* (*vattati*): advances. *The chariot* (*ratho*): he speaks with reference to the elder's (present) existence. *The unruffled one* (*anīghaṃ*): the one free of dukkha, meaning the one in whom the agitation (*parikhobha*) of the defilements is absent, as with a vehicle in which jolting (*khobha*) is absent¹⁴⁴. *Approaching* (*āyantaṃ*): coming at the tail-end of a good many monks. *Of interrupted stream* (*chinnasotaṃ*): of severed-stream. For there is a stream, a streaming, a flowing, of the ghee and oil and so on that are smeared on the axle-heads¹⁴⁵ and the nave of an ordinary chariot so that it might proceed in comfort¹⁴⁶, whereby it is said to be of uninterrupted stream. But this one is said to be of interrupted stream on account of the thirty-six streams¹⁴⁷ having been abandoned without remainder—that one of interrupted stream. That which is "bondless" is such since it possesses no bonds. For there is an abundance of bonds¹⁴⁸ aimed at preventing the chariot's platform¹⁴⁹ from being shaken by its axle, whereby (it is said to be) "with-bonds". But this one is bondless, on account of all its bonds, in the form of the fetters¹⁵⁰, having been completely destroyed without remainder—that bondless one. *Behold* (*passa*): the Lord is speaking to himself, having attained a state of euphoria as a result of the elder's good qualities.

Hence, the Teacher indicates the venerable Bhaddiya the Dwarf, making him out to be a well-accessoried¹⁵¹, well-yoked,

thoroughbred-drawn chariot¹⁵², that is well-wheeled¹⁵³ by way of its chief-point being that of the fruition of arahantship¹⁵⁴, that is well-canopied¹⁵⁵ by way of liberation associated with the fruition of arahantship¹⁵⁶, that is well-spoked by way of mindfulness being fully present¹⁵⁷, that is without agitation¹⁵⁸ due to the absence of the agitation of the defilements [371], that is without any smearing due to the absence of the smearing that is craving, (and) that is bondless due to the absence of the fetters and so on.

The exposition of the fifth sutta is concluded.

§6. The Destruction of Craving

In the sixth: *Aññātakonḍañña* (*Aññātakonḍañño*¹⁵⁹): in this connection, “Konḍañña” is the name handed down as to this venerable one’s gotra; but the elder came to be known within the Teaching solely as “Aññātakonḍañña”¹⁶⁰ by way of that [utterance consisting of an¹⁶¹] Udāna uttered by the Lord, viz. “Konḍañña¹⁶², truly, has understood (*aññāsi*)” (Vin i 12; S v 424), in that it was he who, out of the *sāvakas*, first of all pierced the ariyan truths. *Liberation in the complete destruction of craving* (*taṇhāsāṅkhayavimuttiṃ*): “the complete destruction of craving” (signifies) *nibbāna*, since it is here that craving is completely destroyed, abandoned, (the meaning of the compound *taṇhāsāṅkhayavimutti* being therefore) “liberation in that which is the complete destruction of craving”. Or alternatively, “the complete destruction of craving” (signifies) the ariyan path, since it is by this means that craving is completely destroyed, abandoned, (the meaning of the compound) *taṇhāsāṅkhayavimutti* (then becoming,) non-figuratively, “attainment of the fruition of arahantship”, since (such) liberation constitutes (that path’s) fruition, or constitutes its culmination. It was this that he was seated reviewing. For this venerable one frequently attained fruition-attainment; therefore he had done so in the present case too.

Fathoming this matter (*etam atthaṃ viditvā*): fathoming this reviewing of the topmost fruition¹⁶³ on the part of the elder Aññātakonḍañña, gave rise to this Udāna elucidating that matter. Herein:

For whom there is no root, no ground (yassa mūlaṃ chamā n' atthi): the ariyapuggala for whom there is no ignorance that constitutes the root of the tree of (discrete) existences, and¹⁶⁴ no ground, no earth, reckoned as the failure to pay methodical attention to the āsavas and the hindrances¹⁶⁵, that constitutes the root-cause of that same (ignorance's) foundation, on account (such ignorance) having been completely rooted out by means of the topmost path. *There are no creepers, whence then leaves (paṇṇā n' atthi kuto latā):* the connection of the words is "there are no creepers, whence then leaves"¹⁶⁶, meaning there are even no 'creepers', reckoned as branches and twigs and so on, that admit of the divisions of pride and conceit and so forth¹⁶⁷, whence then the leaves of vanity and negligence¹⁶⁸, of deceit and treachery, and so on. Or alternatively, *paṇṇā n' atthi kuto latā* (there are no leaves, whence then creepers) is said, taking it to mean that, as the shoot of a tree is growing¹⁶⁹, it is the leaves that first come into being¹⁷⁰, afterwards the 'creepers' reckoned as its branches and twigs. [372] Herein: for whom, on account of the ariyan path having been cultivated, there is no root, reckoned as ignorance¹⁷¹, of the tree of (discrete) existences which would otherwise have arisen had there not been cultivation of the ariyan path, nor that forming its foundation¹⁷², such as the āsavas and so on. And, in this connection, through this same inclusion of the (word) "root", (there is also included) the karma inducing its seed, on account of its being the reason for that root¹⁷³, although it is to be understood¹⁷⁴ that, (in the present case,) it is the absence thereof¹⁷⁵ that is alone included. And, given the non-existence of that karmic seed, the shoot of consciousness attributable thereto, and the leaves and branches and so on consisting of name-and-form and the six bases and so on¹⁷⁶ attributable to that shoot of consciousness, will themselves not come into being, for which reason "For whom there is no root, no ground, there are no creepers, whence then leaves?" was said. *That resolute one freed from bondage (taṃ dhīraṃ bandhanā muttam):* that one who is resolute on account of his having conquered Māra by way of energetic application to the fourfold right efforts, due solely to which he is freed from the whole

bondage of the defilements and accumulations. *Who is worthy of blaming (ko ninditum arahati):* in this connection *taṃ* (untranslated) is a mere particle. Who, indeed, belonging to the intelligent breed, is worthy of blaming, of reproaching, that one endowed with unsurpassed good qualities such as those of morality and so on who is completely released from all defilement in that way, given the total absence of anything signalling blame? *Devas, also, applaud him (devā pi naṃ paṣaṃsanti):* on the contrary, devas such as Sakka and so on, who are knowledgeable as to his distinction where good qualities are concerned and, through (inclusion of) the word *api* (also), also humans such as the wise amongst the kṣatriyas and so forth¹⁷⁷, applaud him. And what is more¹⁷⁸, *he is applauded also by Brahmā (Brahmunā pi paṣaṃsito):* he is applauded, wholly extolled, also by the Great Brahmā, as well as by others such as Brahmās, nāgas, yakkhas and gandhabbas and so forth.

The exposition of the sixth sutta is concluded.

§7. The Destruction of Diversifications

In the seventh: *abandonment of numbers of diversification-perceptions (papañcasanñāsāṅkhāpahānaṃ):* since they cause diversification (*papañcenti*), since they extend, establish for a long time, that continuity in which they have of their own accord arisen, they are diversifications (*papañcā*), defilements—in particular, lust, hatred, delusion, craving¹⁷⁹, (wrong) view, (and) conceit, there being said, for instance:

“Lust is a diversification, hatred is a diversification, delusion is a diversification, craving is a diversification, (wrong) view is a diversification, conceit is a diversification¹⁸⁰”.

Moreover, the sense of *papañca* (diversification) is that of corruption, the sense of *papañca* (diversification) is that of rubbish. Herein, the diversification that is lust is attributable to perception of something as lovely, the diversification that is hatred to the bases of resentment, the diversification that is delusion to the āsavas, the diversification that is craving [373] to

sensation, the diversification that is (wrong) view to perception, the diversification that is conceit is attributable to applied thought. Perceptions that are accompanied by these diversifications are “diversification-perceptions” (*papañcasaññā*); numbers, portions, sections, of (such) diversification-perceptions being “numbers of diversification-perceptions¹⁸¹” (*papañcasaññāsāṅkhā*). As to meaning, it is a faction of this and that diversification together with that to which they are attributable, a troop of defilements. And, in this connection, there is inclusion of the perceptions on account of their being the root-cause common (to all diversifications). For this is said: “Numbers of diversifications have perception as their source” (Sn 874). The “abandonment” (*pahānaṃ*) of these means the extirpation of the defilements of lust and so on by means of this and that path.

It is said that the Lord at that time (firstly) reviewed the defilements to which that which had been to his detriment in his own past births numbering countless hundreds of thousands of koṭis had been attributable, and (which defilements) had (now) been abandoned, together with their impressions, in this his last becoming¹⁸² at the Bodhimaṇḍa by means of the ariyan path, (secondly) saw the continuity of beings, activated by the defilements (and) corrupted by the defilements of lust and so on, to be as hard to extricate¹⁸³ as a pumpkin¹⁸⁴ full of encrusted rice-scum, as a jar laden with buttermilk, or as a rag¹⁸⁵ soaked with perfume, and then, with joy and jubilation arisen at the thought “Such a thicket, indeed, is this cycle of defilement, cultivated from time without beginning, that is (now) abandoned for me without remainder, so well and truly abandoned !”, gave rise to this Udāna, for which reason “Then the Lord, fathoming his abandonment of numbers of diversification-perceptions, gave rise at that time to this Udāna” was said. Herein:

For whom there are neither diversifications nor remaining (yassa papañcā ʻhiti¹⁸⁶ ca n’atthi): since¹⁸⁷ the Lord, in treating himself as he would some other, refers solely to himself, therefore for the chief person¹⁸⁸ for whom there are neither diversifications having the aforementioned characteristics nor the remaining

within saṃsāra that is caused by them. In the Netti, however, it is said that that which is spoken of *ṭhiti* (remaining) is the latent tendencies (*anusayo*) (Nett 37). For latent tendencies are the root of the continuation of becoming¹⁸⁹, diversifications (*papañcā*) being such since they cause beings to diversify (*papañcenti*) within saṃsāra. And *papañcaṭṭhiti* is (also) a reading. Its meaning is either “(the) remaining of the diversifications” (*papañcaṭṭhiti*), viz. the remaining (*ṭhiti*) of the diversifications (*papañcānaṃ*), their being found to exist, their non-extirpation by means of the path, or else “(the) diversifications that are the remaining” (*papañcaṭṭhiti*), in that the diversifications (*papañcā*¹⁹⁰) are themselves the remaining (*ṭhiti*) of the cycle, on account of their being the root-cause of the continuation of any ripening, still remaining, of that which is skilled and unskilled—for the chief person¹⁹¹ for whom there is none such¹⁹². *Who has proceeded past fastening and obstacle (sandānaṃ*¹⁹³ *palighaṇ ca vītivatto*): who¹⁹⁴ [374] has proceeded past (*vītivatto*) craving and (wrong) view, that have acquired the name of “a fastening” on account of their similarity to a fastening¹⁹⁵ in the sense of binding, and ignorance reckoned as an obstacle on account of its similarity to an obstacle due to its preventing entrance to the city of nibbāna, who has distinctly (*visesato*) transcended (*atikkanto*¹⁹⁶) these by way of abandoning them together with their impressions. Others, however, say *sandānaṃ*¹⁹⁷ is anger (*kodham*), but this is not acceptable, for this is spoken of¹⁹⁸ as “fastening itself on to others”¹⁹⁹. *That one, rid of craving, a sage, faring about (taṃ*²⁰⁰ *nittanṇhaṃ munim carantaṃ*): that one²⁰¹, rid of craving due to an absence of craving under all circumstances whatsoever, a sage (*munim*) due to his being sagacious (*munanato*) as regards both worlds and due to his being sagacious as regards what is to one’s own well-being and what is to the well-being of others, faring about (*carantaṃ*) in the four (bodily) postures, by way of farings (*cārehi*) in divers attainments and by way of exercising (*cārena*) his (six) knowledge(s)²⁰² that are not shared with others, (all of which he does) exclusively for the sake of the well-being of all beings. *The world together with its devas, too, does not despise (n’ āvajānāti*

sadevako pi loko): the whole world of those belonging to the breed of those possessing insight²⁰³, together with its devas too, together with its Brahmās too, at no time despises, treats with contempt; rather it is respectfully devoted to worship and respect, revering him in the belief that “This one alone is, in this world, chief, best, utmost, the most excellent”.

The exposition of the seventh sutta is concluded.

§8. Kaccāna

In the eighth: *internally* (*ajjhataṃ*): in this connection, this word *ajjhataṃ* has been handed down²⁰⁴ with respect to that which is internal per se²⁰⁵, as in “The six internal bases” (D iii 243) and so on; with respect to that internally within one’s own, as in “States that are internal” (Dhs 2) (and) “Or (he dwells) as one contemplating the body internally within (his own²⁰⁶) body” (D ii 292 = M i 56) and so forth; with respect to that which is internal by way of objective field, as in “Without paying attention to any sign²⁰⁷, he dwells²⁰⁸ entered upon emptiness internally” (M iii 111) and so on, meaning with respect to the area of authority, for fruition-attainment²⁰⁹ is known as the Buddhas’ area of authority²¹⁰; (and) with respect to that which is internal by way of pasturage²¹¹, as in “For this reason²¹², Ānanda, the mind should be made by that monk to settle solely internally on that same former²¹³ concentration-sign” (M iii 112) and so forth. It is with respect to this same (sense of being) internal by way of pasturage that it is, in the present case too, to be regarded, “with respect to the object forming his meditation subject that was internal by way of pasturage” being therefore was is meant by “internally”. [375] *Before him* (*parimukham*): facing him. *Fully present* (*sūpaṭṭhitāya*): with mindfulness despatched to body²¹⁴ fully present (*suṭṭhu upaṭṭhitāya*, resolution of compound); and, in this connection, it is jhāna that is spoken of under the heading of mindfulness. This is what is said²¹⁵: having attained lofty jhāna acquired by way of the foundation of mindfulness consisting of contemplation of body internally.

For this elder had one day, when the Lord was staying at Sāvatti, been seated at his daytime place during the day’s rest,

having had his duties²¹⁶ indicated to him by the Lord after he had entered the vihāra upon returning from his almsround following the midday meal, after wandering in Sāvatti in search of alms; he passed the daylight hours in various attainments and then, at a particular occasion during the evening, descended into the interior of the vihāra; but, realising that such was not the time to approach the Lord, since the Lord was (still) seated in his fragrant hut, he seated himself at the root of a certain tree not far from the fragrant hut and, having first set the time limit, attained the aforementioned attainment. Then the Teacher, whilst still seated in his fragrant hut, beheld him²¹⁷ seated in that manner, for which reason “And on that occasion, the venerable Mahākaccāyana²¹⁸...fully present (before him)” was said.

Fathoming this matter (etam atthaṃ veditvā): fathoming, in all its modes, this current attainment on the part of the venerable elder Mahākaccāyana after making the jhāna he had attained by way of cultivation of that foundation of mindfulness its basis, gave rise to this Udāna elucidating that matter. Herein:

For whom there might always be mindfulness despatched to body continually present (yassa siyā sabbadā sati satatam kāyagatā upaṭṭhiā): for the one who has initiated vipassanā *for whom there might*, after he has rendered a single day into six sections, at all times *be*, by way of comprehending the impermanence and so on of the five upādānakkhandhas, *mindfulness despatched to body*—which is twofold through division into name-and-form—(be mindfulness) having body as its object²¹⁹, *continually*, uninterruptedly, *present* by way of perseverance and constant practice (of same)²²⁰.

It is said that this venerable one first caused jhāna to come into being by way of a meditation subject consisting of mindfulness despatched to body and then, after making (that jhāna) its basis, he established vipassanā, opening with that foundation of mindfulness consisting of contemplation of body, and reached arahantship. At the stage subsequent to (path attainment), too, he would for the most part attain that same jhāna, emerge (therefrom) and then, having practised vipassanā in that same manner, attain fruition-attainment.

The Teacher, having said "For whom there might always be mindfulness despatched to body continually present", indicating the method by means of which this same one had reached arahantship, then uttered " 'Were there not, there could not be for me' and 'There will not be, nor will there be for me' "²²¹ so as to explain the manner in which that (mindfulness) presented itself. [376] Its meaning is to be understood as twofold, viz. by way of the stage previous to his comprehending (the impermanence and so on of the five upādānakkhandhas) and by way of the time of his comprehending (these). As to these, there is firstly, by way of the stage previous (thereto), *were there not, there could not be for me* (*no c'assa no ca me siyā*): were there not, if there had not been, that defiling activity of mine in time past, there could not be for me, there would not arise for me, this existence at this present time. But since those defilements stemming from deeds²²² existed in me in the past, there therefore now occurs for me this existence attributable thereto. *There will not be, nor will there be for me* (*na bhavissati na ca me bhavissati*): due to the attainment of that which is opposed thereto²²³, there will not be, there will not arise in me, any defiling activity in this existence, nor will there be for me, will there occur for me, any cycle of ripening in the future. In this way there is made manifest the viewpoint that name-and-form are conditioned²²⁴, viz. "This khandha-pentad, reckoned as this (present) existence of mine, has as its root-cause defilements stemming from deeds in the time-triad, does not have an Īśvara²²⁵ and so on as its cause. And just as it is for me, so is it for all beings". But (when this same passage is interpreted) by way of the time of his comprehending (the impermanence and so on of the five upādānakkhandhas), *there were not*²²⁶, *there could not be for me* (*no c'assa no ca me siyā*): since this khandha-pentad is impermanent in the sense of its being non-existent after having been, dukkha in the sense of its repeated oppression, not-self in the sense of its proceeding uncontrolled²²⁷, it follows that, if this that is spoken of as the self is not even independent of the khandha-pentad, there were not, there could not be²²⁸, there would not be, anyone (so independent). This being so, *there could not be for me*, there would not be anything that could be spoken of as

belonging to me. *There will not be (na bhavissati)*: for were there a self, then there would have to be what belongs to self²²⁹; yet just as this name-and-form has been empty of self and what belongs to self²³⁰ both now and in the past, so *there will not be, nor*²³¹ *will there be for me*, there will not be, there will not occur, for anyone²³² that could be spoken of as a self independent of the khandhas in the future either, from which same it follows that there will not be for me anything inducing impediment, (that is to say) nor will there be for me in the future either anything that could be spoken of as that which belongs to self. In this way, he indicates the absence of anything to be seized upon²³³ as ‘mine’ on account of the absence of anything to be seized upon as ‘I’ amidst the three time(-periods), whereby emptiness is made manifest as four-sided²³⁴. *As one progressively abiding therein (anupubbavihāri tattha so)*: being one progressively abiding by way of abiding in the progressive (stages of) vipassanā as the knowledges associated with vipassanā, such as the knowledge of rise and fall and so on, are in due course arising²³⁵ whilst he is thus contemplating therein—with respect to that which has taken formation—the emptiness of self and what belongs to self with respect to each of the three time(-periods)²³⁶. [377] *Might, solely at the right time, cross entanglement (kālen’ eva tare visatīkaṃ)*: being stood after thus causing vipassanā to reach the summit, this meditator might, at the time that the faculties reach maturity, at the time of joining up with the path²³⁷ by way of that vipassanā that leads to emergence, at the time of the arising of the ariyan path, cross entanglement which is reckoned as craving on account of its causing the continuation²³⁸ of the entire becoming-triad, the implication being that after crossing over he might stand on such²³⁹ (craving’s) other shore. Hence, the Lord gave rise to this Udāna allegorically²⁴⁰ elucidating the arising of arahantship²⁴¹ for the venerable Mahākaccāyana.

The exposition of the eighth sutta is concluded.

§9. The Well

In the ninth²⁴²: *amongst the Mallas (Malleśu)*: “the Mallas” is the name of the royal princes to whom that country belonged²⁴³; by extension, their abode, though a single country, came to be

spoken of simply as “The Mallas”—amongst those Mallas, since in the outside world²⁴⁴ (that country) is spoken of as “Malla”²⁴⁵. Some (texts), moreover, read “Mālesu”²⁴⁶. *Whilst wandering on his travels (cārikaṃ caramāno)*: whilst wandering on his travels amidst the countries constituting the great circle²⁴⁷ by way of travel conducted at a leisurely pace²⁴⁸. *By a great order of monks (mahatā bhikkhusaṅghena)*: by a group of recluses that was great due to its being of good qualities without limit, for at that time the Lord had a great retinue of monks. *A brahmin village of the Mallas named Thūṇa (Thūṇaṃ nāma Mallānaṃ brāhmaṇagāmo)*: a brahmin village, since it had an abundance of brahmins, by the name of Thūṇa in the Mallas’ region²⁴⁹ at a place on the extremity²⁵⁰ of the Central Region in its south-eastern quarter. *Arrived thereat: tadavasari=taṃ avasari* (resolution of compound), meaning reached the path to the village of Thūṇa²⁵¹. *Came to hear: assosum=suniṃsu* (alternative grammatical form), meaning came to know as a consequence of the utterance’s sound reaching the ear-door. *Kho* (untranslated) is a particle for padding out the words; or alternatively it is a particle in the sense of emphatic affirmation²⁵². Herein, (if *kho* be) in the sense of emphatic affirmation, (then they) came fully to hear, there not having been any obstacle to their hearing being what is said; (whereas if *kho* be) in the sense of padding out the words, (then it is) solely and merely (for producing a pleasing) combination²⁵³ in the word-formulation. *Thūṇeyyan (Thūṇeyyakā)*: who were residents of the village of Thūṇa. *Brahmins and householders (brāhmaṇagahapatikā)*: in this connection. they are brahmins (*brāhmaṇā*) since it is Brahman that they encapsulate in sound (*Brahman aṇanti*²⁵⁴), meaning they recite mantras. For this is alone the etymological interpretation²⁵⁵ for those who are brahmins by birth, [378] whereas those who are ariyans are called “brahmins” (*brāhmaṇā*) on account of the fact of evil having been ousted²⁵⁶ (*bāhitapāpattā*). Whoever, excluding kṣatriyas and brahmins, are those indwelling the home²⁵⁷ are spoken of as “householders” (*gahapatikā*), especially vaiśyas. *Brahmins and householders : brāhmaṇagahapatikā=brāhmaṇā ca gahapatikā ca* (resolution of compound)²⁵⁸. “They say, friend,

that the recluse Gotama” and so on is next said in order to indicate²⁵⁹ the matter²⁶⁰ they came to hear of. Herein:

He is to be understood to be a “recluse” (*samaṇa*) on account of being one for whom evil has been stilled (*samītapāpattā*). For this, viz. “Stilled for him are evil, unskilled states” (Mi 280) and so on, is said. And the Lord is one for whom evil has been altogether stilled by way of the unsurpassed ariyan path, for which reason he possesses this name attained by virtue of his genuine qualities, that is to say, “the recluse”. *They say* (*khalu*) is a particle in the sense of hearsay. *Friend* (*bho*) is merely the mode of address handed down consequent upon birth for those of the brahmin breed²⁶¹, for this, too, is said: “He is known as one addressing others as ‘friend’ if he be one possessing holdings²⁶²” (Dhp 396 = Sn 620). *Gotama* (*Gotamo*) is mention²⁶³ of the Lord by way of his gotra. Therefore the meaning of “They say, friend, that the recluse Gotama” is, in this connection this, viz. “It is said, friend, that the recluse Gotama²⁶⁴”. *The Sakyans’ son* (*Sakyaputto*): this is, however, a complete elucidation of the Lord’s being of a clan of high-standing. *Who went forth from the Sakyian clan* (*Sakyakulā pabbajito*) is a complete elucidation of the fact that he went forth through faith—who, unovercome by any loss whatsoever, abandoned that clan whilst it was still intact²⁶⁵, and then went forth through faith (in the belief) that attainment (would be achieved) through renunciation being what is said. *They filled the well upto its mouth with grass and chaff* (*udapānaṃ tiṇassa ca bhusassa ca yāva mukhato pūresuṃ*): they caused the level of the water-hole to rise, by means of grass and chaff, to that of its mouth, meaning they blocked the hole by casting in grass and so on. It is said that outside that village, on the path along which the Lord was approaching, there was a single well for the use of brahmins; (and) that, except for this, all the watery places there, such as (water-)holes and ponds and so on, had at that time become dried up and waterless²⁶⁶. Then when those Thūṇeyyans who lacked devotion in the Triple Jewel and who were by nature selfish came to hear that the Lord was approaching, in endeavouring to prevent the Lord from staying²⁶⁷ there (fearing that) “If the recluse Gotama²⁶⁸ were to enter this village and stay

for two or three days, he might establish²⁶⁹ all these folk in his Word, whereupon the Dhamma of the brahmin would not get any support”, they consulted one another saying “There is no water in this village apart from this. We must render that well useless, so that the recluse Gotama, along with his sāvakasaṅgha, will not enter the village”; and, after all the residents of that village [379] had drawn water for seven days, and filled jars and so on, they blocked the well with grass and chaff, for which reason “Whereupon they filled the well upto its mouth with grass and chaff, saying ‘Don’t let those bald-headed recluses drink the water’ ” was said. Herein: *bald-headed recluses* (*muṇḍakā samaṇakā*): it is proper to say²⁷⁰ “muṇḍa” where someone who is bald-headed is concerned, “samaṇa” where a recluse is concerned²⁷¹, but it was with innuendoes of mockery²⁷² that these, bearing hostility, spoke in that way. *Don’t* (*mā*) involves prohibition, *mā apāmsu* (don’t let...drink) meaning *mā pivimsu* (don’t let...drink, alternative grammatical form). *Stepped off the path* (*maggā okkamma*): stepped aside from the path. *From that* (*etaṃhā*²⁷³): he spoke specifying that same well that had had such (things) done to it by them. But why did the Lord speak in that way, saying “Fetch (me) some water from that well”, without advertng to that alteration on the part of those brahmins? Or was it that he did so knowingly after advertng thereto? It was quite knowingly that the Lord spoke in that way so as to render them non-pursuant²⁷⁴ once he had made manifest his own majesty of a Buddha and tamed them; it was not because he had a desire to drink water. For this same reason, “I am thirsty” is not said here, unlike in the Mahāparinibbānasutta²⁷⁵ (D ii 128). But the Treasurer of the Dhamma, not knowing the Teacher’s intentions, said “Right now, Lord, the (well)” and so on informing him of the alteration that had been effected by the Thūṇeyyans. Herein: *right now* (*idāni*): recently, meaning at the very time that we were approaching. They (also) read “*Eso bhante udapāno*” (This well, Lord). The elder, having twice raised his objection, realising, on the third occasion, that (since) people should not make themselves adversaries of the Tathāgatas for a third time, the Far-Seeing One must have some purpose in view²⁷⁶, then

took the Lord's bowl, that had been gifted to him by the (Four) Great Kings²⁷⁷, and went to the well. And as the elder was going along, the water in the well filled up, brimmed over and flowed all about; whilst all the grass and chaff floated up²⁷⁸ to the top and went away of its own accord. And by means of that ever-increasing flow of water, all the receptacles of water in that village, such as lotus ponds and so on, that had been dried up, became completely filled; and likewise ditches, small channels²⁷⁹ and hollows and so forth. The whole region around that village became engulfed by a great flood, as it might at the time of a great rainfall. Water-born flowers²⁸⁰, such as kumudas and uppalas²⁸¹ and red and white lotuses and so on, covered the water, fully opening themselves out as they sprang up here and there; whilst on the lakes water-birds, such as swans, [380] herons, ruddy geese, kādamba geese²⁸² and cranes and so forth, roamed about as they made that their dwelling.

Upon seeing that great flood rising up in that way, ruffled on all sides by waves and ripples²⁸³, with gleaming bubbles of froth²⁸⁴ drifting up from its fringes, the Thūṇeyyans, their hearts having become filled with marvel at the unprecedented (nature of the occurrence)²⁸⁵, consulted one another saying "We strove to cut off the water (-supply) for recluse Gotama, but this great flood has been ever-increasing like this since the time of his arrival; this is, without doubt, his potency and majesty (at work), for of great majesty is this one, of great potency. There is, moreover, a distinct possibility that²⁸⁶ this great flood, after it has risen up, might inundate our village too. So come, now, let us approach the recluse Gotama, sit around him paying homage, and then, whilst confessing our transgression, beg his forgiveness". Then, being of single intent, all those companies and leaders of companies, having formed themselves into groups²⁸⁷, came out from the village and approached the Lord. And, after they had approached, some saluted with their head at the Lord's feet, some extended an añjali salute, some exchanged mutual greetings with the Lord, some announced their name and gotra, whilst some seated themselves remaining silent²⁸⁸. Moreover, having so acted, they all seated themselves

to one side and then confessed their transgression, saying “Just now, friend Gotama, we placed a ban on water for both our friend Gotama and Gotama’s sāvakas; we cast grass and chaff into that well. But the well, though lacking consciousness, as though conscious, as though knowing of our friend’s qualities, has of its own accord removed that grass and chaff and become perfectly purified, whilst this whole low-lying region here has also been filled with a great (quantity of) water, has become quite delightful, the beings who depend on water for their livelihood being completely satisfied. But we, though we were humans, did not know of our friend’s qualities, we who acted in that way. May you, friend Gotama, act²⁸⁹ for us in such a way that this great flood may not inundate this village. A transgression got the better of us, such was its strength²⁹⁰—may you, friend Gotama, take pity on us and pardon that transgression of ours”. The Lord, moreover²⁹¹, pardoned that transgression of theirs saying “A transgression certainly did get the better of you, such was its strength. We pardon this for you, for the sake of restraint in future” [381] and, knowing them to be of devoted heart, taught Dhamma more than²⁹² suiting their dispositions. Having become devoted in heart and having been established in the refuges and so on after they had heard that Dhamma-teaching from the Lord, they saluted the Lord, circumambulated him by the right, and then departed.

Quite prior to their²⁹³ arrival, the venerable Ānanda, however, whose heart had, upon seeing that miracle, become filled with marvel at its unprecedented (nature), had taken the water in the bowl, offered this to the Lord and then informed him of the incident, for which reason “Then the venerable Ānanda (gave his consent to the Lord,) saying ‘So be it, Lord’ ” and so on was said. Herein:

Vomited up from its mouth (mukhato ovamitvā): threw (up) all that grass and so on through its mouth. *Flowing out, methinks (vissandanto maññe):* that flood of water, that formerly had to be got at by baling it out from the well with the aid of a long rope, remained, at the time that the elder went there with the Lord’s bowl, as if flowing out through its mouth, with satiation (to the

point of being) level such that crows might drink (therefrom)²⁹⁴. And this is said with reference to what had happened to the water at the time that the elder went there. Thereafter, however, the low-lying places in that village became entirely filled with water in the manner previously stated. Yet this potency (did not come about) through a resolve on the part of the Buddhas²⁹⁵, nor even through the deva-majesty of the devas, but rather through the majesty of the Lord's merit, as it did when he was going to Vesālī²⁹⁶ from Rājagaha for the sake of a Paritta-teaching²⁹⁷. Some, however, say that this (miracle) was performed with the aim of generating devotion to the Lord on the part of those Thūṇeyyans by devatās desiring their well-being; others that it was the nāga-king dwelling beneath that well who performed such. All this is unreasonable, on account of the fact of the water's arising having been completely elucidated in such a way that²⁹⁸ it was solely due to the majesty of the Lord's merit.

‡ *Fathoming this matter (etam atthaṃ veditvā)*: fathoming in all its modes this matter, reckoned as the accomplishment of what he wanted in the absence of any resolution (on his part), gave rise to this Udāna elucidating that matter. Herein:

What would he do with a well, if there should always be waters (kiṃ kayirā udapānena āpā ce sabbadā siyūṃ): if (ce=yadi, synonyms) there should be²⁹⁹, if there should be discovered, waters for him at all times, and under all circumstances—if acquisition of these be subject to a mere wish (on his part)³⁰⁰—what would he do, what might he do, with that³⁰¹ well, meaning what business (would he have therewith). *Why should he, having cut craving from the root, wander about seeking out (taṇhāya mūlato chetvā kissa pariyesanaṃ care)*: [382] why, for what reason, should an omniscient Buddha such as me, who is stationary after having cut (*chinditvā*, alternative grammatical form) the root, or alternatively at the root, of that craving by means of which craving are shackled those beings who, as those who have failed to perform meritorious deeds, are smitten with dukkha in the form of non-acquisition of what is desired³⁰², wander about (*careyya*, alternative grammatical form) seeking out water, or

seeking out other requisites. They also read *mūlato chettā* (having cut (craving) from the root), meaning having cut (*chetvā*³⁰³) the root, or alternatively at the root itself, of craving. Or else *mūlato chettā* is one who cuts craving from the root onwards³⁰⁴, this being what is said: why, for what reason, should he³⁰⁵ who³⁰⁶, onwards from the Great Directive³⁰⁷ that constitutes the root of enlightenment³⁰⁸, has, subsequent to that root, been a cutter³⁰⁹ of craving as he was fulfilling, in their entirety, the unlimited ingredients of merit by way of bringing these to full development³¹⁰ solely for the sake of the world's well-being without thinking of himself³¹¹, wander about seeking out water, given the absence of any non-acquisition of what is desired³¹² which has craving as its root-cause—the implication³¹³ being that these blind fools, the Thūṇeyyans, on the other hand, did so, being unaware of this ordeal (of his)³¹⁴.

The exposition of the ninth sutta is concluded.

§10. Udena

In the tenth: *whilst king Udena*³¹⁵ (*rañño Udenassa*): whilst the king named “Udena”, who was also called “the Vajjian king”. *Was gone to the park* (*uyyānagatassa*): was gone to the park with the aim of sporting in the park. For this is the genitive case in the sense of disregarding, although when the word³¹⁶ *antepuram* (inner place) is considered, this is also the genitive case with respect to possession³¹⁷. *Finishing their time* (*kālaṅkatāni*): becoming deceased after being burned in the fire. *With Sāmāvatī at their head* (*Sāmāvatīpamukhāni*): but who, in this connection, was this Sāmāvatī, and how did she come to be burned? It is said that the one named Sāmāvatī³¹⁸ was the daughter of a wealthy merchant in Bhaddavati³¹⁹, the adopted daughter of the wealthy merchant Ghosaka³²⁰, a chief consort³²¹ of king Udena with a retinue of five hundred women³²², (and) the ariyasāvaka frequently given to abiding in loving kindness³²³ (A i 26). This is, in this connection, (merely a) brief (account); whilst any talk in detail of the origins of Sāmāvatī, right from their very beginning, is to be understood after the manner of that given in the Dhammapada story³²⁴.

Māgandiyā³²⁵, the daughter of the brahmin named Māgandiya, her resentment fixated on the Teacher after hearing this verse taught by the Lord to her mother and father³²⁶:

[383] “Upon seeing Taṇhā, Arati and Ragā³²⁷, there was not even yearning for sexual intercourse. What indeed is this, full of urine and excrement ? I would not wish to touch her even with my foot” (Sn 835)

later on, when installed in the position of consort by king Udena, came to know of the fact that the Lord had arrived at Kosambi³²⁸ and of the fact that the five hundred women, with Sāmāvatī at their head³²⁹, had become layfollowers; being unable, despite her having striven, in countless ways³³⁰, to bring about that which was to the detriment of the Tathāgata and those (women) thinking “The recluse Gotama is said to have arrived in this city ! I must now find out what can be done about him³³¹, just as I must also find out what can be done about those having Sāmāvatī at their head, those female attendants of his”, she finally³³², as she was going one day to the park’s sports together with the king³³³, sent a dictate³³⁴ to her uncle saying “Go to Sāmāvatī’s palace, have them open³³⁵ the cloth-storeroom and the oil-storeroom, moisten cloths in the oil-jars, wrap these around the pillars, have them all assemble together³³⁶, close the door, bolt it³³⁷ on the outside, and then, having descended (from the palace) setting fire to the house with torches, be on your way³³⁸ !”

When he heard this, he ascended onto the palace, opened³³⁹ the storerooms, moistened the items of clothing in the oil-jars, and then started to wrap these around the pillars. Then those women, with Sāmāvatī at their head, approached him saying “What is this, uncle ?”. After saying “The king, my dears, is having these oil-rags wrapped³⁴⁰ around the pillars so as to strengthen them. In the king’s house it is indeed hard to know what is in good repair and what is in need of repair³⁴¹. Please get out of my³⁴² way”, he had those who had come enter the bedrooms, closed the doors, bolted them on the outside and then descended, setting fire to everything as he did so³⁴³.

Sāmāvatī gave them an exhortation saying “My dears³⁴⁴, it is not easy to determine, even with the knowledge of a Buddha, the existences that have involved burning by fire in just such a manner³⁴⁵ for us whilst we have been roaming about in saṃsāra that is without beginning or end³⁴⁶. Be diligent !”. They had (all) attained the sotāpatti-fruit³⁴⁷ in the presence of Khujjuttarā, by whom fruition had been attained³⁴⁸ (and) by whom the Teacher’s³⁴⁹ Teaching had been understood upon hearing Dhamma in the presence of the Teacher, [384] as she, an ariyasāvaka who had reached the sekha’s discriminations³⁵⁰, had been teaching Dhamma in exactly the same manner in which it had been taught by the Teacher³⁵¹; whilst those who had, at intervals³⁵² (thereafter), been intent upon paying attention to their meditation subject finished their time as they paid attention to a meditation subject embracing their own sensation (of pain) as the house was burning, with some reaching the second fruition, some the third fruition.

Now the monks came to know of that incident as they wandered in Kosambi in search of alms, informed the Lord following the midday meal, and then enquired as to their future state. And³⁵³ the Lord spoke to the monks of their attainment of the ariyan fruitions, for which reason “And on that occasion, whilst king Udena...finished their time non-fruitless” was said. Herein:

Non-fruitless (anipphalā): not fruitless; they finished their time as those by whom those same fruitions of reclusheship had been attained. Moreover, it was by practising vipassanā as they were paying attention to a meditation subject embracing their own sensation (of pain) whilst they were being exhorted, as they were acquiring those fruitions, by Sāmāvatī³⁵⁴ with the following verses:

“Exert yourselves, renounce, apply yourselves to the Buddha’s Teaching; shake off Death’s army as might an elephant a house of reeds.

Whoever dwells diligent as regards this Dhamma and Discipline, in abandoning birth and saṃsāra, will make an end of dukkha” (S i 156f = Thag 256f³⁵⁵)

that they acquired the second and third fruitions. But Khujjuttarā, on account of there being some remnant of life-span (of hers still outstanding), and on account of the fact that she had not performed a deed of such a kind³⁵⁶, found herself outside the palace. And they say she resorted to a distance of ten *yojanas*³⁵⁷.

Then, in the Dhamma Hall, the monks began to make conversation saying "Friends, it is truly inappropriate³⁵⁸ for female *ariyasāvakas* to die in such a way", when the Teacher arrived and asked them "For the purpose of what talk, monks, are you now seated together here ?"; and when "For the purpose of this (talk), namely..." had been said, he said "Monks³⁵⁹, even though it might not befit this existence of theirs, that which was received by them nonetheless quite befits a deed done previously" and, when begged by them, recounted the past.

"In the past, when Brahmadatta was reigning in Benares, eight Paccekabuddhas regularly ate in the king's dwelling. [385] Five hundred women attended upon them. Seven of these folk went to the Himālaya, whilst one seated himself³⁶⁰ for the purpose of attainment in a grass thicket in the vicinity of a river-bank. Then one day, after those Paccekabuddhas had gone, the king went there³⁶¹, together with those women, desiring to indulge in water-sports. Those³⁶² women, oppressed by the cold (and) desiring to warm themselves after having sported in the water during the daylight hours, surrounded³⁶³ that grass thicket, that was covered on top with dried grass³⁶⁴, and, with the perception that it was (just) a heap of grass, set fire to it; then, upon seeing the Paccekabuddha as the grass was falling³⁶⁵ after being burned, and thinking 'The king's Paccekabuddha is burning; when the king comes to know of this, he'll murder us³⁶⁶. We must make sure he is burned good and proper'³⁶⁷, they all fetched pieces of wood and so on³⁶⁸ from here and there, heaped these on top of him, ignited³⁶⁹ them and then departed in the belief that 'Now he'll burn'.

Having been those who at first acted unintentionally, they had now become bound by that deed³⁷⁰. Moreover, they³⁷¹ would not have been able, even had they fetched and ignited a thousand cartloads of wood, to cause a Paccekabuddha³⁷², deep

within attainment, to be affected by³⁷³ mere heat of that type³⁷⁴. Therefore, on the seventh day he emerged (from that attainment) and went on his way as he pleased. On account of their having performed that deed, they have been roasted in hell for many thousands of years, for many hundreds of thousands of years, whilst as a residual result of that same deed they have, in a hundred (separate) existences, burned (to death) in that very same manner³⁷⁵ in a burning house³⁷⁶. This is their previous deed. But since, in this (present) existence, they realised the ariyan fruitions, sat round paying homage to the Triple Jewel, therefore the non-returners amongst them have arisen in the Pure Abodes, whilst as to the rest, some have arisen amongst (the devas of) the Thirty-three, some amongst the Yāmas, some amongst the Tusitas, some amongst the Nimmānaratis, some amongst the Paranimmitavasavattis³⁷⁷".

Now, though king Udena came urgently upon hearing it said that Sāmāvatī's house was burning, he nonetheless reached³⁷⁸ that spot only after they had already been burned. But, with powerful dejection arisen within him after he had arrived and extinguished the house, and being urged on, once he had come to know, through skilful means, that such had been the work of Māgandiyā³⁷⁹, by that act involving an offence committed with respect to ariyasāvakas, he had them inflict³⁸⁰ the royal punishment on her, together with her relatives³⁸¹. So it was that she, together with her attendants, friends and kinsmen, met with plight and misfortune.

Fathoming this matter (etam atthaṃ veditvā): fathoming in all its modes the root-cause of those women, with Sāmāvatī at their head, meeting with plight and misfortune in that fire, [386] and the reason for Māgandiyā, together with her friends and kinsmen, meeting with plight and misfortune by way of the royal punishment, gave rise to this Udāna elucidating that matter. Herein:

The world, in bondage to delusion, looks as though it were capable (mohasambandhano loko bhabbarūpo va dissati): this world of beings here, which looks as though it were capable, as though it had become possessed of the root-cause³⁸², is nonetheless in bondage

to delusion, is enveloped by delusion; without knowing what is to the well-being and the detriment of self, it fails to practise those things that are to its well-being, it heaps up that which is to its detriment, that which brings dukkha, as well as abundant demerit. *Bhavarūpo va dissati*³⁸³ (looks as though it were extant) is also a reading. This is its meaning: this world is in bondage to delusion, is enveloped by delusion, due solely to which it looks as though it were extant, as though its self had as its own nature (the quality of being) eternal, presents itself as though it were free of old age and dying³⁸⁴, as a result of which it performs those things that ought not to be performed, such as destroying living beings and so on. *The fool, being encircled by the gloom, is in bondage to substrates (such that to him) it appears as though it were eternal (upadhibandhano bālo tamasā parivārito sassato-r-iva*³⁸⁵ *khāyati)*: and not solely in bondage to delusion alone, but also in bondage to substrates, too, is this world of blind fools that is encircled by the gloom that is ignorance. This is what is said: since, on account of the absence of that knowledge by means of which he might (otherwise) unequivocally behold sense-desires and the khandhas to be impermanent, dukkha and of a nature to change, the fool, the blind puthujjana, is on all sides circled³⁸⁶, hindered, by the gloom that is lack of (such) knowledge, he is therefore in bondage to substrates by way of these substrates, viz. the substrate of sense-desires, the substrate of the defilements (and) the substrate of the khandhas, due solely to which it appears, to that one with (such) substrates beholding it³⁸⁷, as though it were eternal³⁸⁸, as though³⁸⁹ it were permanent, possessed existence at all times. *Asassati-r-iva khāyati* (it appears as though it were non-eternal) is also a reading. This is its meaning: since, given the fact that the self is at all times found to exist, is discovered, that which is other (than the self) is non-eternal, impermanent, (therefore) the substrate appears—meaning presents itself—to the world, by way of adherence to that which is wrong, as though it were a part (thereof). For the syllable *ra* performs a euphonic link between the words. *For the one who beholds there is no holding (passato n' atthi kiñcanam)*: whereas for that one alone—the one who practises vipassanā by

way of impermanence and so on after embracing³⁹⁰ the formations—who beholds, knows, pierces³⁹¹, (those formations) as they really are, through the insight associated with the path in conjunction with the insight associated with vipassanā, [387] there is no holding such as that of lust and so forth³⁹², by means of which he might become bound³⁹³ to saṃsāra. For the implication is that it is only the one not beholding (those formations) in that way that would become bound to saṃsāra with the bonds of ignorance, craving and (wrong) view and so on.

The exposition of the tenth sutta is concluded.

And concluded is the exposition of the Small chapter³⁹⁴.

Notes

- ¹ Be Lakunḍaka°; cp Ud.
- ² Apāsādiko; cp Ud-a 368 below.
- ³ Reading arahattaphalaṃ with Ce Se for text's Be arahattaṃ.
- ⁴ Cp Ud-a 136ff above.
- ⁵ Reading kālaṃ with Ce Be Se for text's okāsaṃ, occasion.
- ⁶ Ce Se read sallakkhetvā, noted, for text's Be paccavekkhitvā.
- ⁷ Cp Ud-a 283 above.
- ⁸ Se omits.
- ⁹ Sāriputta.
- ¹⁰ Dhammīkathaṃ; Ce Be kathaṃ, Se dhammaṃ.
- ¹¹ So Ce Be Se for text's dhammā.
- ¹² Cp Ud-a 242 above and note there on this and the following terms.
- ¹³ Cp Ud-a 286 above.
- ¹⁴ Reading yathā vīthipaṭipannā with Be for text's Ce yathāvīthipaṭipannā, Se yathā vīthipaṭipannaṃ. This seems to refer to the first of the eight knowledges comprising purification by knowledge and vision of the course (paṭipadāññā-dassanavisuddhi), on which see Vism 639ff (where, however, vīthipaṭipanna is rendered by Nāṇamoli (Ppn 745, 747) as "steady on its course", but cp Ud-a 226 above where the same term (there rendered "embarked along a street") is used in a less technical sense). Cp also Ud-a 397 below.
- ¹⁵ Cp Ud-a 190 above where mindfulness is similarly said to become sharp and clear.
- ¹⁶ Reading vodapeti with Ce Be Se for text's codāpeti, urge, incite, etc.
- ¹⁷ Reading °samupekkhanehi with Be Se for text's Ce °samupekkhanena hi.
- ¹⁸ Reading udayabbayādīsu with Be Se for text's Ce udayabbayesu.
- ¹⁹ Reading sūraṃ pasannaṃ hutvā vahati with Ce Be Se for text's suvipassannaṃ hutvā pavatteti; cp Ud-a 191 above.
- ²⁰ Reading upariladdhabbhāvanābalena with Ce Be Se for text's upariladdhabbhāvanābalena. Cp D iii 213 and A i 53 on the power of cultivation (bhāvanābala); also DA 982 (which

explains as the seven limbs of enlightenment under the heading of energy, and the repeated practice of skilled states), and AA ii 98 (which explains as the power of developing (*brūhanabala*), the power of augmenting (*vaḍḍhanabala*)).

²¹ Reading *tathalakkhaṇaṃ* with Ce Be for text's *tathālakkhanaṃ*, Se *yathālakkhanaṃ*.

²² Cp Ud-a 206.

²³ Reading *aññārādhanaśaṅkhātāṃ* with Ce Be Se for text's *aññārocanaśaṅkhātāṃ*; explained at MA iii 193 on M i 479 as *arahatte paṭiṭṭhānaṃ*, establishment in arahantship.

²⁴ Cp Vibh 404ff.

²⁵ Reading *pubbabhāge* with Be Se for text's Ce *pubbabhāgena*.

²⁶ Cp Ud-a 32 on these liberations.

²⁷ That is to say, the five fetters that bind one above, to the sphere of form and the formless sphere, and the five that bind one below, to the sphere of sense-desires. The non-returner is completely rid of the latter, the once-returner and *sotāpanna* partially so, the arahant being completely rid of both.

²⁸ Reading °*sabbākusala*° with Ce Be Se for text's °*sabbakusala*°.

²⁹ Cp Ud-a 207 for details; as an arahant, Bhaddiya is, of course, freed from such future *khandhas*, etc.

³⁰ The others being the sphere of form and the formless sphere.

³¹ Cp Ud-a 278 above for similar.

³² Reading *dassane kāraṇaṃ* with Ce Be Se for text's *otaraṇaṃ*.

³³ *Anadhiṭṭhānaṃ katvā*; making it no longer capable of exercising government over one's thoughts.

³⁴ Reading *uttiṇṇo* with Ce Be Se for text's *otiṇṇo*.

³⁵ Cp Ud-a 191 above for similar.

³⁶ So Ud (Ee)—Ce Se *sekkho ti*—for text's *sekkhaṃ*, Be *sekkhaṃ*; Woodward (n 1) wrongly asserts that Ud (Ee) reads *sekkho ti*.

³⁷ The term *se(k)kha* is usually used to denote the *sotāpanna*, once-returner and non-returner, who are thus distinguished from the arahant who is *ase(k)kha*.

³⁸ Reading *adhisīlaṃ adhicittaṃ* with Ce Be Se for text's *adhicittaṃ ca*.

³⁹ *Sīlaṃ*; or morality, moral code, precepts, etc.

⁴⁰ Reading *paṭi(p)passaddhussuko* with Ce Be (Se) for text's

paṭippassaddhasikkho.

⁴¹ Cp Vism 14.

⁴² Appaṃ yācito bahuṃ dadamāno udārapuriso (Be Se uḷārapuriso) viya; cp Khp-a 131 for similar, where Ñāṇamoli (MR&I 142) renders uḷārapuriso as “the rare man”. No such meaning for uḷāra/udāra (usually rendered “lofty”) seems attested by PED, CPD or SED, though the latter does list “generous” and “munificent”.

⁴³ Reading gandhakuṭiyaṃ nisinnō yeva with Ce Be Se for text’s gandhakuṭiyaṃ yeva nisinnō.

⁴⁴ Reading ca with Ce Be Se; text omits. Cp note at Ud-a 165 above on these cycles.

⁴⁵ So Ce Be Se; text omits.

⁴⁶ Quasi-etymology: byāgā < *visesena agā*.

⁴⁷ So Ce Be Se (and Ud prior to its emendation) for text’s byāga which Woodward rejects. See previous.

⁴⁸ Reading tasmā ’ssa with Be Se for text’s Ce tam assa.

⁴⁹ An allusion to Vism 416—which is presumably what Woodward means by “VM. cap. 13”—where, in the periodic destruction of the world by fire, six further suns appear in the sky. With the appearance of the third, the great rivers dry up and, with the appearance of the fourth, the seven great lakes in the Himālaya (enumerated at Ud-a 300 above) which are their source.

⁵⁰ Cp Asl 363f where this is also quoted, and which Pe Maung Tin (Expos 468) renders “Joys wet and viscid come to sons of men”. Sinehita seems here to mean causing a person to salivate, Dhpa iv 49 explaining: salivant by way of saliva that occurs with respect to robes and so on and smeared with the saliva that is craving (sinehitānī ti cīvarādīsū pavattasinehavasena sinehitānī ca taṇhāsinehamakkhitānī).

⁵¹ After correctly identifying this verse, Woodward adds a note stating “Cf. DHS. § 1058, trans. p 278 n.” By this he no doubt meant Dhs 1059, which is, in fact, one of two possible sources for the following quotation, and not Dhpa 335 as he goes on to assert. The note referred to is to be found, in the third edition of A Buddhist Manual of Psychological Ethics, at p 256 n 3.

⁵² Saritā visattikā; cp also A ii 212: katamā ca bhikkhave taṇhā

jālinī saritā visaṭṭā visattikā. On visattikā see Asl 363f (Expos 468); also EV i 189 on Thag 400 and GD ii on Sn 333, 715.

⁵³ Reading yath' āha with Ce Be Se for text's yathā hi.

⁵⁴ Ce, curiously, prints the lemma as latā chinnaṃ vaṭṭaṃ na vattati. This suggests that the preceding quotation may once have read saritā visattikā latā—cp how Nett 24 reads saritā iti pi visattikā iti pi sineho iti pi kilamatho iti pi latā iti pi, with latā (creeper) similarly appearing, though much later on, in Dhs. On craving as a creeper (latā), in the sense that it entwines its victims (Asl 366), see also Dhp 340.

⁵⁵ Āpādanena; not listed by Childers, PED or CPD, but cp SED sv.

⁵⁶ Cp Ud-a 175 above.

⁵⁷ Cp Khp-a 189 and Vism 581 which state that the cycle is threefold by way of the cycle of defilement, the cycle of karma and the cycle of ripening. There can be no halting of the cycle of karma until the cycle of defilement has been destroyed; whilst the halting of the cycle of karma, when it occurs, brings with it also the halting of the cycle of that karma's ripening, since the latter is rooted in the former.

⁵⁸ Reading parivaṭṭumabhāvo with Ce Be Se for text's parimavaṭṭumabhāvo.

⁵⁹ Saritvā, which I take to be <sr; or, if <smṛ, then we should read instead "after having become mindful of (their) sweet taste alone after having failed to survey..."

⁶⁰ Sārattā; cp Ud-a 349 above.

⁶¹ Cittassa viparināmakaraṇena; or a distortion of consciousness, change of heart, etc.

⁶² Reading abhijjhanena with Ce Be Se for text's abhijjhāya.

⁶³ Reading abhikaṇkhanasabhāvena with Be Se for text's abhisāṇkharāṇasabhāvena.

⁶⁴ So Se for text's Ce Be gathitā; cp Ud-a 120 above.

⁶⁵ Paṭibaddhā; this term has underlying notions of being tied up, bound, etc.

⁶⁶ Se gaṇṭhitā; Be reads rāgamucchitā, (as with) those stupified by lust.

⁶⁷ Reading mucchaṃ with Ce Be Se for text's muyhaṃ.

⁶⁸ *Visaññābhūtā*; cp *Ud-a* 325.

⁶⁹ *Dhammapāla* seems therefore to understand *ajjhoppannā* (< *adhi* + *ava* + *pad*) in terms of ‘getting them down inside’.

⁷⁰ Be *sammattakā suṭṭhu mattakā*.

⁷¹ Cp *Ud-a* 351 above.

⁷² So Ce Be Se for text’s *sammohakajātā*.

⁷³ So Ce Be for text’s *jātasammohakā*, Se *jātasammodakā*.

⁷⁴ Reading *uppannapahamsā* with Ce Be Se for text’s *uppannā pamūḷhā*.

⁷⁵ Reading *taṇhādhīpannatam* with Be Se for text’s Ce *taṇhāvipannatam*; cp *Sn* 1123.

⁷⁶ Reading *tasmiṃ hi samaye* with Ce Be for text’s Se *tasmiṃ kira samaye*.

⁷⁷ *Āpānabhūmiṃ*; cp *Vism* 399, where taken, by *Ñāṇamoli* (*Ppn* 436), as a “banqueting place”, but perhaps it is merely “a bar” that is meant here.

⁷⁸ Cp *Ud-a* 341 above.

⁷⁹ Cp *A i* 68 where sense-desires are spoken of as fevers.

⁸⁰ Reading *anekānatthānubandhesu* with Ce Be Se for text’s *anekānatthānubhandesu*.

⁸¹ Reading *laggā* with Ce Be Se; text omits.

⁸² Cp *Ud-a* 108 above.

⁸³ So Be Se for text’s Ce *kāmasaṅgā*.

⁸⁴ *saṃyojanīyesu dhammesu assādānupassitāya*—an allusion to *A i* 50. *AA ii* 95 explains *saṃyojanīyesu dhammesu* (states favourable to the fetters) as *dasannaṃ saṃyojanānaṃ paccayabhūtesu tebhūmakadhammesu*, states associated with the triple world that form conditions for the ten fetters. Cp also *Dhs* 1131 and *Asl* 48. Note also how “states associated with the triple world” (*tebhūmakadhammesu*) also feature in the explanation below.

⁸⁵ Reading *saṃyojanato bandhanato saṃyojananāmake* with Ce Be Se for text’s *saṃyojanato bhandanato saṃyojanaṃ nāma*. *Te*.

⁸⁶ Reading *kammavattaṃ* with Ce Be Se for text’s *kāmavattaṃ*.

⁸⁷ Reading *andhatamaṃ* with Be Se *It (vi)* *It-a ii* 97f for text’s *It andham tamaṃ*, Ce *andhan tamaṃ*. *It-a* offers several

interpretations of this verse; I follow the first of these. Woodward's translation (AIWS 176) renders *sahate* (defeats) as "doth mate", thus ignoring It-a which consistently explains this as *abhibhavati*, overcomes, overpowers, etc.

⁸⁸ Reading *pi* with *Be*; text *Ce Se* omit.

⁸⁹ *Diṭṭhā*; *Ce Be Se* *disvā*.

⁹⁰ Reading *gīvaṃ* with *Ce Be Se* for text's *jivhaṃ*.

⁹¹ Reading *mātu antarasatthiyaṃ* with *Ce Be Se* for text's *mātu-antarasaṭṭhiṃ*.

⁹² *Be* reads *upamānabhāvena* for text's *Ce Se* *upamābhāvena*.

⁹³ *Be Se* read *purimassa* for text's *Ce* *purimāya*.

⁹⁴ Reading *heṭṭhupariyavasena* with *Be Vism 1* (*Ce Se* *heṭṭhūpariyavasena*) for text's *heṭṭhūparivasena*. According to *Ñāṇamoli* (Ppn 1 n 1), "from top to bottom (and vice versa)" here means "From a visible datum sometimes as far down as a mental datum, or vice versa, following the order of the six kinds of objects of consciousness as given in the teaching (Pm. 5, see Ch. XV, § 1)".

⁹⁵ Reading *sakattabhāvaparattabhāvesu* with *Be Vism* (*Ce Se* *saka-attabhāvapa-attabhāvesu*) for text's *para-attabhāvasaka-attabhāvesu*.

⁹⁶ Reading *ca* with *Ce Be Se* for text's 'va.

⁹⁷ Reading *antogadhānaṃ* with *Ce Be Se* for text's *antobhavānaṃ*.

⁹⁸ Cp A iii 187; Khp-a 61; Vism 261; etc.

⁹⁹ *Pihita*; or held in check. As the next sentence makes clear, this comes about as a result of the first hindrance that is yearning for sense-pleasures—cp Ud-a 283 above where the same condition is said to be due to distraction and fretting, fourth of the five hindrances.

¹⁰⁰ "Overspread by a net" and "covered with craving's covering".

¹⁰¹ Reading *kāmacchandanīvaraṇanivāritakusalacittācāraṭaṃ* with *Be* (*Ce* *kāmacchandanīvaraṇena nivāritaṃ kusalacittācāraṭaṃ*) for text's *kāmacchandanīvaraṇena nivāritaṃ kusalacittacaraṇaṃ*, *Se* *kāmacchandanīvaraṇena nivāritaṃ kusalacittaharaṇaṃ*. *Ācāratā* is not listed by PED or CPD.

¹⁰² Cp Ud-a 216 above.

¹⁰³ SAi 177 takes *mānaso* here as *mānasasampayutto* (associated

with mind), and thus predicated of *pāso*, noose; cp Asl 140 for similar explanation. It-a i 61, on the other hand, cites this same instance of *mānaso* as an example of lust (*rāga*).

¹⁰⁴ *Antalikkhacaro*; listed by CPD but for which no meaning is offered. SA i 177 states that it is so called since it binds even those roaming in the sky; whereas Vin-a 966 explains that it is said in reference to the noose that is lust (*rāgapāsaṃ*).

¹⁰⁵ Rendered at KS i 140 as follows: "The tale of sense-impressions is a snare that weaves its fetters to and fro in air. Here have I chains wherewith to fetter thee. Recluse, thou shalt not yet escape from me", which same is followed very closely at B Disc iv 29 and Expos 185.

¹⁰⁶ So Be Se for text's *Ce pamattabandhane baddhā*.

¹⁰⁷ *Baddhā*; rendered above as "bound".

¹⁰⁸ Reading *anventi* with Be for text's *Ce Se enti*, which would seem to be a gloss on the *vi* in Ud of *gacchanti*.

¹⁰⁹ Reading *amaraṇaṃ amataṃ* with Se for text's *Ce amataṃ, Be amaraṇaṃ*.

¹¹⁰ On what follows, cp also SA ii 236ff.

¹¹¹ *Ce Se* read *gāmantare* for text's *Be gāmantarena*. PED sv states that *gāmantara* means "the (interior of the) village", adding that the compound is only found in the technical term *gāmantaraṃ gacchati*, referring us to Vin ii 300 (where it is rendered at B Disc v 417 as "among the villages"). CPD, sv *antara*, suggests that this means "a certain village", referring us to the similar compound *asurantara*, which it subsequently fails to list. According to SED sv, *grāmāntara* denotes "another village", which would seem to be the meaning at Ud-a 392 below.

¹¹² SA states that he was, in the past, a great king who mistreated elderly people, as a result of which Sakka intervened and caused his body to become drenched with buttermilk, which explains how he came to be of bad complexion. Then, (and as elaborated upon at AA i 195f) in the time of the Buddha Vipassi (but according to Thag-a ii 196 the Buddha Phussa), he was born as a cuckoo and gave that Buddha a sweet mango, as a result of which he became sweet-voiced (just as he was accorded chief place for his enticing sound at A i 23 as a result of having given

alms to the Buddha Padumuttara accompanied by such a wish—AA i 194f). But then, in the time of the Buddha Kassapa, he restricted the size of a stūpa that was being constructed, as a result of which he was later born hunchbacked (or, according to AA i 196 and Thag-a ii 196, less tall than others in one birth after another), Thag-a ii 196 also stating that he became a non-returner by developing vipassanā based on a nimitta derived from a laughing courtesan's teeth.

¹¹³ After which it should first be dried in the sun—cp Vin i 46, ii 113.

¹¹⁴ Pāsādikena; cp apāsādiko at Ud-a 360 above. The contrast is no doubt intentional.

¹¹⁵ An allusion to the stock passage at D i 70; M i 181 etc; cp Ud-a 225 above for similar.

¹¹⁶ Cp Ud-a 166; also 192, which states that attainment of fullness of insight makes one's attentiveness manifest.

¹¹⁷ Asaṃsaṭṭhavihāritāya; on asaṃsaṭṭha, cp Ud-a 231f.

¹¹⁸ Ohīlenti; not listed by PED.

¹¹⁹ Text Ce add hi; Be Se Ud omit.

¹²⁰ So too SA ii 236 on S ii 279; on these six monks who are used to typify badly behaved monks, cp Vin ii 1, 77; iii 160 etc.

¹²¹ Or arm.

¹²² Reading hatthakaṇṇacūlikādīsu with Be (Ce hatthakaṇṇacūlikādīsu, Se hatthakaṇṇaculikādīsu) for text's hatthakaṇṇacūlādīsu. Kaṇṇacūlikā is also encountered at Vism 249, 255 where it is rendered, respectively, by Ñāṇamoli as "the roots of the ears" (Ppn 268) and "ear-holes" (Ppn 274) and by Pe Maung Tin as "the roots of the ears" (Pp 285) and "ear-roots" (Pp 292). Perhaps it means, in the present context, the tip of the ears, or even the tuft of hair in the ears, common amongst Indians. SA simply states that they tugged and played with him at this place and that (tattha tattha), whilst Woodward (VofU 92 n 1) observes "Comy. says the meaner monks used to pull his hair and tease him", without explaining how one might do this to a monk whose head ought normally to be shaved.

¹²³ Cp Ud-a 83 above.

¹²⁴ Reading mahānubhāvataṃ with Ce Be Se for text's

mahānubhāvattam.

¹²⁵ That is, a spiritual son, or *sāvaka*; cp Ud-a 59 above.

¹²⁶ Reading *pakāsetvā* with Ce Be Se for text's *pakāseti*.

¹²⁷ Reading *yassa c' atthāya* with Be Se and Ud for text's Ce *yass' atthāya*.

¹²⁸ *Pakāsetum*; Be *dassetum*, to indicate.

¹²⁹ Ud-a 104, 156, 268f.

¹³⁰ Reading *ayaṃ bhikkhu na yo vā so vā dubbaṇṇo duddasiko okoṭimako ti bhikkhūnaṃ piṭṭhito piṭṭhito āgacchatī ti ca ettakena na oṇātabbo* with Be Se for text's Ce *ayaṃ bhikkhu na kho ayaṃ dubbaṇṇo duddasiko okoṭimako bhikkhūnaṃ piṭṭhito piṭṭhito āgacchatī* (Ce *āgacchatī*) *ti ettakena oṇātabbo*.

¹³¹ Ce Se read *oloketabbaṃ*, he is to be looked down upon, for text's Be *oloketha*.

¹³² *Garuṃ katvā*; this expression is usually rendered "with reverence", but here *garu*'s more literal sense of heaviness seems called for—he is, like a stone umbrella, not one to be treated lightly.

¹³³ Reading *āyasmato* with Ce Be Se for text's *āyasmatā*.

¹³⁴ What follows may be compared with the mini- (or proto-) commentary given at S iv 291f; cp also SA iii 93.

¹³⁵ So Be Se for text's *nelaggo*, Se *nelaggo*; what follows may be compared with Ud-a 313 above.

¹³⁶ Reading *idha nelan ti* with Be Se for text's Ce *n' atthi elan ti*.

¹³⁷ Reading *aṅgaṃ* with Be Se for text's Ce *aggam maggaṃ*; as noted at Ud 76, *aṅga* here seems to denote the chariot's wheel.

¹³⁸ *Padhānabhūtaṃ*; *padhāna* can also mean "effort", etc. and there is probably a word-play here to the effect that the chariot's most essential part (*padhāna*), its wheel (*aṅga*), by means of which it moves forwards, is said to be drivel-free, or faultless, just as the effort (*padhāna*), by means of which the chariot in the form of *Bhaddiya* moves forwards, is also drivel-free, in the sense that the constituents (*aṅga*) of his morality are thoroughly and completely pure.

¹³⁹ Reading °*sīlaṅgo* with Be Se for text's Ce *sīlaggo*.

¹⁴⁰ *Suvisuddha°*; Be *suparisuddha°*.

¹⁴¹ *Nīla*; or black or green.

142 Reading *sīlaparikkhāro* with Be S for text's Ce Se *setaparikkhāro*; Woodward (KS v 5) renders this as "The car is furnished forth with Righteousness", though SA iii 121 explains "the chariot" as the ariyan eightfold path, and "with morality as its accessories" as adorned with the four purifications.

143 Reading *aro* with Ce Be Se for text's *āro*.

144 Reading *khobhavirahitaṃ yānaṃ viya kilesaparikhobhavirahitaṃ ti* with Be (Ce Se *khobhavirahitaṃ yānaṃ viya kilesakhobhavirahitaṃ ti*) for text's *kilesakhobhavirahitaṃ ti*; cp *kilesaparikkhobhābhāvena aparikkhobhaṃ* below. *Pari(k)khobha* is not listed by PED.

145 *Akkhasīsesu*; not listed by PED or CPD.

146 Reading *sukha(p)pavattanatthaṃ* with Ce Be (Se) for text's *sukhavattanatthaṃ*.

147 Since S iv 292 equates *sota* (stream) here with craving (*taṇhā*), this is in all probability an allusion to the thirty-six forms of craving found at A ii 211ff and Vibh 392ff.

148 Reading *bandhanāni* with Ce Be Se for text's *vekhabandhanāni*.

149 *Rathūpattharassa*; the spot in the chariot that has a spreading for the king to stand on—DA 273 on D i 103.

150 Reading *sabbasaṃyojanabandhanānaṃ* with Ce Be Se for text's *sabbayogasaṃyojanabandhanānaṃ*.

151 Ce Be Se read *suparikkhitaṃ* for text's *suparikkhataṃ*; it would seem to refer to the above quotation in terms of the chariot having morality as its accessories.

152 Reading *ājaññarathaṃ* with Ce Be Se for text's *ājaññaṃ rathaṃ*.

153 *Sucakkaṃ*; Ce *sacakkaṃ*.

154 *Arahattaphalasīsenā*; cp It-a ii 74: *ariyamaggassa sīsabhūtaṃ arahattaphalasamāpatti-issariyaṭṭhānaṃ* and above, when the chariot's wheel (*aṅga*) was said to constitute its essential part. CPD fails to list the compound.

155 Reading *su-uttaracchadaṃ* with Be Se for text's Ce *sa-uttaracchadaṃ*.

156 Reading *arahattaphalavimuttiyā* with Ce Be Se for text's *arahattavimuttiyā*.

157 Reading *sūpaṭṭhitāya satiyā svāraṃ* with Be (Se *supaṭṭhitāya satiyā svāraṃ*) for text's *sūpaṭṭhitattāya sūpaṭṭhaṃ*, Ce *supaṭṭhitatāya suppaṭṭhitam*. I take *svāraṃ* to be *su + araṃ*.

158 Reading *apari(k)khobhaṃ* with Ce (Be) Se for text's *ariyakkhobhaṃ*.

159 Ce Se read *Aññakoṇḍañño*, Be *Aññāsikoṇḍañño*, here and below, for text's *Aññātakoṇḍañño*; whereas at Ud-a 324 above Be reads *Aññātakoṇḍañña* for text's Ce Se *Aññakoṇḍañña*. Cp B Disc iv 18 n 4.

160 Text wrongly *Aññakoṇḍañño*.

161 *Vutta-udānavacanasena*; Be *vutta-udānavasena*. Cp Ud-a 3 above.

162 Reading *Koṇḍañño* with Ce Be Se Vin S for text's *Koṇḍañña*.

163 Reading *aggaphala°* with Be Se for text's Ce *maggaphala°*.

164 Reading *ca* with Ce Be Se; text omits.

165 Or the *āsavas*, hindrances and the failure to pay methodical attention—the decision being dependent in part on the use of *āsavādi* overleaf.

166 Which has, of course, already been taken into consideration during translation.

167 Reading *mānātimānādi(p)pabhedā sākhā°* with Ce Se (Be) for text's *mānādippabhedasākhā°*.

168 Cp Sn 218.

169 Reading *vaḍḍhamānassa* with Be Se for text's Ce *patamānassa*, falling; cp next. The choice of readings no doubt depends upon what kind a tree *Dhammapāla* is thought to have had in mind.

170 Reading *nibbattanti* with Ce Be for text's Ce *nipatanti*, fall down.

171 Reading *avijjāsāṅkhātāṃ mūlaṃ* with Ce Be Se for text's *avijjāsāṅkhātāmūlaṃ*.

172 Reading *paṭiṭṭhānabhūtaṃ* with Ce Be Se for text's *paṭiṭṭhaṭṭhānabhūtaṃ*; here it would seem to form the foundation of the tree, rather than ignorance immediately above.

173 Reading *mūlakāraṇattā bījaṭṭhānīyaṃ kammaṃ* with Ce Be Se for text's *mūlakaṇṇattham avijjāṭṭhānīyaṃ kammaṃ*. Cp AA ii 368 on A i 264 which explains *ṭhānīya* as *kāraṇabhūta*.

¹⁷⁴ Reading veditabbo with Ce Be Se for text's veditabbaṃ.

¹⁷⁵ Reading tadabhāvo pi gahito with Ce Be Se for text's tadabhāve pi gahitaṃ.

¹⁷⁶ That is, the rest of the chain of dependent co-arising, on which cp Ud 1ff.

¹⁷⁷ Cp S iii 8, which SA ii 257 explains as wise kings such as Bimbisāra and the Kosalan and so on.

¹⁷⁸ Reading kiñ ca bhiyyo with Ce Be for text's kiṃ bhiyyo, Se kiñci bhiyyo.

¹⁷⁹ Reading taṇhā with Be; text Ce Se omit.

¹⁸⁰ Reading rāgo papañco doso papañco moho papañco taṇhā papañco diṭṭhi papañco māno papañco with Be Se (Ce rāgo papañco doso papañco moho papañco diṭṭhi papañco taṇhā papañco māno papañco) for text's rāgapapañco dosapapañco mohapapañco diṭṭhipapañco taṇhāpapañco mānapapañco. It would appear to be a quotation, though one so far untraced.

¹⁸¹ Elsewhere translated as follows: "the ideas and marks of the obstacles" (VofU 93); "concepts that proliferate through perception" (Ireland 104); "the number of obsessions and perceptions" (MLS i 143); "the evaluation of diversifying perceptions" (Nāṇamoli, *A Treasury of the Buddha's Words*, iii 76). None of these accord with the explanation given here.

¹⁸² Reading carimabhava with Ce Be Se for text's carimabhāve.

¹⁸³ Reading dubbinimociyaṃ with Ce Be for text's Se dubbinimocayaṃ; cp Ud-a 376 below for similar.

¹⁸⁴ Reading lābuṃ with Ce Be Se for text's lāpuṃ; it was often used as a receptacle.

¹⁸⁵ Pilotikaṃ; elsewhere rendered "remnant".

¹⁸⁶ So Ce Be Ud for text's ṭhiti, Se dhiiti.

¹⁸⁷ Reading yasmā with Ce Be Se for text's Yassā ti yasmā.

¹⁸⁸ Aggapuggala; that is, the Buddha himself—cp Sn 684.

¹⁸⁹ Reading bhava(p)pavattiyā with Ce (Be) Se for text's bhavupattiyā.

¹⁹⁰ So Ce Be Se for text's papañco.

¹⁹¹ Reading aggapuggalassa with Ce Be Se for text's puggalassa.

¹⁹² The verse would then become, respectively, "For whom there is no remaining of the diversifications" and "For whom there are

no diversifications that are the remaining”.

¹⁹³ Ce Se sandhānaṃ.

¹⁹⁴ Reading yo with Ce Be Se for text’s so.

¹⁹⁵ Reading sandānasadisattā with Be (Ce Se sandhānasadisattā) for text’s bandhanasadisattā.

¹⁹⁶ So Ce Be Se for text’s atikkamanto; this is a quasi-etymology on the basis of vītivatto < vi + ati + vatto.

¹⁹⁷ Reading kodhaṃ sandānan ti with Be (Ce Se kodhaṃ sandhānan ti) for text’s kodhan ti.

¹⁹⁸ Reading so...vutto with Ce Be for text’s sā...vuttattā, Se sā...vuttā.

¹⁹⁹ Parābhisajjani; or “abusive to others”, predicated, at M i 286 = A v 295, of speech bordering on anger (kodhasāmantā). Cp also Asl 396 where this kind of talk is explained in terms of fastening itself onto others. It is not entirely clear why sandānaṃ should have been equated with kodhaṃ, unless this be based upon a misreading of Sn-a 467 (on Sn 622, quoted GD ii 263, in which sandānaṃ also occurs) where a strap (nandhiṃ) is explained as anger (kodhaṃ).

²⁰⁰ Ce omits.

²⁰¹ Reading taṃ with Be Se; text Ce omit.

²⁰² Reading ñāṇacārena with Ce Be Se for text’s ñāṇācārena; cp Pts i 121ff for these knowledges.

²⁰³ Reading sabbo sapaññajātiko with Be (Se sappaññajātiko) for text’s sabbo sajātiko, Ce sabbo sabbaññajātiko.

²⁰⁴ Cp also Asl 46 for similar.

²⁰⁵ Ajjhatajjhattatte; literally “internally internal”, (CPD sv “strictly internal”).

²⁰⁶ As opposed to doing so externally with respect to someone else’s body.

²⁰⁷ Sabbanimittānaṃ; explained at MA iv 160 as rūpādīnaṃ sabbanimittānaṃ.

²⁰⁸ Viharati; this suggests such vl should have been adopted at M iii 111.

²⁰⁹ MA iv 160 explains emptiness (suññataṃ) as fruition-attainment (suññataphalasamāpattiṃ).

²¹⁰ Buddhānaṃ issariyaṭṭhānaṃ; cp It-a ii 21, 74 and note at

Ud-a 370 above.

²¹¹ Text Ce add *yeva datṭhabbo*; Be Se omit.

²¹² Tena; seemingly omitted at MLS iii 156.

²¹³ *Purimasmim*; this confirms that this is the correct reading, on which cp MLS iii 156 n 1.

²¹⁴ Reading *kāyagatāya satiyā* with Be Se and Ud for text's *kāyagatasatiyā*, Ce *kāyagatā satiyā*.

²¹⁵ When Ud would become "folding (his legs) crosswise, directing his body upright, having attained lofty *jhāna* acquired by way of the foundation of mindfulness consisting of contemplation of body internally".

²¹⁶ Reading *vattaṃ* with Ce Be Se for text's *vaṭṭaṃ*.

²¹⁷ Reading *taṃ* with Ce Be Se; text omits.

²¹⁸ Be and Ud throughout *Mahākaccāna*; cp Ud-a 307 for similar.

²¹⁹ Reading *duvidhe pi kāye gatā kāyārammaṇā* with Be Se (Ce *duvidhā pi kāyagatā kāyārammaṇā*) for text's *duvidhā pi kāyenagatākāyārammaṇā*.

²²⁰ Reading *sātaccābhiyogavasena* with Ce Be Se for text's *saccābhiyogavasena*; *sātacca* (perseverance) is derived from *satataṃ*, continually.

²²¹ These lines recur at M ii 264 = S iii 55 = A iv 71 upon which see also the very brief explanations given at MA iv 65, SA ii 275 and AA iv 38.

²²² Cp Ud-a 176, 214 above.

²²³ Reading *paṭipakkhādhigamena kilesakammaṃ na bhavissati* with Be Se for text's *paṭipakkhādivigamen' eva na kilesakammaṃ bhavissati*, Ce *paṭipakkhavigamen' eva na kilesakammaṃ bhavissati*.

²²⁴ Reading *sappaccaya°* with Ce Be Se for text's *sabbaccaya°*; cp Ud-a 206.

²²⁵ Cp Ud-a 344 above.

²²⁶ This second interpretation requires "Were there not" in the verse now to be read, in translation, as "There were not", though the original Pali remains the same.

²²⁷ Cp Ud-a 215 for similar.

²²⁸ Reading *no ca siyā* with Ce Be Se; text omits.

229 Be reads attani attaniye bhavitabbaṃ, Se sati hi attaniyena bhavitabbaṃ, for text's Ce attani yeva bhavitabbaṃ, all of which seem wrong. I suspect the original reading was asati attani hi attaniyena bhavitabbaṃ, which is how I translate.

230 Reading attattaniyaṃ with Be for text's Ce Se attaniyaṃ.

231 Reading ca with Ud; all texts omit.

232 Koci; Be na koci, presumably in error.

233 All texts add ca, which seems redundant given the preceding abhāvato.

234 Cp Ud-a 114 above.

235 Cp Ud-a 35 above.

236 Be Se read attattaniyaṃ suññataṃ tattha saṅkhāragate for text's Ce attattaniyasuññataṃtatthasaṅkhāragate; but we must, I think, read attattaniyasuññataṃ tattha saṅkhāragate, in which saṅkhāragate would seem to be a gloss on tattha (Bhikkhu Bodhi).

237 Reading maggena ghaṭitakālena with Be Se (Ce maggena ghāṭitakālena) for text's maggenugghāṭitakālena. The passage clearly refers to the events recorded at Vism 661ff, where it is stated: "[Vipassanā] leads to emergence since it goes to that (path), meaning it is joined (ghaṭiyati) with the path" (Vism 661).

238 Reading saṃtananato with Ce Be Se for text's santānanato.

239 Reading tassā with Ce Be Se for text's tassa.

240 Aññāpadesena; not listed by PED.

241 Reading arahattuppattidīpanaṃ udānaṃ with Ce Be for text's arahattuppatti-udānaṃ, Se arahattappatti-udānaṃ.

242 What follows may be compared with Vv-a 45ff, attributable also to Dhammapāla, though with a number of notable differences.

243 Cp Ud-a 182 above for similar.

244 Loke; or in the world at large, in secular language, etc., but here almost certainly denoting non-Buddhists.

245 Reading Mallo ti with Ce Be Se for text's Mallā ti.

246 That is, locative plural of Māla, the Sanskrit form of the name.

247 Mahāmaṇḍalajanapada°.

²⁴⁸ Cp Ud-a 183 above.

²⁴⁹ Vv-a 45 states this was in the country of Kosala, on which see explanation at VS 71 n 3.

²⁵⁰ Avadhiṭṭhāne; not listed in this sense by PED or CPD sv avadhi, the latter also failing to list the compound.

²⁵¹ Cp Ud-a 183f above.

²⁵² And thus to be rendered “for certain”—cp Ud-a 211 above; also Ud-a 434 below for similar.

²⁵³ Siliṭṭhatta; cp SED sv śleṣa, which states that this is one of ten merits of composition, consisting in a pleasing combination of words.

²⁵⁴ Cp Ud-a 58 above; also to be found, together with what follows, at DA 244 = MA i 109.

²⁵⁵ DA MA read niruttivacanaṃ here but the meaning is the same.

²⁵⁶ For this and the derivation of samaṇa, recluse, cp Ud-a 195 above.

²⁵⁷ Reading agāraṃ ajjhāvasantā with Be Se (Ce agāraṃ ajjhāvasantā) for text’s agāra-majjhāvasantā; cp Ud-a 309 above.

²⁵⁸ At VS 67 I took the compound brāhmaṇagahapatikā to mean “brahmin householders”, rather than the dvandva Dhammapāla here states it to be, yet which interpretation does not seem to accord that well with the sequel. For when read back into the original, the interpretation of the compound as a dvandva entails that *all* the villagers (kṣatriyas, brahmins and vaiśyas) blocked the well, whereas it is stated below that, once all the residents of the village had drawn water, only those lacking faith in the Triple Jewel did so, lest the Dhamma of the brahmin lost support (of the others), implying that it was only (some or all of the) brahmin householders—who in any case owned the well—who did so out of fear of losing the patronage of the other villagers.

²⁵⁹ Reading dassetuṃ with Ce Be for text’s Se pakāsetuṃ, to make manifest.

²⁶⁰ Reading atthaṃ with Ce Be Se for text’s ettha, (what they came to hear of) in this connection.

²⁶¹ Cp Ud-a 53 above.

262 Sakiñcano; cp note at Ud-a 116 above.

263 Ce reads parikittanaṃ, Se parikittaṃ, for text's Be parikkittanaṃ.

264 Be reads Gotamagotto, the recluse of the Gotama-gotra, here.

265 Reading aparikkhīṇaṃ with Ce Be Se for text's aparikhīṇaṃ; literally "unexhausted" or "undestroyed". See M ii 66 for four losses leading a person to go forth, M i 463; S iii 93; It 89; Miln 32; etc. for five, such five being alluded to at Ud-a 106 above.

266 Vv-a 46 differs, saying that the brahmin householders had all the wells except one be polluted with grass and chaff.

267 Reading avāsāya with Ce Be Se for text's anāvāsāya; cp Vv-a 46 for similar.

268 Be adds sasāvako, together with his sāvakas; all others, including Vv-a, omit.

269 Ce Be Se read ṭhapeyya for text's Vv-a paṭiṭṭhapeyya.

270 Reading vattum vaṭṭeyya with Ce Be Se for text's vattaṃ vatteyya.

271 Reading muṇḍe...samaṇe with Be Se for text's Ce muṇḍesu...samaṇesu, the point being that here the diminutive suffix of -ka was appended out of disrespect.

272 Reading khuṃsanādhippāyena with Ce Be Se for text's khuṃsanādhippāye.

273 So Ce Be Se for text's etamhā udapānā.

274 Reading nibbisevane with Ce Be Se for text's nibbisevanena; on nibbisevana, cp Ud-a 87 above.

275 Where the Buddha gives Ānanda the same command, followed by "I am thirsty, Ānanda, I must drink".

276 Cp Vv-a 243.

277 Probably that given him by the Four Great Kings, following the enlightenment, so that he might receive the offering from Tapussa and Bhallika (Vin i 4); also at Vv-a 185.

278 Reading uplavitvā with Ce Be Vv-a for text's Se uppalavitvā; or perhaps "bounced up"—cp Ud-a 333 above, where this same term was rendered "ricochets (like a ball on water)".

279 Reading parikhākusubbha° with Ce Be Se for text's parikkhākussubbha°.

²⁸⁰ Reading jalajapupphāni with Ce Be Se for text's jalajuppalāni.

²⁸¹ Usually white water-lilies and blue lotuses respectively, but cp Vv-a 161 on Vv III 7 v 4 and notes at VS 236ff.

²⁸² Be reads kāraṇḍava (kāraṇḍava ducks) here; cp Vv-a 163 on Vv III 7 v 8 and SOM 75 n 2.

²⁸³ Reading vīcitarāṅgasamākulaṃ with Ce Be (Se vicitarāṅgasamākulaṃ) for text's vicitrangasamākulaṃ; although this reading seems to have been available to Woodward, he apparently misunderstood it, taking it to be vīcita-ranga, rather than vīci-taraṅga. The expression recurs at Vism 157 where it is used to describe disturbances of thought in the first jhāna.

²⁸⁴ Reading pheṇa° with Ce Be (Se pheṇu°) for text's nānā°; cp Vism 171, 259, 345; Vibh-a 242.

²⁸⁵ Cp note at Ud-a 247 above.

²⁸⁶ Be reads yathā yaṃ, Se yaṃ, for text's Ce yadidaṃ.

²⁸⁷ Ce reads saṅghagaṇibhūtā hutvā, Be saṅghasaṅghigaṇibhūtā, Se saṅghagaṇibhūtā, for text's saṅghāsaṅghī gaṇibhūtā hutvā.

²⁸⁸ It would seem, irrespective of the reading adopted, that they formed themselves into groups *before* leaving the village, which is contrary to Buddhaghosa's explanation of the phrase at MA iii 416 (= DA 280), where we find: pubbe gāmassa (nagarassa) anto agaṇā bahi nikkhamitvā gaṇasampannā, that is, that formerly, when inside the village, they had not been in groups, forming themselves into groups after emerging outside.

²⁸⁸ So Ce Se; text Be invert the order of these last two clauses.

²⁸⁹ Ce Be Se read karotu for text's kāretu.

²⁹⁰ Reading yathābālaṃ with Ce Be Se, here and below, for text's yathā bālyaṃ.

²⁹¹ Reading pi with Ce Be Se for text's hi.

²⁹² Uttariṃ; Be uttari.

²⁹³ The Thūṇeyyans.

²⁹⁴ Cp Ud-a 424 below.

²⁹⁵ Buddhānaṃ; the use of the plural is, to say the least, curious.

²⁹⁶ Reading Vesāligamane with Ce Be Se for text's Vesāligamanena.

²⁹⁷ Probably a reference to Khp-a 163f where floods occasioned by a 'lotus' downpour are said to have occurred during the

Buddha's journey to Vesāli in order to teach the Ratanasutta.

²⁹⁸ Reading yathā with Ce Be Se for text's kathāyā pi.

²⁹⁹ Reading ce yadi siyuṃ with Ce Be Se for text's yadi siyuṃ.

³⁰⁰ Reading ākaṅkhāṃattapaṭibaddho with Ce Be Se for text's pan' ākaṅkhamattapaṭiladdho; cp Ud-a 144 above for similar.

³⁰¹ Reading tena with Ce Be Se for text's tadatthena.

³⁰² Reading icchitālābhadukkhena with Ce Be Se for text's icchitalābhadukkhena.

³⁰³ Ce Be Se read chedako (one who cuts) for text's chetvā, which seems to be an over-correction. See K. R. Norman, "Pali Lexicographical Studies III", in JPTS X, 1985, pp 32–35, where attention is drawn to the fact that chettā is likely to be a dialectical form for chetvā. That chettā here is chetvā—rather than the agent noun chettar (as the other editions seem to take it)—seems also confirmed by the fact that chetvā (= chettā) = chedako is given, in the next sentence, as an alternative interpretation.

³⁰⁴ The 'root' here, as should be clear from the explanation that follows, is not now that of craving, but the root of enlightenment, onwards from the laying down of which the Buddha became a cutter of craving.

³⁰⁵ Reading so with Ce Be Se; text omits.

³⁰⁶ Reading yo with Ce Be Se for text's ye.

³⁰⁷ Mahāpaṇidhānato; another term for the Great Aspiration, made at the feet of former Buddhas, by those who would become Buddhas. Cp Ud-a 128, 134 above.

³⁰⁸ Reading bodhiyā with Ce Be Se for text's bodhi.

³⁰⁹ Reading chettā with Ce Be Se for text's chettattā.

³¹⁰ Reading pariṇāmanavasena with Be Se (pariṇāmanavasena hi) for text's parināmavasena hi.

³¹¹ Reading attano acintetvā with Ce Be Se for text's cintetvā.

³¹² Reading icchitālābhassa with Ce Be Se for text's icchitalābhassa.

³¹³ Adhippāyo; Be Se omit.

³¹⁴ Imāṃ kārāṇaṃ; I take it that this refers to the aforementioned fulfilment of the ingredients of merit and that the point being made is that the Thūṇeyyans, unaware that the Buddha

represented a well of merit, instead played games with mundane water.

³¹⁵ Be reads Utena throughout, perhaps as a result of the origin of his name, given at Dhp-a i 165, as *megha-utuñ ca pabbata-utuñ ca aruṇa-utuñ ca gahetvā jātattā*, on account of his having been born at the time (utu) of a thunderstorm, at the time (utu) (his mother was) on a mountain, and at the time (utu) of dawn.

³¹⁶ Reading *pana padaṃ* with Ce Be Se for text's *na padaṃ*.

³¹⁷ Reading *sambandhe p' etaṃ* with Ce Be Se for text's *sambandhe c' etaṃ*; *sambandha* is literally "relationship", though presumably signifies here some form of possession. *Dhammapāla* therefore takes *rañño Udenassa uyyānagatassa* firstly as a genitive absolute, which interpretation is followed in the translation of Ud, and secondly as denoting the owner of the inner palace, when Ud would become "(And on that occasion,) the inner palace of king Udena, who had gone to the park (came to be burned down)". Woodward (VofU 96) follows this second interpretation: "the harem of the Rājah Udena, who had gone out to the garden"; whereas Ireland (p 107) has "the women's quarters in the royal park of King Udena" which follows neither interpretation and is also quite wrong.

³¹⁸ Originally her name was *Sāmā*, but she became known as *Sāmāvati* when she built a fence (*vati*) around the place where Ghosaka's alms were given out—Dhp-a i 190.

³¹⁹ Cp Dhp-a i 187ff.

³²⁰ So Ce Be Dhp-a; text Se Ghosita. The choice is somewhat arbitrary, although the latter reading might be thought favoured by the fact that the resort he had built is usually referred to, as here, as Ghosita's Resort. On the other hand, the reading of Ghosaka would seem to look back to the time when, prior to these events, he had been born as a loud and frequently barking dog—Dhp-a i 171ff. For details of the adoption, see Dhp-a i 190.

³²¹ One of three, the others being *Māgandiyā* and *Vāsuladattā*.

³²² They had been her attendants prior to her marriage to Udena, accompanying her when she went to live in the palace—Dhp-a i 191.

³²³ For which she was accorded chief place amongst the Buddha's

female layfollowers (A i 26); she also used this to save her life by suffusing Udena with loving kindness when he tried to shoot her with a poisoned arrow (Vism 381).

³²⁴ Dhp-a i 161-231; translated at BL i 247-293. All the persons mentioned here are there shown to be connected in various complex ways over several births. Cp also AA i 418-445.

³²⁵ Ce reads Māgandhiyā, Be Māgaṇḍiyā, here and throughout just as they also read Māgandhiya and Māgaṇḍiya, respectively, for her father.

³²⁶ Said of their daughter Māgandiyā upon being offered her hand in marriage. Upon hearing the verse, her parents became non-returners, went forth and became arahants, Māgandiyā being committed to the charge of Māgandhiya, her father's younger brother, who later had her betrothed to Udena—Dhp-a i 199ff. It is therefore her uncle, and not her father, who is later said to set fire to the palace.

³²⁷ Reading aratiṃ ragaṇ ca with Ce Be Sn for text's aratiṃ rāgaṇ ca, Se aratiṇ ca rāgaṃ; these are the three daughters of Māra.

³²⁸ Reading Kosambiṃ upagatabhāvaṃ with Be Ce for text's Kosambiyaṃ upagatabhāvaṃ, Ce Kosambi-upagatabhāvaṃ.

³²⁹ Reading °pamukhānaṃ with Ce Be Se for text's parimukhānaṃ.

³³⁰ Reading anekapariyāyehi with Ce Be (Se anekehi pariyāyehi) for text's anekapariyāyena. These are recorded at Dhp-a i 210ff.

³³¹ Idāni 'ssa kattabbaṃ jānissāmi; Childers suggests, sv kattabbo, that this means "Now I shall be able to pay him out", but cp AA i 444 where the similar phrase aññaṃ kātabbāṃ apassantī appears and which must mean "not beholding anything else she could do".

³³² Puna.

³³³ Reading raññā with Ce Be Se for text's rañño. AA i 444 seems to imply that she lured him to the park so that her uncle might set fire to the palace undisturbed.

³³⁴ Sāsaṇaṃ; cp Ud-a 124 above.

³³⁵ Vivarāpetvā; not listed by PED. BL i 288 takes this simply as "open".

³³⁶ In the version at AA i 444, she instructs her uncle to get

Sāmāvatī and her retinue to go inside their dwelling, after which he should close the door, saying that the king orders it, and then cover it with straw and set fire to the house.

³³⁷ Ce Be Se read *yantaṃ datvā* for text's *Dhp-a yantakaṃ datvā*, although all read *yantakaṃ datvā* below.

³³⁸ Reading *gacchatu* with Ce Be Se and *Dhp-a* for text's *gaccha*.

³³⁹ *Vivaritvā*.

³⁴⁰ *Veṭṭhāpeti*; Be *bandhāpehi*.

³⁴¹ *Rājagehe nāma suyuttaduyuttaṃ dujjānaṃ*; BL i 288 takes this as "It is hard to understand why certain things should be done in a king's house and certain other things should not be done".

³⁴² Reading *me* with Ce Be Se *Dhp-a* for text's *ime*.

³⁴³ *Ādito paṭṭhāya*; literally "right from the very beginning".

³⁴⁴ Reading *ammā* with Ce Be Se for text's *Dhp-a amhākaṃ*.

³⁴⁵ Reading *evam eva agginā* with Ce Be Se *Dhp-a* (vl) for text's *c' eva agginā ca*.

³⁴⁶ *Anamatagge*; cp the series of suttas at S ii 178ff.

³⁴⁷ Reading *sotāpattiphalam adhigatā* with Ce Se (Be *sotāpattiphalassādhigatā*) for text's *sotāpattiphalassādhigatattā*. This reading is required, since some were, as Ud confirms, merely *sotāpannas* when they died.

³⁴⁸ Reading *adhigataphalāya* with Ce Be Se for text's *āgataphalāya*.

³⁴⁹ *Viññātasatthusāsānāya*; Be omits *satthu*. Cp Vv-a 192, which explains *viññātadhammā* as "who understood that Dhamma that is the Teaching, meaning who penetrated that Dhamma that is the four truths".

³⁵⁰ Reading *sekha°* with Ce Be Se for text's *asekha°*; cp Pts ii 203.

³⁵¹ Cp the gloss on *ācikkhissanti* at Ud-a 326 above. *Dhp-a* i 209f adds that thereafter she would often go to the Buddha, hear a new teaching, and then repeat this to Sāmāvatī and her retinue. In time, she came to know the entire Three Piṭakas by heart, just as she also came to be accorded chief place amongst those who had heard much (A i 26).

³⁵² Reading *antarantarā ca* with Ce Se (Be *antarantarā*) for text's *antarā*.

³⁵³ Reading *ca* with Ce Be Se; text omits.

354 Reading Sāmāvatīyā with Ce Be Se for text's Sāmāvatīyo.

355 EV i 30 differs slightly, rendering nikkhamatha as "go forth" and jātiśamsāraṃ as "journeying on from rebirth to rebirth". In this context, the injunction to those trapped in a burning house to go forth would seem out of place, whilst in the latter I follow the first of the two alternatives given at SA i 222, viz. jātiśamsāraṃ ti jāti ca śamsāraṃ ca | jātiśaṅkhātāṃ śamsāraṃ.

356 As that which led the others to be burned to death.

357 This fact seems wanting in the accounts of AA, Dhp-a.

358 Reading ananucchaviṇṇaṃ with Be Se Dhp-a for text's anucchaviṇṇaṃ, Ce acchariyaṃ.

359 Reading bhikkhave with Ce Be Se Dhp-a for text's na bhikkhave.

360 Text inserts ti; Ce Be Se omit.

361 Reading tattha gato with Be for text's Ce Se gato tattha.

362 Reading tā with Ce Be Se; text omits.

363 Text Ce insert ṭhitā; Be Se omit.

364 Text inserts disvā; Ce Be Se omit.

365 Patantesu; or perhaps flying up, a blazing grass often does, since patati covers both meanings.

366 Text Ce insert ti, implying there are two separate quotations; Be Se omit.

367 After the punctuation of Be.

368 Reading dāru-ādīni with Ce Be for text's dārūni, Se Dhp-a dārūni. Dārūni must be a misprint, since Woodward claims this is the reading of Dhp-a.

369 Ālimpetvā; BL i 291 renders this "they poured oil on it", but this is surely an instance of the second meaning listed by PED for ālimpeti rather than the first.

370 Reading kammunā bajjhimsu with Be Se for text's Ce kammanā bajjhimsu, Dhp-a kammanābajjhimsu (but cp vl, which seems followed in BL).

371 Reading tā with Ce Se; text Be omit.

372 Reading Paccekabuddhaṃ with Ce Be Se Dhp-a for text's Paccekabuddhā.

373 Reading gāhetuṃ with Ce Be Se for text's gahetuṃ.

374 Cp M i 333 (quoted Vism 380) where the venerable Sañjīva similarly failed to be affected by attempts on the part of laymen

to cremate his body; also Ud-a 317 above: "Do you think that for me the Avīci (hell) is as cool as a grove of blue lotuses?".

³⁷⁵ Iminā 'va niyāmena; this might be taken as referring either to the manner in which they burned in Udena's palace, or to the manner in which the Paccekabuddha burned in his grass 'house'.

³⁷⁶ Gehe jhāyamāne jhāyimsu; or as (their) house was burning. BL i 291 "their houses were burned, and they were burned in their houses".

³⁷⁷ Five of the six heavenly worlds belonging to the sphere of sense-desires, the lowest of which worlds, that of the Four Great Kings, being noticeably absent. Being once-returners, through their attainment of the second fruition, they could arise only in worlds from which it was possible to return, which automatically excludes the Pure Abodes from which worlds return is not possible—cp M i 82 where the Buddha states that, for this same reason, he had never taken birth there. These five heavenly worlds are all given as plurals, suggesting either they arose as individual devas of those worlds, or as members of the female retinues possessed by such devas, the latter being the more likely if Vv-a is anything to go by.

³⁷⁸ Reading sampāpuṇi || Āgantvā with Ce Be Se for text's sampāpuṇitvā āgantvā.

³⁷⁹ Reading Māgandiyāya with Se (Ce Māgandhiyāya, Be Māgaṇḍiyāya) for text's Māgandiyā.

³⁸⁰ Reading kāresi with Ce Be Se for text's karesi.

³⁸¹ Udena, pretending to believe Māgandiyā's innuendoes that Sāmāvatī had been out to kill him, voiced his praise for the person who had rid him of Sāmāvatī. Māgandiyā then took the credit, whereupon Udena had her send for all her relatives so that he might reward them. Once they arrived, he buried them all waist-deep in pits, covered them with straw and then burned them to death, whilst Māgandiyā in addition had pieces of her flesh cut from her, cooked in front of her, and then forcibly fed to her (Dhp-a i 223f).

³⁸² Hetusampanno; bhabba (capable) is explained at Ud-a 281 above in terms of being capable of attaining the paths and their fruitions, just as hetu (root-cause), which forms the third of the

eight qualities that are necessary for the aspiration of a Bodhisattva to succeed, is glossed at Bv-a 91 by *hetusampanna* and explained as the root-cause of one's attaining arahantship in that same existence (*hetū ti purisassa pi tasmim attabhāve arahattappattiyā hetusampannass' eva patthanā samijjhati*). Woodward (VofU 96) renders *bhabbarūpo* as "bound-to-become", whatever that means, whilst Ireland (p 107), though rendering this correctly as "capable", then adds a footnote in which he explains this to mean "being able to act freely and independent of delusion" which, though perhaps not ultimately wrong, is at best misleading.

³⁸³ So Ce Be Se for text's *dassati*.

³⁸⁴ Reading *ajarāmaro* with Ce Be Se for text's *ajaramāno*.

³⁸⁵ So Be and Ud (Be Se) for text's Ce Se *sassati viya*; Ud (Se) notes the discrepancy between its reading of *sassato-r-iva* and that of Ud-a (Se).

³⁸⁶ Reading *samantato vārito* with Ce Se for text's Be *samantato parivārito*; *samantato vārito* is here almost certainly a quasi-etymology for *parivārito*, literally "completely circled".

³⁸⁷ Reading *tato eva c' assa sopadhissa passato* with Ce Be Se for text's *tato evam passato upadhī*.

³⁸⁸ Reading *sassato* with Be for text's Ce Se *sassati*.

³⁸⁹ Reading *viya* with Ce Be Se; text omits.

³⁹⁰ Reading *pariggahetvā* with Ce Be Se for text's *paggahetvā*.

³⁹¹ Reading *paṭivijjhato* with Ce Be Se for text's *paṭipajjato*.

³⁹² Cp note at Ud-a 116 above.

³⁹³ *Baddho bhaveyya*; Be *bajjheyya*.

³⁹⁴ Reading *niṭṭhitā ca cūlavaggavaṇṇanā* with Be (Se *culla°*) for text's (Ce) *sattamacūlavaggavaṇṇanā* (ca) *samattā*.

CHAPTER EIGHT: PĀṬALI VILLAGERS

§1. Nibbāna (1)

[388] In the first (sutta) of the Pāṭali Villagers Chapter: *that was connected with nibbāna (nibbānapaṭisaṃyuttāya)*: that had as its basis the Deathless element, that proceeded by way of making known the unconditioned element. *With Dhamma-talk (dhammiyā kathāya)*: with a Dhamma-teaching. *Indicating¹ (sandasseti)*: indicating nibbāna in accordance with that characteristic of its own nature and function². *Making them take up (samādapeti)*: making those monks adopt that same goal. *Making them keen (samuttejeti)*: inciting them³, exciting them⁴, by giving birth (within them) to endeavour as regards adoption of that goal. *Making them bristle with excitement (sampahaṃseti)*: making them quite properly delighted in all kinds of ways with the qualities associated with nibbāna. Or alternatively, *indicating : sandasseti=sammā dasseti* (resolution of compound in alternative grammatical form⁵) (nibbāna) in conformity with their own several⁶ dispositions (employing) this and that synonym in every way possible after the method commencing “It is the calming of all formations, the relinquishment of all substrates⁷, the destruction of craving, fading away⁸, cessation” (D ii 369) and so on. *Making them take up : samādapeti=sammā ādapeti*¹⁰ (resolution of compound in alternative grammatical form), making them adopt (that nibbāna), together with the practice associated with its attainment, viz. “This is to be attained by means of this ariyan path”, by causing those monks to slope, tend, incline thereto. *Making them keen (samuttejeti)*: making them eager to attain nibbāna, since this is difficult to do, is difficult to achieve, saying “Do not enter upon negligence,

come to a halt half-way, where this right practice is concerned; this is not difficult to do for one endowed with the potential who possesses energy. Therefore you should rouse yourselves, apply and exert yourselves to the course of purifications¹¹ commencing with that of the purification of morality”—or alternatively (the meaning is) purifying their consciousness in that regard¹². *Making them bristle with excitement (sampahaṃseti)*: making them bristle with excitement, encouraging them¹³, by delighting, making ecstatic¹⁴, the hearts of those monks by making manifest the advantages of nibbāna through (the employment of) countless synonyms such as (nibbāna is) “The abolition of pride, the removal of thirst, the uprooting of all reliances” (A ii 34¹⁵), and (those contained in the series of suttas in which) “The unconditioned” (S iv 359ff), “The Deathless” (S iv 370), (and) “The peace” (S iv 370) and so on (are all defined in terms of) “The destruction of lust, the destruction of hatred, the destruction of delusion”¹⁶. [389] *The (monks) in question: tedha=te idha*¹⁷ (resolution of compound). *(Had been) making it their goal (atthim katvā)*: having, as a result of that teaching, become those having that as their goal (*atthikā hutvā*) after noting the existence of something (and) that that was a goal that ought to be attained by them¹⁸. *Paying attention thereto (manasikātvā)*: fixing their minds thereon, making that teaching that to which their minds had alone been despatched to the exclusion of all else. *Concentrating their whole minds thereon (sabbam cetaso samannāharitvā)*: adverting¹⁹ to that teaching, with the whole mind active, from its beginning upto its culmination, meaning making that their sole concern. Or alternatively, *concentrating their whole thought thereon (sabbam cetaso samannāharitvā)*: properly and successively recalling (*sammā anu anu āharitvā*) that teaching with their whole thought. This is what is said: “Properly, unequivocally, and successively recalling the teaching as it occurred with their whole thought—as a result of which (same) thoughts on the part of the one who was teaching (same) the teaching was effected—without allowing (such thought) to stray outside²⁰, bringing it back²¹ into their own continuity of consciousness, well pondering such teaching in accordance

with the way in which it was variously taught²². *With attentive ear*: *ohitasotā=avahitasotā* (alternative grammatical form), with especially ready ear²³. Or alternatively *ohitasotā* is *avikkhittasotā* (with non-distracted ear); for the absence of any distraction where an act of hearing is concerned, even as it is discovering²⁴ that same (Dhamma), also warrants mention²⁵ in the case of the ear-faculty, as does the restraint of mindfulness in the case of the eye-faculty and so on²⁶. And, in this connection, by means of the four phrases “with attentive ear”²⁷ and so forth, he also indicates, through his elucidating his regard for hearing, the fact that those monks had been those hearing (Dhamma) with due care, on account of their giving it their all²⁸.

Fathoming this matter (etam atthaṃ veditvā): fathoming in all its modes this generation²⁹ of regard, on the part of those monks, for the act of hearing³⁰ where that Dhamma-talk connected with nibbāna was concerned. *To this Udāna (imaṃ udānaṃ)*: gave rise to this Udāna explaining the fact of nibbāna being found, in its highest sense, to exist via a Dhamma-teaching in terms of that which is the antithesis thereof³¹. Herein:

There is (atthi): there is found to exist, meaning there is, in its highest sense, discovered. *Monks (bhikkhave)* is addressing those monks. Yet surely that which is spoken of as an Udāna, whether it be one caused to rise up through joy and euphoria or whether it be one caused to rise up through Dhamma-shock, is a pronouncement (made) irrespective of (whether there be any) recipients of Dhamma (present)—and it is solely in such a way that (an Udāna) is handed down throughout the whole body of Suttas known to us³²—(so) why, in this case, did the Lord, when giving rise (to that Udāna), address the monks? With the aim of drawing it to the attention of those monks. For it was with joy and euphoria arisen by way of recollection of the qualities associated with nibbāna after teaching Dhamma connected with nibbāna to those monks that the Lord gave rise to that Udāna. [390] In this Teaching³³, every thing, with the exception of nibbāna³⁴, having an own nature is discovered to be one having its livelihood contingent upon conditions, not one (whose livelihood is) irrespective of conditions. It should be

understood that it was through knowing the mental reflection on the part of those monks, viz. "But in which (of the various) condition(s) is this nibbāna-dhamma discovered (to lie) ?", and with the desire of causing them to perceive this (for themselves), that he said "There is, monks, that base" and so on, rather than treating them solely as the (passive) recipients (thereof). *That base (tadāyatanam)*: that cause³⁵ (*kāraṇam*); the syllable *da* performs a euphonic link between the words. For nibbāna is spoken of as a base in the sense of a cause on account of its being the object-condition for the knowledges associated with the paths and their fruitions and so on, just as visible forms and so forth constitute the objective-conditions for eye-consciousness and so on. And, thus far, has the Lord made known to those monks the existence, in its highest sense, of the unconditioned element. This is the positive inference³⁶ concerning Dhamma in the present case: since conditioned things are found to exist here, there has to be an unconditioned element too, on account of there (always) being an opposite of those things that have an own nature³⁷. For just as, when dukkha is found to exist, happiness, which constitutes the opposite thereof, is itself also found to exist, so likewise, when heat is found to exist, cold too is found to exist, when evil states are found to exist, lovely states too are themselves found to exist. For this is what is said:

"Just as, when dukkha is found to exist, that which is known as happiness is also found to exist, so too, when becoming is found to exist, is non-becoming a thing to be desired.

Just as, when heat is found to exist, coldness is found to exist besides, so, when the threefold fire³⁸ is found to exist, is nibbāna a thing to be desired.

Just as also, when evil is found to exist, that which is lovely is also found to exist, so too, when birth is known, is birth's absence also a thing to be desired³⁹" (Bv ii 10-12⁴⁰).

Moreover⁴¹, an exploration⁴² of the existence, in its highest sense, of nibbāna will appear later on⁴³. The Lord, having thus indicated, face to face, the existence, in its highest sense, of the

unconditioned element, next says “Wherein there is neither earth, nor water” and so on so as to indicate its own nature via an elimination of things⁴⁴ that are the antithesis thereof. Herein:

Just as nibbāna is nowhere (to be found) amidst conditioned (*saṅkhata*) things, since it has as its own nature that which is antithetical to all formations (*saṅkhāra*), so are all conditioned things (not to be found) therein either⁴⁵, for the collocation of things conditioned and unconditioned is (a thing) not witnessed. [391] This is the explanation of the meaning in the present case: *wherein*, in which nibbāna, in which unconditioned element, *there is neither* the *earth*-element whose characteristic is that of hardness⁴⁶, *nor* the *water*-element⁴⁷ whose characteristic is that of oozing, *nor* the *fire*-element whose characteristic is that of heat, *nor* the *wind*-element whose characteristic is that of distending. Hence, just as, through this mention of the absence therein of the four great elements, the absence of all derived materiality⁴⁸ comes to be mentioned, on account of its being dependent thereon, so does there also come to be mentioned the absence therein, without remainder, of any becoming⁴⁹ associated with (the world of) sense-desires and (the world of) form, on account of the occurrence (of such becoming) being contingent thereon; for neither five-constituent becoming nor one-constituent becoming⁵⁰ can be produced without dependency on the great elements. Even though its own nature is one in which there is an absence of forms⁵¹, there is next said, so as to indicate the absence within nibbāna of any of the states belonging to becoming in the formless (sphere), “Nor that base⁵² consisting of endless space...nor that base consisting of neither perception nor non-perception”. Herein:

Nor that base consisting of endless space (*na ākāśānañcāyatanam*) means that there is no thought-arising, along with its object, associated with the base consisting of endless space, (such thought-arising) being threefold by way of division into that which is skilled, that which is resultant and that which is (karmically) inoperative. This same is the method where the rest are concerned too. And, since at whatever point there is within nibbāna an absence of the worlds of sense-desires and so

on, (there is) at that same point therein also⁵³ an absence of this world and the next world, he (therefore) says “Nor this world, nor the next world”. This is its meaning: there is therein neither of these two, viz. that world of the khandhas⁵⁴ that has acquired the designation “This world belonging to these seen conditions, this state of affairs” and that world of the khandhas that has acquired the designation “The future state, that which is other⁵⁵ than, subsequent to, that”. *Nor both sun and moon (na ubho candimasuriyā)*: means⁵⁶ that since it is possible to speak of the gloom and of a need for that gloom’s scattering to be maintained by a sun and a moon (only) when there be something that has taken form⁵⁷—so whence the gloom, or a sun and moon scattering⁵⁸ that gloom, wherein simply nothing at all has taken form⁵⁹—therefore there is therein, in that nibbāna, neither⁶⁰, viz. sun nor moon; in this way he indicates the fact of nibbāna having as its own nature solely that of light⁶¹. And as the Dhamma-king was explaining to those monks lacking complete penetration⁶² the ultra-profound, extremely hard to see, abstruse and subtle⁶³, Deathless nibbāna, that is beyond the sphere of logic, perpetually calm, capable of being experienced only by the wise⁶⁴, extremely choice, (yet) not formerly experienced (by them), even in a dream, within this saṃsāra that is without beginning, he, having, thus far, first of all dispelled their lack of knowledge⁶⁵ and so on as to its existence⁶⁶, saying “There is, monks, that base”, [392] then explains that (same nibbāna) via an elimination of things that are other than that⁶⁷ saying “Wherein there is neither earth...nor both sun and moon”, whereby⁶⁸ there is elucidated the fact that that which is the unconditioned element, which has as its own nature that which is the antithesis of all conditioned things, such as earth and so forth, is nibbāna, for which same reason he (next) says “There, too, monks, I⁶⁹ do not speak either of coming” (and so on). Herein:

There (tatra): in that (*tasmim*). The word *api* (too) is (used) in a conjunctive (sense). Just as⁷⁰, in the occurrence of formations, monks, I do not speak of anyone coming from anywhere, on account of (its being, in reality, a case of) the

arising therein of mere dhammas in accordance with conditions⁷¹, so (there), in that (*tasmim*) base, too (*api*), in nibbāna, I do not speak either of coming (*āgatiṃ=āgamanam*, alternative grammatical form) from anywhere, on account of the absence of any place that could be come to⁷². Or going (*na gatiṃ*): I do not speak of going (*gamanam*, alternative grammatical form) anywhere, on account of the absence of any place that could be gone to. For therein, save for knowledge making (something) its object, there is not witnessed any coming or going on the part of beings⁷³; I do not speak, too (*api*), of remaining, falling, and arising. The (canonical) Pali also has *tadāpaham*⁷⁴ (that too I). This is its meaning: that base, too, is no coming, on account of its not being something that could be come to, unlike some village from some other village⁷⁵, or a going, on account of its not being something that could be gone to⁷⁶, (unlike some village from some other village), or a remaining, on account of its not having, unlike the earth and a mountain and so on, any solid ground; or alternatively, (that base) is, on account of its being conditionless, one with an absence of arising, due to which, on account of its having the Deathless as its own nature, it is one with an absence of falling, its being both on account of the absence of arising and cessation and on account of the absence of remaining, that is bounded by both of these⁷⁷, that I do not speak of remaining, or falling, or arising. Moreover, this whole nibbāna, that is spoken of as a “base”, is *without foundation* since it is not founded anywhere, on account of its immaterial nature and⁷⁸ on account of the fact that it is without conditions, *without occurrence*⁷⁹, on account of the absence of occurrence⁸⁰ therein and on account of its being the opposite of occurrence, whilst, despite its immaterial nature, it is, unlike sensation and so on (which are also immaterial but which take objects), *quite without object* (*anārammaṇam*), on account of its not involving the objectification (*anālambanato*) of any object (*ārammaṇassa*) whatsoever and on account of its (existing) irrespective of any propping up⁸¹. And this word *eva* (quite) is also to be construed with this (same) pair of words, viz. quite without foundation, quite without occurrence. *This alone*

is the end of dukkha (*es' ev' anto dukkhassa*): this—that is to say, nibbāna with the aforementioned characteristics that was praised, extolled, with the phrases “Without foundation” and so on—alone is the end, the culmination, of the entire dukkha belonging to the cycle, on account of the absence of all dukkha when there be attainment thereof; he therefore indicates this same, viz. “The end of dukkha”, to be its own nature.

The exposition of the first sutta is concluded.

§2. Nibbāna (2)

[393] In the second: *this Udāna (imaṃ udānaṃ)*: gave rise to this Udāna elucidating the fact that nibbāna is hard to see on account of its being by nature profound. Herein:

Hard to see (duddasaṃ): hard to see in that it is not capable of being beheld by those by whom the ingredients of knowledge have not been heaped up, on account of the profundity of its own nature and on account of the fact that its own nature is one that is extremely abstruse and subtle. For this is said: “For you, Māgandiya, do not have that ariyan eye [of insight] by means of which {ariyan eye} you might know health, {as well as} behold nibbāna⁸²” (M i 510⁸³), in addition to which there is also said: “This, too, is a matter hard to see⁸⁴, that is to say, the calming of all formations” (M i 167) and so on. *The uninclined (anataṃ)*: craving is spoken of as “the inclined” (*natā*), on account of its inclining (*namanato*) to objects such as visible forms and so on and to becomings such as those in (the sphere of) sense-desires and so forth, and, since it occurs in a manner that slopes thereto (*tanninna*), on account of beings (themselves) inclining (*namanato*) thereto; since this “inclined” is not (*na natā*) here, it is “the uninclined” (*anataṃ*), meaning nibbāna⁸⁵. They also read *anantaṃ* (the endless), that lacking an end on account of its own nature being one of permanence, meaning that not liable to fall, the unceasing⁸⁶, the Deathless, though some say that the meaning of the word *anantaṃ*⁸⁷ is “immeasurable”. And, in this connection, he indicates, by means of this “hard to see”, the fact of nibbāna being something to be attained with difficulty, in that the cultivation of that which is conditionless is something not easy for beings to do, on account of their having

for a long time been engrossed⁸⁸ with the defilements of lust and so on that bring about a weakening of insight. He also makes this same fact public by means of this “For that which is true is not easy to see”. Herein: *truth (saccam)*: nibbāna. For this is “truth”⁸⁹ (*saccam*) in the sense of its being unequivocal, on account of its being absolutely true (*santattā*) through the absence in any way whatsoever of that whose own nature is that of being untrue (*asanta*). For this⁹⁰ is not easy to see, is not to be beheld with ease, on account of its being capable of being completely attained only after (a good deal of) trouble, even by those mustering, even for a good long time, the ingredients of merit and knowledge. (Of this same) “Attained by me with difficulty”⁹¹ (D ii 36) was, for instance, said by the Lord. *Pierced is craving for the one who knows; for the one who beholds there is no holding (paṭividdhā taṇhā jānato passato n’ atthi kiñcanam)*: and if the⁹² truth of cessation is pierced⁹³, by the one penetrating (that truth) by way of penetration accompanied by realisation, as to objective field (*visayato*), as to function (*kiccato*) and as to object (*ārammaṇato*)⁹⁴, by way of object-piercing (*ārammaṇapaṭivedhena*) and by way of non-confused-piercing (*asammohapaṭivedhena*)⁹⁵, (then) just as the truth of dukkha is pierced in a non-confused manner by way of penetration accompanied by full understanding, and the truth of the path [394] (similarly pierced) by way of penetration accompanied by cultivation, so is craving pierced by way of penetration accompanied by abandoning and in a non-confused manner. So did the Lord make manifest to those monks the majesty of the Deathless Great Nibbāna (which majesty) constitutes the root-cause of the subsiding, without remainder, of that dukkha belonging to the cycle, in that for the one who thus knows, for the one who (thus) beholds, the four truths as they really are by means of insight associated with the ariyan paths, there is no craving constituting “the inclined” where becoming and so on are concerned, (and in that,) given the absence thereof, there is also an absence of the whole cycle of defilement, due solely to which there is simply no generation of the cycles of karma and ripening. The rest is of exactly the same manner as that already stated.

The exposition of the second sutta is concluded.

§3. Nibbāna (3)

In the third⁹⁶: *then the Lord, fathoming this matter (atha kho Bhagavā etam atthaṃ veditvā)*: it is said that when that Dhamma-teaching connected with nibbāna had been performed by the Lord by way of indicating (that same nibbāna) and so on in countless ways, after he had (first) made manifest the peril associated with saṃsāra⁹⁷, it occurred at that time to those monks that: "This saṃsāra has been made manifest by the Lord together with its root-cause in terms of such causes as ignorance and so on, whereas no cause whatsoever for nibbāna, the pacification thereof, has been mentioned; this same must be without root-cause—how can it be discovered in the real sense, in the highest sense⁹⁸ ?"; (and that it was) then (that) the Lord, fathoming this matter reckoned as this aforementioned reflection on the part of those monks. *This Udāna (imaṃ udānaṃ)*: gave rise to this Udāna elucidating the existence, in the highest sense, of the Deathless Great Nibbāna, not only with the aim of scattering the scepticism of those monks, but also with the aim of rending asunder the false doctrine of those brahmin recluses within⁹⁹ with the erroneous practice of holding, as with those of the Lokāyata (school) and so on, that "(This) 'Nibbāna, nibbāna' is mere talk¹⁰⁰, for that which is termed nibbāna does not exist in the highest sense¹⁰¹, on account of its own nature failing to be discovered" and of those on the outside resorting to a multiplicity¹⁰² of (wrong) views. Herein:

That which is unborn, that which is unbecome, that which is uncreated, that which is unconditioned (ajātaṃ abhūtaṃ akataṃ asaṅkhatam): all these [395] terms are synonymous with one another. Or alternatively, it is "that which is unborn" (*ajātaṃ*) since, unlike sensations and so on, it has not been born (*na jātaṃ*), has not come into being, by way of the harmony of causes reckoned as the conjunction of root-cause and condition, "that which is unbecome" (*abhūtaṃ*) since it has not become (*na bhūtaṃ*), has not appeared, has not arisen, either in the absence of such a cause or else solely of its own accord, (whilst) on account of its being so unborn, on account of its being so unbecome, it is "that which is uncreated" (*akataṃ*) since it has

not been created (*na katham*) by way of any cause whatsoever, “that which is unconditioned” (*asaṅkhatam*) being said with the aim of indicating that nibbāna, whose own nature is that of being unconditioned, does not possess the own nature of being born, become and created possessed by states that are conditioned, such as name-and-form and so on. Or alternatively, (taking things) in reverse order, “that which is conditioned” (*saṅkhatam*) is such since it has been created (*katham*) by conditions that have come together (*samēcca*), that have become co-existent (*sambhūya*)¹⁰³, “that which is unconditioned” (*asaṅkhatam*) being such since that it is not so conditioned, since it lacks the characteristics of that which is conditioned. “That which is uncreated” (*akatham*) is said with the aim of indicating that it has not been created by way of any (cause) whatsoever, lest the suspicion arise, when fact of its having been thus brought into being¹⁰⁴ by way of multiple causes is ruled out, that it might still have been created by way of one sole cause. “That which is unbecome” (*abhūtam*) is said with the aim of steering (people) away from the suspicion that, although¹⁰⁵ thus existing independently of any condition (*appaccayam*), it might still have become, have appeared, solely of its own accord. “That which is unborn” (*ajātam*) is said to indicate “And it has this state of being unconditioned, uncreated, (and) unbecome on account of its nature being that in which there is a total absence of birth”. It is to be understood that, upon thus fathoming the significance of these four terms, the existence, in the highest sense, of nibbāna is (itself) made known¹⁰⁶, in that (they imply) “There exists, monks, that same nibbāna”¹⁰⁷. The reason for (the use) by the Lord of the address of “Monks” as he was giving rise¹⁰⁸ (to the Udāna) on this occasion¹⁰⁹ is to be understood in exactly the same manner as that already stated above¹¹⁰. Hence, the Teacher, having said “There exists, monks, that which is unborn, that which is unbecome, that which is uncreated, that which is unconditioned”, then says “For if there (were) not, monks” and so on indicating the root-cause with respect thereto. This is its meaning in brief: Monks, *if there were not* (*na abhaviṣsa=na siyā*, synonyms) that unconditioned element having as its own nature

that which is unborn and so on, *there could not be made known*, there could not be discovered, there could not be witnessed, *here*, in this world¹¹¹, *the escape*, allayment without remainder¹¹², *for that which is conditioned*¹¹³ reckoned as the khandha-pentad of form and so on that has as its own nature being born and so forth. For states associated with the ariyan path, such as right view and so on, as they proceed making nibbāna their object, extirpate the defilements without remainder. In this way, there is made known in this connection the non-occurrence of, the disappearance of, the escape from, the entire dukkha belonging to the cycle. Having thus indicated the existence of nibbāna by way of a negative proposition, he next says “Yet since” and so on to indicate this also by way of a positive proposition¹¹⁴. This has the same meaning as that already stated. [396] And¹¹⁵ since, in this connection, the existence in the highest sense of the nibbāna-element has been taught by the Perfectly Self-Enlightened One, taking pity on the whole world, by way of countless sutta-passages such as “States independent of conditions (*appaccayā dhammā*)” and “Unconditioned states (*asaṅkhatā dhammā*)” (Dhs 2); “There is, monks, that base wherein there is neither earth” (Ud 80); “This, too, is a matter hard to see, that is to say, the calming of all formations, the relinquishment of all substrates” (M i 167¹¹⁶); and “And the unconditioned {state}¹¹⁷ will I teach you, monks, and the practice leading to the unconditioned” (S iv 359); and so on, and by way of this sutta too, viz. “There exists, monks, that which is unborn”, therefore, even if there be no doubt or scepticism whatsoever with respect thereto¹¹⁸ on the part of those who are intelligent, even though they may not be those who have set such at first hand, nonetheless¹¹⁹, for the sake of dispelling any scepticism on the part of those individuals whose understanding depends on another’s guidance¹²⁰, there is, in this connection, this logical examination opening with the establishment of its implication¹²¹—that just as¹²², on account of the fact that it is capable of being fully understood, there is made known an escape from sense-desires and forms and so on¹²³ that have that which surpasses them¹²⁴, (which escape) consists of that which is their opposite¹²⁵ (and) which has as its own nature that which

is the antithesis of same, so does there have to be an escape from all conditioned states having that as their own nature¹²⁶ (which escape) consists of that which is their opposite (and) has as its own nature that which is the antithesis of same; and it is the unconditioned element which (provides) this escape. Yet however good that knowledge associated with vipassanā, which has conditioned dhammas as its object, may be, not even adaptation-knowledge¹²⁷ is able to abandon the defilements by way of extirpation¹²⁸. Similarly, that knowledge which, in the first jhāna and so on, has conventional truth as its object¹²⁹, abandons the defilements only by way of suppression, not by way of extirpation¹³⁰. Hence, given the inability¹³¹, as regards abandoning the defilements by way of extirpation, on the part of either that knowledge having conditioned dhammas as its object or that having conventional truth as its object, there has to be an object, with an own nature the converse of both of these, for that knowledge associated with the ariyan paths that does effect the abandonment of these by way of extirpation—this being the unconditioned element. Similarly, this statement throwing light on the existence, in the highest sense, of the nibbāna-state¹³², viz. “There exists, monks, that which is unborn, that which is unbecome, that which is uncreated, that which is unconditioned” is of unequivocal meaning, on account of its having been proclaimed¹³³ by the Lord. For whatever¹³⁴ is proclaimed by the Lord is of unequivocal meaning, (represents) the highest truth¹³⁵, as with “All formations are impermanent, all formations are dukkha, all [397] dhammas are not-self” (A i 286). Similarly, the word “nibbāna” in some places has, as its scope, that of things as they really are, (that of) the highest truth¹³⁶, on account of the possibility, as with the word “lion”¹³⁷, of its use as a mere metaphor¹³⁸. Or alternatively, the unconditioned element itself exists¹³⁹ in the highest sense, on account of its own nature being the converse of, and free of, the rest¹⁴⁰, such as (that of) the earth-element or¹⁴¹ sensation. It is by way of methods such as these and so on that the existence, in the highest sense, of the unconditioned element is to be understood¹⁴² also through logic.

The exposition of the third sutta is concluded.

§4. Nibbāna (4)

In the fourth: *then the Lord, fathoming this matter (atha kho Bhagavā etam atthaṃ veditvā)*: it is said that when that Dhamma-teaching connected with nibbāna had been performed by the Lord by way of his indicating (that same nibbāna) and so on in countless ways, it occurred at that time to those monks that: "So far the majesty of the Deathless Great Nibbāna element¹⁴³, not shared by anything else, has been made manifest by the Lord whilst indicating¹⁴⁴ its advantage in countless different modes, yet the means of its¹⁴⁵ attainment has not been proclaimed. In practising in what way is this to be attained by us?" (and that it was) then (that) the Lord, fathoming in all its modes this matter reckoned as this aforementioned reflection on the part of those monks. *This Udāna (imaṃ udānaṃ)*: gave rise to this Udāna explaining the attainment of nibbāna by way of abandonment of craving without remainder by means of the ariyan path on the part of one without dependence anywhere by way of craving, of one with body and mind¹⁴⁶ serene (and) of one whose vipassanā has embarked upon the route¹⁴⁷. Herein¹⁴⁸:

Vibration for him with dependence (nissitassa calitaṃ): vibration for him with dependence, by way of craving and (wrong) view and so on¹⁴⁹, where formations such as visual forms and so forth are concerned, fluctuation, by way of craving and (wrong) view¹⁵⁰, in the belief that "This is mine, this is for me the self". For the meaning is that, for the individual in whom craving and (wrong) view have not been abandoned, there is, (for such time) as he is unable to remain overcoming happiness and so on once these have arisen, [398] a vibrating, a shaking, of his continuity of consciousness (away) from the occurrence of that which is skilled—or else a slip-up¹⁵¹ (on the part of same)—by way of the grips of craving and (wrong) view in terms of "Mine is this sensation, it is I who sense it" and so forth. *No vibration for him who is without dependence (anissitassa calitaṃ n'atthi)*: whereas for the one who is without dependence thereon who, as he practises the course of purifications¹⁵², remains comprehending the formations by way of impermanence and so on after suppressing craving and (wrong) view by means of samatha and

vipassanā¹⁵³, there is none of the aforementioned vibration, slip-up—or else fluctuation¹⁵⁴—on account of the cause (of same) having been fully suppressed. *When there is no vibration (calite asati)*: when there is none of the aforementioned vibration, then, just as the grips of craving and (wrong) view do not occur, so for the one eagerly (practising) vipassanā after this has embarked upon the route. *Serenity (passaddhi)*: is there the twofold serenity as a result of the subsiding of the defilements causing irritation¹⁵⁵ to body and mind co-nascent with that vipassanā-consciousness. *When there is serenity, there is no inclination (passaddhiyā sati nati na hoti)*: when there is serenity coupled with successive distinctions¹⁵⁶ then, once he has heightened his concentration that has as its foundation the bliss that is blameless¹⁵⁷ and then linked that (concentration), by effecting a conjunction thereof with insight, into the combined pair of samatha and vipassanā¹⁵⁸, there is, on the part of the one bringing the defilements to destruction through one path after another, at the moment of the arahant-path absolutely no craving that has acquired the name of “inclination” (*nati*) on account of its inclining (*namanato*) to sense-desire-becoming and so on¹⁵⁹, meaning (such craving) does not arise on account of its having been caused to enter upon a state of non-arising. *When there is no inclination (natiyā asati)*: when there is no blocking by way of proclivity and longing with becoming and so forth as its aim, on account of craving having been fully abandoned by means of the arahant-path. *There is no coming and going (āgatiḡati na hoti)*: there is no, there occurs no, coming (*āgati*=*āgamanam*, synonyms) here by way of relinking (and) going (*gati*) by way of falling, going (*gamanam*) from here to the next world, state of passing on. *When there is no coming and going (āgatiḡatiyā asati)*: when there is no coming and going (*āgatiyā ca gatiyā ca*, resolution of compound) in the manner stated. *There is no falling and arising (cutūpapāto na hoti)*: there is no, there occurs no, successive falling (*cavana*, alternative grammatical form) and arising (*upapajjanam*, alternative grammatical form); for when there is no cycle of the defilements, the cycle of karma is fully severed; and when this is severed, whence the generation

of the cycle of ripening? It was for this reason that he said "When there is no falling and arising, there is neither here nor there" and so on. Whatever ought to be stated in this connection is the same as that already stated in detail above in connection with the Bāhiyasutta¹⁶⁰; therefore¹⁶¹ the meaning¹⁶² is to be understood in the same manner as stated therein¹⁶³. [399] Hence, in this case too, did the Lord make manifest to those monks, by way of right practice¹⁶⁴, the majesty of the Deathless Great Nibbāna (which majesty) constitutes the root-cause of the subsiding, without remainder, of that dukkha belonging to the cycle.

The exposition of the fourth sutta is concluded.

§5. Cunda

In the fifth¹⁶⁵: *amongst the Mallas (Malleśu)*: in the country so named. *By a great order of monks (mahatā bhikkhusaṅghena)*: by one that was great¹⁶⁶ by way of its greatness of good qualities and its greatness of number. For that order of monks was not only great through its link with distinctive good qualities such as those of morality and so on, on account of the fact that the least of all¹⁶⁷ therein was a sotāpanna, but also great through its greatness of number, on account of its being of unlimited quantity¹⁶⁸. For such monks as came, from his spurning of his lifespan's formations¹⁶⁹ onwards, failed to depart. *Of Cunda (Cundassa)*: of the one so named. *The smith's son (kammāraputtassa)*: the goldsmith's son. It is said that he, an opulent man of great property, having become a sotāpanna with his very first sight of the Lord, in his own mango grove built a vihāra, bounded by a wall, (and) furnished with porticoes, after having first brought to a successful conclusion a fragrant hut that was an appropriate dwelling for the Lord, and night-time places and daytime places, an attendance hall, huts, pavilions, and walkways and so on¹⁷⁰ for the order of monks, which he then presented to the Saṅgha with the Buddha at its head, with reference to which "And there, at Pāvā¹⁷¹, the Lord stayed, in the Mango Grove of Cunda, the smith's son" was said. *Had prepared (paṭiyādāpetvā)*: had brought to a successful conclusion, meaning had cooked¹⁷².

It is said in the Great Commentary that *sūkaramaddava* is the already available meat¹⁷³ of the pig that is tender and succulent¹⁷⁴. Some, however, say that *sūkaramaddava* is not pig's meat (but rather) bamboo shoots that pigs (*sūkarehi*) have trampled upon (*maddita*), others that it is a mushroom that has come into being at a spot that pigs (*sūkarehi*) have trampled upon (*maddita*), whilst still others proclaim¹⁷⁵ that *sūkaramaddava* is the name for a certain elixir¹⁷⁶. [400] For it was this, they say, that Cunda, the smith's son, gave out of a desire to have the Teacher live for a long time, hoping "Surely he will remain a while longer once he has consumed this¹⁷⁷" after coming to hear that the Lord was to attain parinibbāna that same day. *I am to be served with that (tena maṃ parivisa)*: I am to be fed with that. Why did the Lord speak thus? Out of consideration for others. And this reason is the only one given in the (canonical) Pali, its being indicated thereby that it is permissible to speak similarly of the almsfood presented and of its not being fit to be consumed by others¹⁷⁸. It is said that into that *sūkaramaddava* the devatās in the four great continents, surrounded by their two thousand islands¹⁷⁹, had infused nutritive essence¹⁸⁰. Therefore, it was not able to be digested properly by any one else, in making which point manifest the Teacher roared his lion's roar with "I do not behold him, Cunda" and so on with the aim of releasing him from the blame of others; for he roared his lion's roar with the aim of releasing (him) from the blame of others in the hope that there would be no opportunity for any statement on the part of those others who might (otherwise) blame (him), saying that he had not given such as remained of that consumed by himself either to the monks or to other people, (but rather) ruined it by having it buried in a cavity". Herein:

As regards "With its devas" and so on¹⁸¹, it is "with its devas" (*sadevako*) in that it is together with its devas (*saha devehi*), "with its Māra" (*samāraako*) in that it is together with its Māra (*saha Mārena*), "with its Brahmā" (*sabrahmako*) in that it is together with its Brahmā (*saha Brahmunā*), "with its (generation of) recluses and brahmins" (*sassamaṇabrāhmaṇi*) in that it is together with its recluses and brahmins (*saha samaṇabrāhmaṇehi*)—that

which is a “generation” (*paṇḍā*) being such on account of its having been generated¹⁸²—“with its (generation of) devas and men” (*sadevamanussā*¹⁸³) in that it is together with its devas and men (*saha devamanussehi*); in that world with its devas...with its (generation of) devas and men. Herein, there is, by means of the expression “with its devas”, inclusion of the devas belonging to the (first) five (worlds) of the sphere of sense-desires, by means of the expression “with its Māra”, inclusion of the devas belonging to the sixth (world) of the sphere of sense-desires, by means of the expression “with its Brahmā”, inclusion of the Brahmās belonging to the Brahmakāyika¹⁸⁴ (worlds) and so on, by means of the expression “with its (generation of) recluses and brahmins”, inclusion of those recluses and brahmins who are adversaries and enemies of the Teaching as well as inclusion of those recluses by whom evil has been stilled and those brahmins by whom evil has been ousted¹⁸⁵, by means of the expression “with its generation” inclusion of the world of beings, by means of the expression “with its devas and men” inclusion of devas-by-convention¹⁸⁶ and the remainder of men. Thus the world of beings is, in this connection, to be understood as included by means of the (first) three phrases by way of the visible world¹⁸⁷, by means of (the latter) two (phrases) by way of its generations. [401] A further method: it is the {deva}lokas¹⁸⁸ belonging to the formless sphere that are to be understood as included¹⁸⁹ by the expression¹⁹⁰ “with its devas”, the six devalokas of the sphere of sense-desires by the expression “with its Māra”, (that part of) the Brahmaloṇa that possesses form by the expression “with its Brahmā”, whilst it is either, by way of the four assemblies¹⁹¹, the world of men together with those who are devas-by-convention, or else the remainder of the world of beings¹⁹², (that are to be understood) as included by the expression(s) “with its (generation of) recluses and brahmins” and so on¹⁹³. *As one who had partaken of: bhuttāviṣṣa*¹⁹⁴=*bhuttavato* (alternative grammatical form). *Grating*¹⁹⁵ (*khara*): harsh. *Affliction* (*ābādh*): ill health in the form of an imbalance (in the bodily elements)¹⁹⁶. *Severe* (*bālā*¹⁹⁷): strong. *That were to prove fatal: māraṇantikā*=*māraṇantā*¹⁹⁸ (alternative grammatical form),

with the capacity to bring him to death's door¹⁹⁹. *Mindful, attentive, put up with it (sato sampajāno adhiṭṭhāsi)*: having determined²⁰⁰ same with his knowledge after causing mindfulness to be fully present, put up with it. *Without coming to grief (avihaṇṇamāno)*: without successively wallowing in it²⁰¹ by way of pursuing the pain, as might one by whom the phenomenon had not been noted²⁰², put up with it, as if not being oppressed, not being distressed²⁰³, (thereby). For those pains had arisen for the Lord whilst still in the hamlet of Beḷuva²⁰⁴; but, suppressed through the power of attainment, they did not arise (again) until the day of his Parinibbāna, on account of their recoiling daily as a result of those attainments. But on that day, (the Lord), being desirous of attaining parinibbāna, failed to attain that attainment so as to generate (a state of) shock in beings to the effect that: "Pains of such a form (can) ensue²⁰⁵ even when the becoming in question be that of those who have heaped up the ingredients of merit over time without limit (and) whose bodies, that resemble a diamond cluster²⁰⁶, (are capable of) holding at bay the power of a thousand koṭis of elephants—so how much more so that of others?", as a result of which the grating pains (once more) ensued. *Come on (āyāma)*: come on, let's go. The verse commencing "Having partaken of the meal of Cunda" was inserted at a later stage by Dhamma-recensionists. Herein:

And along with the sūkaramaddava, to the one who had partaken thereof (bhuttassa ca sūkaramaddavena): there arose to the one who had partaken thereof, though not with his having partaken thereof as its condition²⁰⁷. For if (that disease) had arisen to him without his having partaken thereof, it would have been far too grating; whereas, on account of his having partaken of that succulent food, the pain became diminished, as a result of which same he was able to continue on foot. In this way there is indicated the significance²⁰⁸ of that same lion-roar that was roared, viz. "For whom that consumed could become properly digested, except for a Tathāgata²⁰⁹", for there is no trumpeting on the part of Buddhas concerning that which cannot take place²¹⁰. Since that consumed did not give rise to any

deterioration in the Lord, but gave rise rather, in mitigating, as a result of his diligence, such deterioration as was being given rise to by some (other) deed that had gained its opportunity, [402] to the strength in body by means of which he was to accomplish the threefold business on the point of being spoken of, it therefore became properly digested, but this was not discerned²¹¹, did not become public knowledge, on account of the fact that those pains were such as would prove fatal. *Upon being purged (viriccamāno)*: upon being one whose continuous bleeding had already²¹² been purged. *Said (avoca)*: spoke as follows with the aim of attaining parinibbāna at the place he wanted to²¹³. But why, when such ill health had arisen, did the Lord go on to Kusinārā? Is²¹⁴ it that it is not possible to attain parinibbāna elsewhere? It is, indeed, not possible to attain parinibbāna when one is nowhere (in particular)²¹⁵; moreover, he thought as follows—"When I have gone to Kusinārā, the need will arise²¹⁶ for teaching the Mahāsudassanasutta (D ii 169ff), whereby, adorning same with two recitation sections, I shall be able to teach of the attainment experienced by me in the world of men that was similar to that which is to be experienced in the devaloka, upon hearing which abundant folk²¹⁷ will deem that which is skilled something that ought to be done. Subhadda²¹⁸, too, will there approach me, ask me a question, become established in the refuges at the culmination of my reply, go forth and then, as one who has received the higher ordination, will cultivate his meditation subject, reach arahantship whilst I still continue to live, and come to be known as my last sāvaka. If I attain parinibbāna elsewhere, there will be a great dispute over my relics, and blood will flow²¹⁹ like a river. If, on the other hand, I attain parinibbāna at Kusinārā, the brahmin Doṇa will quell that²²⁰ contention and then divide up the relics and distribute them²²¹". It was in beholding these three reasons, that the Lord, with great effort, went on to Kusinārā.

Come now (iṅgha) is a particle in the sense of urging. *I am tired (kilanto 'smi)*: I am fatigued; in this way he indicates the fact that the aforementioned pains were still strong. For it was through

his own majesty that the Lord went on, at that time, on foot; whilst the pains that ensued were so acute, grating, stabbing, that it would not have been possible for others even to raise their feet. It was for this same reason that he said: "Need to be seated". *Just now (idāni)*: recently. *Stirred up (luḷitaṃ)*: confused—as though it had been trampled. *Disturbed (āvilaṃ)*: eddied²²². *Has clear water (acchodakā)*: has water (*salila*) that is thin and limpid²²³. *Agreeable water (sātodakā²²⁴)*: sweet water (*toya*)²²⁵. *Cool water (sītodakā)*: cool (*sītala*, alternative grammatical form) water (*jala*). *White water (setodakā²²⁶)*: non-clouded²²⁷; [403] for water (*udakaṃ*), which, in its own nature, is of a white colour, appears otherwise by way of its bed and on account of its being clouded and disturbed—although the river Kakudhā²²⁸, which was strewn with stainless sand, flowed white in colour, for which reason "White water" was said. *Nice banks (supatitthā²²⁹)*: beautiful crossing-points²³⁰. *Is delightful (ramaṇīyā)*: is (something) to take delight in on account of the captivating nature of that part of the world²³¹ and pleasing to the mind on account of the aforementioned excellence of its water. *I am tired, Cundaka²³², and need to lie down (kilanto 'smi Cundaka nipajjissāmi)*: for the Tathāgata's bodily strength, which measured the (combined) strength of a thousand koṭis of ordinary elephants²³³ by counting as follows in multiples of ten²³⁴, viz. that the strength of one Gaṅgeyya (elephant) is that of ten ordinary elephants, (the latter being) ranked with the Kālāvaka (elephants) amongst the ten elephant clans spoken of as follows²³⁵:

"Kālāvaka, Gaṅgeyya, Paṇḍara, Tamba and Piṅgala, Gandha, Maṅgala, Hema, Uposatha and Chaddanta, these being the ten²³⁶"

yet all of that (strength) had, on that day, from the midday meal onwards, reached complete exhaustion, like water cast into a sieve²³⁷. Kusinārā was (a mere) three gāvutas²³⁸ from Pāvā—and it was in indicating the fact that that which goes by the name of ill health arrives squashing all good health, in that, in continuing on his way, putting forth great effort after (each of

the times) he had had to seat himself at the twenty-five places in between, he had reached Kusinārā (only) at the time that the sun was setting, that the Lord said “I am tired, Cundaka, and need to lie down”, proclaiming (thereby) a speech bringing a shock to the world with its devas.

The repose of the lion (sīhaseyyam): in this connection the four reposees are the repose of the one indulging in sense-desires, the repose of the peta²³⁹, the repose of a Tathāgata (and) the repose of the lion. Herein: “For the most part, monks, the one indulging in sense-desires²⁴⁰ adopts²⁴¹ a repose on his left side” (cp A ii 244f²⁴²)—this is the repose of the one indulging in sense-desires. [404] “For the most part, monks, petas repose on their backs”—this is the repose of the peta²⁴³. “The fourth jhāna”—this is the repose of a Tathāgata. “The lion, monks, the king of beasts, adopts a repose on its right side”—this is the repose of the lion²⁴⁴. For this is known as the utmost repose, on account of its being the posture associated with a preponderance of effulgence²⁴⁵, for which reason there was said: “Adopted the repose of the lion, (lying down) on his right side”. *One foot upon the other (pāde pādāṃ):* the left foot²⁴⁶ upon the right foot. *Slightly overlapping it: acchādhāya=ati ādhāya* (resolution of compound), placing (one foot upon the other) slightly beyond the ankle; for when one ankle presses against the other, one knee against the other, pains constantly arise, repose not being comfortable. But when it is placed slightly beyond it, such that it does not press against it, pains do not arise, repose being comfortable. In such a manner, therefore, did he lie down. “Upon going (to the river Kakudhā, with its clear water, with its agreeable water, ultra-serene,) the Buddha”—this verse²⁴⁷ was inserted at a later stage by the Dhamma-recensionists. Herein:

To the river : nadikaṃ²⁴⁸=nadiṃ (alternative grammatical form). *Matchless here in this world (appaṇimo 'dha loke²⁴⁹):* without counterpart²⁵⁰ here in this world with its devas. *Having bathed and having drunk, rose out (nahātvā ca pīvitvā c' udalāri):* having bathed by way of cooling his limbs and having drunk the water, rose out (*uttari*, alternative grammatical form) of the river. It is said that at that time, whilst the Lord was bathing, everything

took on a golden colour²⁵¹, viz. the fish and turtles within the river, the water, the jungle-thicket on both its banks, as well as the whole of that part of the world. *Set to the fore (purakkhato)*: set to the fore by way of worship and honour by the world with its devas on account his being the utmost of gurus for beings through being distinguished by his special qualities²⁵². *Midst that group of monks (bhikkhuganassa majjhe)*: midst that order of monks; at that time the monks, having realised the enormity of the Lord's pains, went closely surrounding him on all sides. *The Teacher (Satthā)*: he is the Teacher²⁵³ (*Satthā*) on account of his instructing beings (*sattānaṃ anusāsanato*) by way of that which pertains to these seen conditions or by way of that which pertains to the next world or by way of that which pertains to the ultimate goal²⁵⁴. *The Lord, the one setting in motion dhammas here (pavattā²⁵⁵ Bhagavā idha dhamme)*: he is the "Lord"²⁵⁶ (*Bhagavā*) on account of his possession of that which is fortunate and so on (*bhāgyavantatādīhi*), the one setting in motion here dhammas in the form of the Teaching with (its divisions of) morality and so on, or alternatively the one setting in motion²⁵⁷, the one causing there to be set in motion, (here) the eighty-four thousand units of the Dhamma²⁵⁸. *The mango grove (ambavanam)*: the mango grove on the bank of that same river. *Addressed Cundaka (Āmantayi Cundakam)*: it is said that at that moment the venerable Ānanda had stayed behind wringing out his bathing cloth; (since) the elder Cundaka was in the vicinity, [405] the Lord therefore addressed him. *Seated himself facing him (pamukhe nisīdī)*: seated himself before the Teacher with his head turned (towards him)²⁵⁹ wondering what (else) the Teacher was about to order him to do, at which point the Treasurer of the Dhamma caught up with them. And when he had so caught up with them, "The Lord then addressed the venerable Ānanda".

Who might arouse (upadaheyya²⁶⁰): who might give rise to; there could be, there might well be, some²⁶¹ person giving rise to an uneasy conscience. *Non-gains (alābhā)*: whatever the gains, reckoned as the advantages stemming from almsgiving for others when they are giving alms, are for you²⁶² non-gains. *A thing ill-gained (dulladdham)*: this human state, even though

gained through distinction in merit, is a thing ill-gained. *You whose: yassa te=yassa tava* (alternative grammatical form). Who knows whether it was too stodgy, or too runny, or of what sort, even, the final almsfood was that the Tathāgata, after consuming same, attained parinibbāna; surely things will be so whatever was given by him. *Gains (lābhā):* gains reckoned as the advantages stemming from almsgiving belonging to these seen conditions and to the next world. *A thing well-gained (suladdham):* this human state of yours is a thing well-gained. *It was face to face: sammukhā=sammukhato* (alternative grammatical form), meaning it was not through hearsay, it was not through tradition (etc.²⁶³). *This (was heard) be me: metam²⁶⁴=me etam=mayā etam* (resolutions of compound in alternative grammatical forms). *These two: dveme=dve ime* (resolution of compound). *Of exactly the same fruition (samamaphalā²⁶⁵):* of equal fruition in all their modes. Yet surely the almsfood, given by Sujātā, after partaking of which the Tathāgata became enlightened, consisted of an almsgiving at a time when the defilements had yet to be abandoned²⁶⁶, whereas this almsgiving on the part of Cunda was at a time when the āsavas had been destroyed²⁶⁷. So how come²⁶⁸ these are of the same fruition? Through their sameness as regards parinibbāna, through their sameness as regards attainment, and through their sameness as regards recollection. For²⁶⁹ these two almsgivings involving almsfood were of the same fruition²⁷⁰ through their sameness as regards parinibbāna, in that the Lord attained parinibbāna by way of that nibbāna-element that is with remnant of substrate after partaking²⁷¹ of the almsfood given by Sujātā, (just as) he attained parinibbāna by way of that nibbāna-element that is without remnant of substrate after partaking²⁷² of that given by Cunda. They were of the same fruition²⁷³ through their sameness as regards attainment, in that on the day upon which he became enlightened, he attained the attainments numbering twenty-four hundred thousand koṭis²⁷⁴ that form the root-cause of the topmost path²⁷⁵, (just as) on the day on which he attained parinibbāna, he attained all these²⁷⁶ too. For this, and so forth, was said by the Lord: [406] “Immeasurable²⁷⁷ is the yield of

merit, the yield of that which is skilled, for the one whose almsfood (a monk²⁷⁸), after consuming same, enters upon and abides in that concentration of heart that is immeasurable²⁷⁹ (≠ A ii 54, iii 51). And²⁸⁰ they were of the same fruition through their sameness as regards recollection, in that Sujātā came, at a later stage, to hear that: “It is said that this was no tree-devatā; it is said that this was the Bodhisatta; it is said that it was after he had consumed this²⁸¹ almsfood that he attained the unsurpassed, perfect self-enlightenment; it is said that he acquired sustenance from this for seven times seven days”, upon hearing which powerful joy and euphoria arose for her as she recollected: “These are truly gains for me”; (just as) for Cunda, too, upon hearing at a later stage that “It is said that the final almsfood was that given by me; it is said that the Dhamma’s head has been secured through me²⁸²; it is said that it was after consuming my almsfood that the Teacher attained parinibbāna, for a long time sought²⁸³ by him, by way of that nibbāna-element that is without remnant of substrate” there arose powerful joy and euphoria as he recollected: “These are truly gains for me”. *Conducive to life-span* (āyusaṃvattanikaṃ): conducive to long life-span. *Has been heaped up* (upacitaṃ): has been pursued, has been given rise to. *Conducive to fame* (yasaṃvattanikaṃ): conducive to a retinue²⁸⁴. *Conducive to sovereignty* (ādhīpateyyasaṃvattanikaṃ²⁸⁵): conducive to superiority²⁸⁶.

Fathoming this matter (etaṃ atthaṃ viditvā): fathoming in all its modes this matter that is threefold, viz. the great fruitfulness of that almsgiving, his own unsurpassed state of being worthy of merit-offerings on account of his good qualities of morality and so on, and his parinibbāna through not clinging²⁸⁷, gave rise to this Udāna elucidating that matter. Herein:

Merit increases for the one who gives (dadato puññāṃ pavaddhati): merit consisting of almsgiving is heaped up for the one giving alms through the successful attainment of a heart (of devotion)²⁸⁸ and through the successful attainment of those worthy of merit-offerings, meaning it is of even greater fruit and of even greater advantage. Or alternatively the meaning is, in this connection²⁸⁹, to be understood as follows: since the one sacrificing²⁹⁰ a merit-

offering in the belief that “Merit increases for the one who gives” is, in due course, as an infrequent offender²⁹¹ under all circumstances through the frequent repetition of that intention to sacrifice, able, by guarding a perfectly purified morality²⁹², to develop samatha and vipassanā, that merit of his, that is threefold by way of almsgiving and so on, ever increases. [407] *For the one practising control (saṃyamato):* for the one practising control (*saṃyamantassa*²⁹³, alternative grammatical form) through the control that is morality, meaning for the one stood firm in restraint²⁹⁴. *Enmity is not amassed (veraṃ na cīyati):* the fivefold enmity²⁹⁵ does not increase²⁹⁶; or alternatively, on account of the pre-eminence given to non-hatred in the higher morality, in practising control in body, speech and mind, the one of perfectly purified morality, due to his abundance of forbearance, does not practise enmity with anyone, so whence its heaping up for him²⁹⁷? Therefore, for the one practising control (*saṃyamato=saṃyamantassa*²⁹⁸, alternative grammatical form), or alternatively as a result of that control (*saṃyamato=saṃyamahetu*²⁹⁹), enmity is not amassed. *Whilst the skilled one forsakes that which is evil (kusalo ca³⁰⁰ jahāti pāpakam):* the skilled one³⁰¹, moreover, being one possessed of knowledge, being one established in a morality that has been perfectly purified, whilst perfecting jhāna with its divisions of access- and absorption-(concentration) after selecting, from the thirty-eight objects³⁰², a meditation subject suitable to him, *forsakes*, gives up, by way of its suppression, *that which is evil*, that which is despicable, that which is unskilled, such as yearning for sense-pleasures and so on. Then, upon eagerly practising vipassanā, as he performs the work associated with vipassanā³⁰³ after establishing destruction and fall³⁰⁴ with respect to formations once he has made that same jhāna its basis, he by means of the ariyan path forsakes³⁰⁵ without remainder, by way of extirpation, that which is evil, that which is despicable, that which is unskilled. *He is, through the destruction of lust, hatred and delusion, one who has attained nibbāna (rāgadosamohakkhayā sa nibbuto):* he, having thus abandoned that which is evil, through the destruction of lust and so on becomes one who has attained nibbāna by way of

defilement-nibbāna (in which the defilements cease) without remainder, and thereafter by way of khandha-nibbāna. Thus it was that the Lord gave rise to this Udāna, sent forth³⁰⁶ through the thrill of joy based upon the excellence of Cunda's donation and upon his own excellence as one worthy of merit-offerings.

The exposition of the fifth sutta is concluded.

§6. Pāṭali Villagers

In the sixth³⁰⁷: *amongst the Magadhans (Magadhesu)*: in the kingdom of Magadha. *By a great (mahatā)*: in this case, too³⁰⁸, by an order of monks that was great not only by way of its greatness of good qualities but also by way of its greatness in quantity on account of the fact that it was of an unlimited number. *The village of Pāṭali (Pāṭaligāmo)*: a village so named in the kingdom of Magadha. It is said that, [408] on the day upon which that village was planned, two or three Pāṭali³⁰⁹ shoots emerged, springing up from the earth at the place to be occupied by that village³¹⁰, as a result of which they came to refer to it simply as “the village of Pāṭali”. *Arrived thereat (tad avasari)*: arrived at³¹¹, reached, that village of Pāṭali. But when did the Lord reach the village of Pāṭali? Having had, in the manner stated above³¹², a cetiya be built in Sāvatti for the Captain of the Dhamma, having emerged from there and having had, whilst residing in Rājagaha, a cetiya be built there for Mahāmoggallāna, he emerged from there, resided at Ambalaṭṭhikā, and then, whilst helping the world by residing here and there with a residence of a single night³¹³ as he wandered on his travels, by way of travel conducted at a leisurely pace³¹⁴, amidst the countries about, he in due course reached the village of Pāṭali. *The villagers of Pāṭali (Pāṭaligāmiyā)*: the residents of Pāṭali who were layfollowers. It is said that, with their very first sight of the Lord, some of these became established in the refuges, some in the precepts, some in the refuges and precepts, for which reason “layfollowers” was said. *Approached the Lord (yena Bhagavā ten' upasaṅkamimṣu)*: it is said that Ajātasattu's men, and those of the Licchavi kings, would go³¹⁵ (there) from time to time, drive out from the home the owners of the home, and then reside in the village of Pāṭali

for a month or a fortnight, as a result of which the men who were residents of the village of Pāṭali, being permanently troubled, set about constructing a large hall in the centre of the city³¹⁶ sufficient for all to reside in without their getting in each other's way—such that³¹⁷ there would be on one side a place for storing the aristocrats' goods, on one side a place of residence, on one side (a place for) visiting travelling people, on one side (a place for) poor people suffering great hardship, on one side a place of residence for the sick—in the hope that this would in future become the place of residence for those same; its name was the "rest-house". And on that day³¹⁸ it had reached completion. They³¹⁹ went there where, starting with its portico, they surveyed it, completely finished, nicely fitted out by way of wood-work, plaster-work and paintings and so on³²⁰, being similar to a deva's vimāna, and then wondered: "This rest-house is extremely pleasing to the mind, lustrous; now by whom should it first be made use of so as to be to our well-being and happiness for a long time?"—and at that same moment they came to hear that the Lord had reached that village, as a result of which, with joy and euphoria arisen, they [409] made the resolve: "Perhaps we should go and fetch the Lord; if, however³²¹, he reaches our place of residence of his own accord, we must today have the Lord reside here and then bring it about that he is the first to make use of it, likewise the order of monks. When the order of monks has come, the Word of the Buddha of the Three Piṭakas will be fully handed down; we will have the Teacher speak that which is auspicious, have him talk Dhamma. Hence, once it has been made use of by the Three Jewels, we and others will afterwards be able to make use of it—in this way it will be to our well-being and happiness for a long time" and then approached the Lord with that same purpose. Therefore they spoke as follows: "May the Lord consent, Lord, to this rest-house of ours³²²". And then approached the rest-house (*yena āvasthāgāraṃ ten' upasaṅkamimsu*): although it was, on account of its having been finished that very same day, nicely fitted out, nicely decorated³²³, just like a deva's vimāna, it had, nonetheless, not been prepared (with a view to) making it worthy of a Buddha³²⁴; and it was in

thinking “Now³²⁵ Buddhas are, indeed, forest-bent, have the forest as their resort, whether or not they reside³²⁶ within a village; therefore we must prepare it (properly) as soon as we have come to know what is to the Lord’s liking” that they approached the Lord; and now that they had come to know what was to the Lord’s liking, they then approached the rest-house, desiring to prepare it accordingly. *They spread that rest-house in such a way that everywhere had a spreading (sabbasantharim āvasathāgāraṃ santharituā)*: they spread it³²⁷ in such a way that everything whatsoever was spread—having first of all coated the floor, although this had already been dressed with cement, with fresh cow-dung, in the belief that “Cow-dung is called for on all auspicious (occasions)”, they then smeared it, when they knew it to be fully dry³²⁸, with that perfume having the four ingredients³²⁹ in such a way that a foot(-print) could not be detected at the place trodden on, spread mats of divers colours on top, and then, starting with thick-backed rugs³³⁰ and so on, had every place suited to being spread on top of these (mats) spread with blankets of divers colours, such as elephant-blankets and so forth³³¹, for which reason, “They spread that rest-house in such a way that everywhere had a spreading” was said. For after first preparing a Buddha-seat of great worth against the auspicious pillar at a place central to the (other) seats³³², they then draped thereon whatever drapes³³³ were soft and pleasing to the mind, placed³³⁴ a cushion red on both sides³³⁵ and pleasing to look at, [410] tied a canopy above (the seat) that was vividly decorated with gold and silver stars, decorated it with scented chains and floral chains and so forth³³⁶, had a network of flowers created all about it to a radius of twelve hatthas³³⁷, had it encircled at a radius of thirty hatthas with a canvas screen³³⁸, prepared divans such as couches, bolsters and benches and so on³³⁹ against the western wall for the order of monks, had these be draped³⁴⁰ on top with white drapes, and then converted³⁴¹ the eastern side³⁴² of the hall into something suitable for themselves to sit on on, with reference to (all of) which “Prepared seats” was said. *A water-pot (udakamanikam)*: a great pot-bellied water-jar; they set up (water-pots) at this place and that, filling

them with crystal-clear water, placing (therein) both divers flowers and water-perfuming powder in order to perfume it, and then covered them with banana leaves, thinking "In this way the Lord and the order of monks can wash their hands and feet and rinse their mouths³⁴³ at will", for which reason "Set up a water-pot" was said. *Hung up an oil-lamp (telappadīpaṃ āropetvā)*: kindled oil-lamps³⁴⁴ in torches {whose stems were} made of silver and gold and so on {and}³⁴⁵ in dishes made of gold and silver and so forth set in the hand of inlaid figurines exhibiting the form of a warrior³⁴⁶. *Approached the Lord (yena Bhagavā ten' upasaṅkamimsu)*: in this connection, moreover, the villagers of Pāṭali who were layfollowers made ready³⁴⁷ not only that rest-house itself, but also the streets in that entire village, erected flags, had filled pitchers and plantain trees be placed at the doors of the houses³⁴⁸, making that entire village like a star strewn with lamps and garlands, and then, having had there be proclaimed by beat of drum: "Have suckling children drink their milk, swiftly feed and put to bed young boys³⁴⁹, and then make no loud sound, for today the Teacher will reside within our village for one night, and Buddhas, indeed, are those desiring little sound", [411] approached the Lord, each taking with them their own torch.

Then the Lord dressed and, taking bowl and robe, approached that rest-house accompanied by the order of monks (atha kho Bhagavā³⁵⁰ nivāsetvā pattaṭṭvaram ādāya saddhiṃ bhikkhusaṅghena yena āvasathāgāraṃ ten' upasaṅkami): it is said that when they had thus informed him that it was time, saying "May the Lord do, Lord, that for which he deems it now to be the time", the Lord³⁵¹, in concealing the three circles³⁵², dressed (as to lower garment) by arranging a red double-fold (robe) having the colour of the red koviḷāra flower³⁵³ smeared with the essence of lac as though he were causing a red lotus to be entwined about the tip of an arrow-shaft³⁵⁴, tied a waistband lustrous as a flash of lightning as though he were encircling a bunch of red lotuses with a golden chain³⁵⁵, covered himself (as to outer garment) with his most excellent, bright red³⁵⁶ dust-heap (rag-robe) having a colour equivalent to that taken on by the banyan-sprout as though he

were enveloping an elephant's frontal globes with red woollen cloth, or as though he were casting a net of coral³⁵⁷ over a golden festooned column one hundred ratanas³⁵⁸ in height, or as though he were encasing a great golden cetiya with a mantle³⁵⁹ of red woollen cloth, or as though he were concealing the full moon as it travelled along with a red thundercloud, or as though he were sprinkling brilliantly glowing essence of lac³⁶⁰ over the summit of Mount Shining Gold³⁶¹, or as though he were encircling the summit of Mount Citta Peak³⁶² with a network of lightning-flashes, or as though he were causing the entire cakkavāḷa, Sineru, the Yugandharas and the great earth to vibrate, and then spontaneously³⁶³ emerged from the delightful pavilion in which he had been seated, as though he were a maned lion emerging from a jungle-thicket, or as though he were the full moon rising up from an adjacent mountain peak³⁶⁴, or as though he were the newly arisen sun, whereupon the rays emerging from his body, as though they were a dance of lightning from the mouth of a storm-cloud, rendered the trees on all sides as though they had leaves, flowers, fruits, branches and tree-forks that were of a reddish-yellow (colour) following a sprinkling with showers of gold-essence³⁶⁵. Immediately that great order of monks surrounded the Lord, each with his own bowl and robe. And³⁶⁶ the monks that stood surrounding him were of such a form³⁶⁷, viz. they were those wanting little, content, secluded, without associations, with energy initiated; they were speakers, those patiently attending to the speech (of others), reprovers, those reproachful of that which is evil, possessed of morality, possessed of concentration, possessed of insight, possessed of liberation³⁶⁸, possessed of knowledge and vision of liberation. Surrounded by these, the Lord, as though he were a golden mass encircled by red woollen cloth, or as though he were the full moon surrounded by the constellations³⁶⁹, [412] or as though he were a golden boat gone into the midst of a dense jungle of red lotuses, or as though he were a golden palace encircled by a coral railing³⁷⁰, was brilliant.

The great elders with Mahākassapa at their head³⁷¹, on the other hand, covered themselves (as to outer garment) with a

dust-heap (rag-)robe the colour of a storm-cloud and then surrounded (the Lord) as though they were great elephants armoured with the Mañivamma³⁷², being lust-vomited, those in whom the defilements had been broken up, those for whom the tangle had become disentangled³⁷³, those for whom the bonds had become severed, those stuck neither to clan nor group. Hence the Lord, himself free of lust, and surrounded by those free of lust, (himself) free of hatred (and surrounded) by those free of hatred, (himself) free of delusion (and surrounded) by those free of delusion, (himself) free of craving (and surrounded) by those free of craving, (himself) free of defilement (and surrounded) by those free of defilement, himself awoken (and surrounded) by those he had awoken³⁷⁴, entered upon the path to the village of Pāṭali with the guise of a Buddha that is beyond compare, with the charm of a Buddha that is without measure, as though he were the hairy filament (of a lotus) surrounded by its petals, or as though he were a pericarp surrounded by its hairy filament, or as though he were the (elephant-)nāga-king Chaddanta surrounded by his eight thousand (elephant-)nāgas, or as though he were the king of swans Dhataratṭha³⁷⁵ surrounded by ninety thousand swans, or as though he were a cakkavatti surrounded by his army with its (four) divisions³⁷⁶, or as though he were Sakka, King of Devas, surrounded by his troops, the Maruts³⁷⁷, or as though he were the Great Brahmā Hārīta³⁷⁸, surrounded by the host of Brahmās, or as though he were the full moon surrounded by the host of stars³⁷⁹, whereupon the golden-coloured solid Buddha-rays³⁸⁰ rose from the front of his body and occupied an area of eighty hatthas, (just as) the golden-coloured solid Buddha-rays likewise rose from the rear of his body, from his right side, and from his left side, and occupied an area of eighty hatthas. The charcoal solid Buddha-rays, having the regal colour of the peacock's neck³⁸¹, rose above all the curls of his hair³⁸², commencing with the tips of those hairs, and occupied an area on the surface of the heavens of eighty hatthas; the coral-coloured rays rose from beneath the soles of his feet and occupied an area on the solid ground of eighty hatthas; the white solid Buddha-rays³⁸³ rose from his

teeth, from the white-part of his eyes³⁸⁴, and from that part of the nails that is freed from hide and flesh, and occupied an area of eighty hatthas; the crimson-coloured rays rose from the place where the red and yellow colours merged, and occupied an area of eighty hatthas³⁸⁵; whilst the shining bright rays rose simply everywhere³⁸⁶. Thus the six-coloured³⁸⁷ Buddha-rays, flashing forth, shimmering, darting out, over an area on all sides eighty hatthas, [413] leapt in all directions as though they were the flames of a great lamp leaping³⁸⁸ into the air after issuing from torches of shining gold and so on, or as though they were lightning emerging from a great storm-cloud covering the four continents, by which means³⁸⁹ all directions became brilliant, as though they were being scattered with golden campaka³⁹⁰ flowers, or as though they were being sprinkled with showers of gold-essence from a golden pitcher, or as though they had been overlaid by an outspread³⁹¹ golden sheet³⁹², or as though they had been strewn with a powder of kiṃsuka³⁹³, kaṇikāra³⁹⁴ and koviḷāra³⁹⁵ flowers extracted by a veramba wind³⁹⁶, or as though they had been completely stained³⁹⁷ with red lead powder.

For the Lord's body, adorned with the thirty-two marks of a Great Man, (and) that blazed forth with its eighty subsidiary marks and the fathom-wide radiance surrounding it³⁹⁸, was brilliant, as though it had been made to glow by stars³⁹⁹ as they blazed forth after being freed of the impediments of dense cloud and snow (cloud) and so on⁴⁰⁰, or as though it were a grove of red lotuses full-blown against the surface of the heavens, or as though it were a hundred-yojana pāricchattaka⁴⁰¹ in full blossom, or as though it were overpowering with its lustre the lustre of thirty-two suns, thirty-two moons, thirty-two cakkavattis, thirty-two Kings of Devas, (and) thirty-two Great Brahmās as these were successively set (alongside it)⁴⁰², inasmuch as⁴⁰³ it was decorated as a result of the in all thirty perfections that had been properly and completely fulfilled, viz. the ten perfections, the ten higher perfections and the ten ultimate perfections⁴⁰⁴, as result of the alms that had been given, the morality that had been guarded, (and) the lovely deeds that had been performed, for four incalculable (kalpas) and a hundred thousand (great)

kalpas besides⁴⁰⁵, (and) had come into existence after (all these good deeds) had met within a single existence, as though (such deeds) had reached congestion point after failing to gain an opportunity to give ripening (hitherto), as with the time of loading into a single boat⁴⁰⁶ a thousand boatloads of merchandise, or as with the time of loading onto a single cart⁴⁰⁷ a thousand cartloads of merchandise, or as with the time at which twenty-five Ganges (rivers) pile up as one in the estuary in which they have merged⁴⁰⁸.

Despite the fact that he was glowing with this lustre of a Buddha, they (nonetheless) held up before the Lord countless thousands of torches. Likewise, from behind (him) they scattered on his left side, on his right side, flowers such as blooms of the great-flowered jasmine⁴⁰⁹, campakas, wild jasmine⁴¹⁰, red uppalas⁴¹¹, blue uppalas, bakulas⁴¹², sindhuvāras⁴¹³ and so on, as well as fragrant powders that were blue and yellow and so forth, as though they were rains of water⁴¹⁴ discharged from a great storm-cloud covering the four continents. [414] And in filling all directions with the sound of the fivefold instrumental music⁴¹⁵, and with the cry of exultation voicing their praise associated with the Buddha, the Dhamma and the Saṅgha, they acted almost raucously⁴¹⁶, capturing the eyes⁴¹⁷ of devas, supannas, nāgas, yakkhas, gandhabbas and men, as might the Deathless-drink⁴¹⁸. Moreover, it would be proper, whilst still on this point, to speak in praise of his gait with thousands of phrases⁴¹⁹. These are, in the present case, merely the introductory ones:

“Thus perfect in every limb, causing the Bearer of All Wealth⁴²⁰ to shake, the World’s Guide⁴²¹ journeys on without injuring living beings.

Raising first his right foot, the Bull of Men⁴²², in going along, is possessed of lustre—splendid is the Utmost of Biped.

Underneath⁴²³, the soles of the feet of the Best of Buddhas⁴²⁴, soft and level, as he goes along, come into contact with the ground without being soiled by dust.

A low-lying place becomes elevated as the Leader of the World is going along, whilst the elevated becomes level, yet the earth is non-conscious.

Stones, gravel and pebbles, as well as stumps and thorns, are all excluded⁴²⁵ from the path as the Leader of the World is going along.

He does not raise (his foot) too much, whilst in neither setting it down⁴²⁶ too close⁴²⁷, he sets out without its striking against both knees⁴²⁸ or ankles.

Not too quickly does the Sage, possessed of good conduct, depart, nor yet does he journey on slowly either; when going along he is concentrated.

Gazing neither upwards nor downwards nor, likewise, horizontally at the (four) quarters and the intermediate points, he journeys on, gazing a mere plough-yoke (ahead).

With a movement displaying the prowess of a nāga⁴²⁹, the Conqueror is splendid as to gait; the Chief of the World⁴³⁰ goes along delightfully, causing ecstasy (in the world) together with its devas.

That same King of Bulls⁴³¹, exhibiting splendour, moving delightfully⁴³² like a maned lion, causing delight to abundant beings, arrived at the village that was best⁴³²,

[415] this being, indeed⁴³⁴, an occasion for praise. On⁴³⁵ occasions of this kind, the limitation, as regards praise of the Lord's body, or as regards praise of his special qualities, is solely that of the stamina of the Dhamma-talker (concerned), (since such praise) has to be uttered, to whatever extent is possible, by those composing verses with miscellaneous phrases⁴³⁶. (In such cases) it cannot be said to have been talked of wrongly⁴³⁷, or that (the Dhamma-talker) is one leaping from the wrong terminal⁴³⁸. For the Lord Buddhas are those whose praise lacks measure—even Buddhas (themselves) being incapable of uttering exhaustive praise of them. For they would not be able to bring (such praise to its) culmination, even when praising⁴³⁹ them for an entire kalpa⁴⁴⁰, so how much less so the rest of this generation.

With this lustre and charm, the Lord entered⁴⁴¹ the village of Pāṭali, (by now) all dressed and adorned⁴⁴²; and as he was being worshipped⁴⁴³, once he had entered, by folk with devotion in their hearts, with flowers⁴⁴⁴, scents, incense and perfuming powder and so on, he entered that rest-house, for which reason "Then the Lord dressed and, taking bowl and robe, approached that rest-house accompanied by the order of monks" was said. *He rinsed his feet (pāde pakkhāletvā)*: even though⁴⁴⁵ dust and sweat never soil the Lord's feet, the Lord nonetheless rinsed his feet seeking an even greater increase in that which is skilled for those layfollowers and for the sake of the emulation of the present example on the part of others⁴⁴⁶. Furthermore, the Lord still performed (such things as) bathing and washing his feet and so on⁴⁴⁷ with this aim too⁴⁴⁸, viz. that that which is referred to as his clung-to (kamma-generated) body⁴⁴⁹ was also in need of being rendered cool. *Setting the Lord before them : Bhagavantam yeva purakkhatvā = Bhagavantam purato katvā* (resolution of compound). Seated there midst the monks and the layfollowers, the Lord was extremely brilliant, as though he were a solid image of glittering gold that had been set on a pedestal swathed in red woollen cloth⁴⁵⁰ after it had been bathed with scented water, rid of that water with a wad of fine cloth, and then polished with pure vermillion⁴⁵¹. This is, moreover, in this connection the path taken by the Ancients in reciting such praise:

"Having gone to the circular enclosure⁴⁵², with a movement⁴⁵³ displaying the prowess of a nāga, the Chief of the World seated himself on the best of seats, causing (all about him) to glow.

[416] There seated, the charioteer of the tameable amongst men⁴⁵⁴, the Ultra-deva of Devas⁴⁵⁵, with the marks stemming from hundreds of meritorious deeds⁴⁵⁶, gone into their midst on the Buddha-seat, was brilliant, like a golden ornament⁴⁵⁷ on a pale-red woollen cloth⁴⁵⁸.

Like an ornament⁴⁵⁹ of Jambonada gold⁴⁶⁰ laid out upon a pale-red woollen cloth⁴⁶¹, brilliant was the Stainless One, just like the Verocana gem⁴⁶².

Like⁴⁶³ a full-blown great sāla, decorated like King Meru⁴⁶⁴, with the appearance of a golden sacrificial post⁴⁶⁵, just like the kokanada⁴⁶⁶ (variety of the) red lotus;

Like a blazing lantern, just like a beacon⁴⁶⁷ on a mountain-top, was he brilliant⁴⁶⁸, like the devas' Pāricchatta⁴⁶⁹ in full blossom".

Addressed the villagers of Pāṭali who were layfollowers (Pāṭaligāmiye upāsake āmantesi): since abundant folk amongst those layfollowers were (already) established in the precepts, he therefore, having first made manifest the peril stemming from failure in morality, with the aim of teaching them Dhamma afterwards addressed them by way of "There are, householders, these five (advantages)" and so on so as to indicate the advantage stemming from success in morality. Herein:

(1) *One⁴⁷⁰ of poor morality (dussīlo):* one lacking morality (*nissīlo*⁴⁷¹). *One who is a moral failure (sīlavipanno):* one whose morality has failed (*vipannasīlo*), one whose restraint has been breached. And, in this connection, it is the absence of morality⁴⁷² on the part of the individual that is spoken of by way of the phrase "One of poor morality". Moreover, that absence of morality on his part is twofold: either by way of failing to undertake it or by way of breaching that which has been undertaken. As to these, the former is not so blameworthy as the second⁴⁷³ which is the more blameworthy, "One who is a moral failure" being said to indicate, by way of a teaching in terms of the individual, that it is to the absence of morality that the peril referred to is attributable. In this way, he indicates the meaning of the phrase "One of poor morality". *Who as a consequence of negligence (pamādādhikaraṇam):* who by reason of negligence. Now this sutta has been handed down by way of those stationed in the home, but it is equally applicable to those gone forth too. For the one stationed in the home, when negligent by way of destroying living beings and so on, is unable to accomplish on time that particular craft⁴⁷⁴ by means of which⁴⁷⁵ he makes his living—whether it be by means of ploughing, by means of trade, (or) by means of tending cattle⁴⁷⁶—whereupon he loses his job⁴⁷⁷; [417] whilst⁴⁷⁸, in performing (acts involving) destroying

living beings and so on⁴⁷⁹ at a time when there is an injunction against slaughter, *he incurs*, by way of punishment, *great loss of possessions*. (Similarly) the one who has gone forth, when one of poor morality, incurs, by reason of negligence, loss⁴⁸⁰ in the form of morality, the Word of the Buddha, jhāna and the seven ariyan wealths⁴⁸¹.

(2) *An evil reputation (pāpako kittisaddo)*: an evil reputation spreads around amongst the four⁴⁸² assemblies concerning the one stationed in the home, viz. "So and so, born into such and such a clan, is one of poor morality, is one of an evil nature; being one who has given up on both this world and the next world⁴⁸³, he fails to give a mere ticket-meal even⁴⁸⁴". (Similarly) an evil reputation spreads around concerning the one gone forth in the following ways, viz. "So and so, having gone forth in the Teacher's Teaching, is unable to keep the precepts⁴⁸⁵, to grasp the Word of the Buddha; he subsists on medical work and so on; he is possessed of the six (forms of) irreverence⁴⁸⁶".

(3) *Without confidence (avisārado)*: on⁴⁸⁷ some occasion upon which many have congregated, the one stationed in the home, first of all, inevitably approaches with fear, believing that "Someone⁴⁸⁸ must know of my deed, whereupon he will either censure⁴⁸⁹ me or point me out⁴⁹⁰ to the king's household"; he seats himself in a faltering manner⁴⁹¹, with shoulders drooping, face-downward; being one without confidence, he is unable to talk (at all). When an abundant order of monks has congregated⁴⁹², the one gone forth, too, approaches with fear, believing that "Inevitably someone must know⁴⁹³ of my deed, whereupon⁴⁹⁴ he will suspend both my Uposatha and my Pavāraṇā, topple me from recluseship and then eject⁴⁹⁵ me; being one without confidence, he is unable to talk (at all). Some (individual), however, though being of poor morality, acts as if he were of excellent morality⁴⁹⁶; he is, due to his disposition, still one who falters⁴⁹⁷.

(4) *Finishes his time confused (sammūlho kālaṃ karoti)*: for when the one of poor morality is lying on his death-bed, those things that occasioned the occurrence of the deeds consisting of poor morality he opted for come into focus. He opens his eyes (and beholds) this world, closes them, and then beholds the next

world⁴⁹⁸. The four states of loss⁴⁹⁹ present themselves to him in accordance with his deeds, it being as though he were being struck (on his head⁵⁰⁰) with a hundred swords and as though he were being engulfed by fiery flames⁵⁰¹. He dies as he is still shrieking “Stop it! Stop it !”, for which reason “Finishes his time confused” was said.

[418] (5) *Following*⁵⁰² *the breaking up of the body* (*kāyassa bheda*): following the giving up of the clung-to (kamma-generated) khandhas. *After dying* (*param maraṇā*): after appropriating those khandhas newly come into being immediately thereafter. Or alternatively *following the breaking up of the body* (*kāyassa bheda*): following the cutting off of the life-faculty. *After dying* (*param maraṇā*): subsequent to falling. “In a state of loss” and so on are all synonyms for hell. For hell (*nirayo*) is a “state of loss” (*apāya*) on account of its having departed (*apetattā*) from the profit (*āya*⁵⁰³), reckoned as merit, that constitutes the root-cause of heaven and freedom, or alternatively on account of the absence of any arrival (*āyassa*), of any coming, of comforts; it is “a bad destiny” (*duggati*) since it is the destiny (*gati*), the shelter, for the (one who is) bad⁵⁰⁴ (*dukkhassa*), or alternatively it is “a bad destiny” since it is the destiny (*gati*) that has come into being through a deed that is blemished (*duḥthena*) on account of an abundance of hatred (*dosa*)⁵⁰⁵; it is the “downfall” (*vinipāto*) since it is in a helpless fashion (*vivasā*⁵⁰⁶) that the doers of acts wrongly performed fall down (*nīpatanti*) here, or alternatively it is the “downfall” (*vinipāto*) since as they perish (*vinassantā*⁵⁰⁷) here they fall down (*nīpatanti*⁵⁰⁸) with all their limbs both great and small completely broken; (whilst) it is “hell” (*nirayo*) since there is here no (*na*) ease (*ayo*⁵⁰⁹) (to be gained) through the perception of sweet tastes. Or alternatively he highlights the animal-womb through inclusion of “a state of loss”, for the animal-womb is a state of loss on account of its having departed from the happy destiny, (though) it is no bad destiny, on account of the presence of nāga-kings⁵¹⁰ and so on of great power; he highlights the peta-plane through inclusion of “a bad destiny”, for this is both a state of loss and a bad destiny on account of its having departed from the happy destiny and on account of its being a destiny for the (one who is) bad, yet, unlike

that of the asuras, it is no downfall, on account of its involving no downfalling⁵¹¹, (and) also on account of the fact that petas of great potency are found (there)⁵¹²; he highlights the body of the asuras through inclusion of “the downfall”, for this is both a state of loss and a bad destiny in the aforementioned sense⁵¹³ and is spoken of⁵¹⁴ as the “downfall” on account of its involving downfalling⁵¹⁵ from all accumulations of successful attainments⁵¹⁶; whilst he highlights hell itself, that admits of countless forms such as Avīci and so on, through inclusion of “hell”. *Arises (upapajjati)*: comes into being⁵¹⁷.

The talk concerning the advantages (stemming from success in morality for one possessing morality) is to be understood as the converse of that already mentioned⁵¹⁸, but with this difference:

(6) *One possessing morality (sīlavā)*: one possessing morality by way of undertaking (same). *One who is a moral success (sīlasampanno)*: one who is a moral success through undertaking morality by way of rendering it completely pure and completely fulfilled. *A mass of possessions (bhogakkhandham)*: a heap of possessions.

(10) *In a happy destiny, a heavenly world (sugatiṃ saggam lokam)*: in this connection, the human destiny also is included⁵¹⁹ through inclusion of “a happy destiny”, the deva destiny alone through inclusion of “a heavenly”. Herein: it is a “happy destiny” (*sugati*) since it is a lovely destiny (*sundarā gati*), “heavenly” (*saggo*) since it is best (*suṭṭhu*), chief (*aggo*)⁵²⁰, by way of objective fields⁵²¹ in the form of sight-objects and so on, whilst the whole thing is a world (*loko*) in the sense of crumbling away and dissolving⁵²² (*lujjanapalujjana*).

[419] *With*⁵²³ *Dhamma-talk to the villagers of Pāṭali who were layfollowers for the best part of the night (Pāṭaligāmiye upāsake bahu-d-eva rattiṃ dhammiyā kathāya)*: with other, extra-canonical, Dhamma-talk⁵²⁴, too, as well as with talk showing appreciation for the resting-place. For since Ajātasattu, when planning the city of Pāṭaliputta there, had fetched those who were men of property endowed with morality and good conduct (who had been living) in other villages, market towns, countries and royal

seats and resettled them (in the village of Pāṭali) after causing them to give over not only their grain, wealth, houses and grounds, fields and lands and so on but also their service, therefore the villagers of Pāṭali who were layfollowers were especially reverent as regards morality on account of the fact that they saw the advantages⁵²⁵ (therein); and on account of the fact that morality⁵²⁶ is the basis of all good qualities, the Lord at that time, having first made manifest to them the advantages associated with morality, thereafter, in talking talk bringing well-being and happiness specifically directed towards the villagers of Pāṭali who were layfollowers⁵²⁷, as though he were causing the Ākāsa-Gaṅgā⁵²⁸ to descend, or as though he were syphoning off the earth's nutritive essence, or as though, after grasping the top of it, he were causing a great jambu⁵²⁹ to vibrate, or as though he were procuring sweet honey after crushing a yojana-sized piece of honey(-comb) with a mill⁵³⁰, talked abundant Dhamma-talk in divers ways vivid, viz. "That known as alms in the form of a dwelling-place, householders, is indeed of great merit. This dwelling-place of yours has been made use of by me, and has been made use of by the order of monks; and when, moreover, it has been made use of by me and by the order of monks, it has equally been made use of by the Dhamma Jewel too. When thus made use of by the Three Jewels, the ripening is quite immeasurable. Moreover, when alms in the form of a dwelling-place are given, all alms are equally given, it not being possible to determine the advantage of either a leaf-hut standing on the ground, or a bower of branches⁵³¹, built on behalf of the Saṅgha. For through the majesty of alms in the form of a dwelling-place, there is, even⁵³² for the one coming into being in some existence, none such known as dwelling as a cramped foetus, his mother's womb being quite without congestion, as though it were an inner room of twelve hatthas", and then finally talked talk connected with the advantage of alms in the form of a dwelling-place for the best part of the night, far exceeding one-and-a-half watches, such as to point out that "This, too, is an advantage where alms in the form of a dwelling-place are concerned", viz⁵³³.

"It wards off⁵³⁴ cold and heat thereby⁵³⁵, wild beasts and creepy crawlies and mosquitoes, as well as rains in winter⁵³⁶; the terrible wind and heat are warded off thereby as they arise.

Praised as chief by the Buddha are alms in the form of a vihāra, (given) to the Saṅgha (in which) to meditate, to practise vipassanā, with the aim of (providing) a hideaway⁵³⁷, with the aim of (providing) comfort.

[420] Therefore the wise man, perceiving that which is in his own interest⁵³⁸, should have delightful vihāras built, should have those who have heard much⁵³⁹ dwell here.

To these he should give food and drink, clothing and lodging, with a heart ultra-serene where those who are upright are concerned.

They will teach him Dhamma expelling all dukkha, understanding which Dhamma he will, āsava-free, attain parinibbāna here" (Vin ii 147f).

Herein, it was these verses alone⁵⁴⁰ that were incorporated in the recension; whereas the Dhamma-teaching specifically directed (towards the villagers of Pāṭali who were layfollowers) was not incorporated in the recension.

Having indicated (sandassetvā) and so on have the same aforementioned senses⁵⁴¹. Is far advanced (abhikkantā): has gone by, two watches having gone. *You should do that for which you deem it now to be the time (yassa dāni kālaṃ maññatha):* you should effect that going for which you deem it to be the time, it is time for you to go, "Go !" being what is said. But why did the Lord despatch them ? Out of pity. For bodily affliction would have arisen for them had they spent all three watches of the night seated there, whilst it was also proper to grant the order of monks the opportunity of sitting and lying down before daybreak⁵⁴²—hence it was out of pity in both these regards that he despatched them. *Some empty place (suññāgāraṃ):* there was not any separate empty place there as such⁵⁴³; it is said that those householders had had one side of that same rest-house encircled with a canvas screen⁵⁴⁴, had prepared regulation beds, spread these with

regulation drapes, tied canopies above (the beds) that were adorned with gold and silver stars, and with scented garlands and so on, hung up oil-lamps⁵⁴⁵, thinking “No doubt the Teacher, desiring to rest a fraction⁵⁴⁶ after rising from the Dhamma-seat, should lie down here; thus this⁵⁴⁷ rest-house, having been made use of by the Lord⁵⁴⁸ in (all) four bodily postures, will be to our long term well-being and happiness”, with reference⁵⁴⁹ to which same the Teacher, too, prepared his saṅghāṭi-robe there and then adopted the repose of the lion, with reference to (all of) which “Entered some empty place” was said. Starting with⁵⁵⁰ the occasion⁵⁵¹ (*ṭhānato*) upon which he washed his feet there up until he left the Dhamma-seat—on such occasion (*ṭhāne*) was his walking accomplished; upon reaching the Dhamma-seat, [421] he stood (*aṭṭhāsi*) a fraction—this (amounted to) his standing (*ṭhānaṃ*) there; he was seated on the Dhamma-seat for two watches—on such occasion (*ṭhāne*) was his sitting accomplished; (whilst) he adopted the repose of the lion at the aforementioned place (*ṭhāne*) upon descending from the Dhamma-seat after despatching the layfollowers. So it was that that place (*ṭhānaṃ*) came to be made use of by the Lord in (all) four bodily postures.

*Sunīdha*⁵⁵² and *Vassakāra* (*Sunīdhavassakārā*): the two brahmins Sunīdha and Vassakāra. *The chief ministers of Magadha* (*Magadhamahāmattā*): the privy councillors⁵⁵³ (*mahā-amaccā*) of the Magadhan king; or alternatively the chief ministers in the kingdom of Magadha, being “chief ministers”⁵⁵⁴ (*mahāmattā*) since they were endowed with the chief (*mahatiyā*) ministration (*mattāya*) of authority⁵⁵⁵. *Were planning a city at the village of Pāṭali* (*Pāṭaligāme nagaraṃ māpentī*): were planning a city in that part of the world reckoned as the village of Pāṭali. *So as to ward off the Vajjians* (*Vajjīnaṃ paṭibhāya*): with the aim of cutting off the (point of) entry (used by) the Licchavi kings in their intrusions. *In their thousands* (*sahassasahass’ eva*): in companies each of a thousand. *Sites* (*vatthūni*): the sites of the houses⁵⁵⁶. *Hearts incline to plan dwellings* (*cittāni namanti*⁵⁵⁷ *nivesanāni māpetum*): the hearts of those versed in the knowledge of (determining the auspicious) sites (for dwellings)⁵⁵⁸ incline to plan dwellings for

the king⁵⁵⁹ and that king's chief ministers. It is said that through the majesty of (the knowledge accompanying⁵⁶⁰) that craft of theirs they know⁵⁶¹, of a place as many as thirty hatthas beneath the earth⁵⁶², that "This place is possessed by nāgas, this place is possessed by yakkhas, this place is possessed by spirits⁵⁶³, at this place there is rock or a tree-stump" (and that) they plan at such times muttering their *śilpa*⁵⁶⁴ as though they were taking counsel with the devatās. Or alternatively devatās enter their bodies and then cause their hearts to incline⁵⁶⁵ to plan dwellings in this place and that; as soon as the site has been appropriated by pounding the tree-stumps level at its four corners they disperse⁵⁶⁶. Devatās possessing faith act in this way for clans possessing faith, (as do) devatās that lack faith for clans that lack faith⁵⁶⁷. For what reason? For the following occurs to those possessing faith: "When the humans here are (in the process of) planning a dwelling, they will first have the order of monks be seated and then have them pronounce⁵⁶⁸ an auspicious (blessing); then we will gain sight of those possessing morality, and get to hear Dhamma-talk, the questions and answers⁵⁶⁹ and their appreciation, whilst the humans, after having given alms, will grant the benefit therefrom⁵⁷⁰ to us". And the devatās that lack faith will act in that way too, thinking "We will get to behold that practice of theirs in accordance with our wishes⁵⁷¹, and to hear that talk of theirs".

[422] *Of the Thirty-three (Tāvatiṃsehi)*: for just as, owing to there being in some one clan a single human who is wise or to there being in some one vihāra a single monk who has heard much, the word spreads around that in such and such a clan the humans are wise or that in such and such a vihāra the monks are those who have heard much, so had the word spread around that the (devas of the) Thirty-three were wise owing to Sakka, King of Devas, and to the devaputta Vissakamma⁵⁷². It was for this reason that he said "Of the Thirty-three"; he indicates, by means of "It is as though" and so on, that it was as if it were after having taken counsel with the devas of the Thirty-three that Sunīdha and Vassakāra were planning the city. *So long as there be an ariyan sphere (yāvatā ariyaṃ āyatanam⁵⁷³)*: as long as there be

that known as the place where humans who are ariyans resort. *So long as there be trade* (yāvatā vaṇippaṭṭho): as long as there be that known as the place where traders buy and sell in bulk⁵⁷⁴ the goods they have conveyed⁵⁷⁵, or alternatively as long as there be a dwelling-place for traders. *This (will remain) the chief city* (idaṃ agganagaram): this city will remain the chief one, the principal one, the leading one, for that ariyan sphere and trade. *The box-breaking* (puṭabhedanam): the place where there is a breaking of boxes of goods, the place where there is an opening of bales of goods being what is said. For they will still obtain here even such goods as are not to be obtained in the rest of Jambudīpa, there will still go on sale here even such as do not go⁵⁷⁶ on sale elsewhere, meaning therefore that they will still break boxes here. For he indicates the nature⁵⁷⁷ of its incomings to be such that of its incomings, four (fifths) will be raised at its four gateways⁵⁷⁸, one (fifth) in the hall (itself), with five hundred thousand thus being raised there each day. As regards "From fire" and so on, the word vā (and) has the sense of a conjunction, meaning it will perish through fire and through water and through the breaking of alliances. For one section of it will perish through a fire which they will not be able to extinguish; the Ganges will go on its way taking one section with it; (whilst) one (section) will be lost through internal division on the part of humans divided through the influence of those of slanderous speech speaking to that one of that not talked of by this one, to this one of that not talked of by that one.

When he had thus spoken, the Lord went, at dawn, to the bank of the Ganges where, after washing his face, he seated himself awaiting the time for his almsround. Sunīdha and Vassakāra, moreover, thought "Our king is a supporter of the recluse Gotama; [423] when we go up to him, he will enquire saying 'It is said that the Teacher went to the village of Pāṭali; did you, or did you not, enter his presence?'⁵⁷⁹; and when we say that we did so enter, he will enquire whether or not we invited him. And when we say we did not invite him, he will find fault with us and rebuke⁵⁸⁰ us. Then again, it is at some forlorn place⁵⁸¹ that we are planning this city, whereas the black-eared

ones⁵⁸² are on the retreat at the various places gone to by the recluse Gotama—we⁵⁸³ must get him to recite⁵⁸⁴ an auspicious (blessing) for the city”, and then approached the Teacher and invited him, for which reason “Then (the chief ministers of Magadha,) Sunīdha and Vassakāra” and so on was said.

At a particular occasion during the morning (pubbaṇhasamayam): at a particular time during the morning⁵⁸⁵. *Dressed (nivāsetvā):* tied a waistband after he had dressed in a lower garment, exchanging⁵⁸⁶ this for (the one worn) for village-entry. *Taking bowl and robe (pattacīvaram ādāya):* covering himself with his robe and then holding his bowl in his hand⁵⁸⁷.

Here those possessing morality (sīlavanti’ ettha): here, in that dwelling place of theirs, those possessing morality. *Restrained (saññate):* restrained in body, speech and mind. *He then assigns that merit-offering to such (tāsam dakkhiṇam ādise):* he should then assign to the household devatās the four requisites given to the Saṅgha, he should grant the benefit therefrom. *Being worshipped, worship (pūjitā pūjayanti):* in that those humans, even though they are not⁵⁸⁸ relatives of theirs, are nonetheless thus granting them the benefit (therefrom), they arrange⁵⁸⁹ for protection to be fully provided, they arrange proper protection. *Being thought highly of, think highly (mānitā mānayanti):* being thought highly of by way of the performance of food-offerings at such times as are opportune⁵⁹⁰, think highly of (him), remove any danger that has arisen⁵⁹¹ (for him), since those humans, even though they are not relatives of theirs, still perform food-offerings for them as though they were at four, five or six monthly intervals⁵⁹². *As a result of which (they take pity) on him (tato naṃ):* as a result of which (they take pity) on that man who is one of the wise breed. *Breast-born (orasam):* brought up at her breast, meaning just as a mother takes pity on her breast-born son, just as she strives solely with the aim of removing any danger that has arisen for him, so do they take pity (on him). *Beholds auspicious things (bhadraṇi passati):* beholds beautiful things.

Having shown his appreciation (anumoditvā): having produced a Dhamma-talk for them by way of showing his appreciation for the meritorious deed pursued by them at that time. [424] Upon

hearing the Lord's utterance of "He then assigns that merit-offering to such devatās as are there", Sunīdha and Vassakāra (themselves) also granted the benefit (therefrom) to the devatās.

Did become known as "Gotama's Gate" (*taṃ Gotamadvāraṃ*⁵⁹³ *nāma ahoṣi*): the gate of that city through which the Lord emerged did become known as "Gotama's Gate". But since he did not descend⁵⁹⁴ (into the water) in order to cross over the Ganges, (the supposed crossing-point) failed to become⁵⁹⁵ known as "Gotama's Crossing-point". *Full* (*pūrā*): filled (*punnā*⁵⁹⁶). *With satiation (to the point of being) level* (*samatittikā*): being satiated⁵⁹⁷, being laden, with water so as to be level with the (tops of its) walls. *Such that crows might drink (therefrom)* (*kākaṭṭhā*): such that its water might be capable of being drunk by crows stationed on its bank⁵⁹⁸. By means of these two words, moreover, he indicates the fact⁵⁹⁹ of its being completely filled with water on both embankments⁶⁰⁰. *A float* (*uḷūpam*): that which is made for the purpose of going to the far shore by hammering in pegs after conjoining pieces of wood. *A raft* (*kullam*): that which is made by binding bamboos and reeds⁶⁰¹ and so on with creepers and so forth.

Fathoming this matter (*etam atthaṃ veditvā*): fathoming in all its modes the complete incapability, on the part of people at large, to cross over even so little as the water of the Ganges, and the fact that he and the order of monks were stood firm (on the far shore) after crossing over the great foamy deep that is saṃsāra, which is excessively deep and wide, gave rise to this Udāna completely elucidating that matter. Herein:

The foamy deep (*aṇṇavam*): in the final analysis⁶⁰², this is an epithet for any⁶⁰³ broad, deep watery place of at least a yojana⁶⁰⁴. *The flow* (*saram*): since it moves along by flowing⁶⁰⁵ (*sarivā*) it is here a river that is implied. This is what is said: *those who cross over the foamy deep* of saṃsāra, broad and deep, and the stream of craving⁶⁰⁶, these, *after building a bridge* reckoned as⁶⁰⁷ the ariyan path, *ignoring the small ponds*, without even taking into consideration the hollows laden⁶⁰⁸ with water—*whilst this folk*, on the other hand⁶⁰⁹, desiring to cross over this trifling amount of water, *bind together*⁶¹⁰ a raft, go to great pains to bind a raft⁶¹¹—

these intelligent folk are crossed over, these who are *intelligent* on account of their being endowed with intelligence reckoned as the knowledge associated with the ariyan path, (that is to say) the Buddhas and the Buddhas' sāvakas, *are crossed over*, are established⁶¹² on the far shore, without any raft whatsoever.

The exposition of the sixth sutta is concluded.

§7. The Fork in the Road

[425] In the seventh: *was embarked upon an extended itinerary* (*addhānamaggapaṭipanno*): was going along whilst embarked upon a long itinerary reckoned as an extended one⁶¹³. *With Nāgasamāla* (*Nāgasamālena*): with the elder so named. *As his rearward-recluse* (*pacchāsamanena*): this one was, at the time, the Lord's attendant; he had embarked upon that itinerary with him after making him his rearward-recluse. For during the twenty years in which he was still newly awoken, the Lord had not had any permanent attendants⁶¹⁴; thereafter, for the twenty-five years up until his Parinibbāna, the venerable Ānanda attended upon him, as though he were his shadow. But this was at the time when he was without a permanent attendant, for which reason "With the venerable Nāgasamāla as his rearward-recluse" was said. *A fork in the road* (*dvidhāpathaṃ*⁶¹⁵): that the path had become forked; they also⁶¹⁶ read *dvedhāpathaṃ*⁶¹⁷. It was on account of his former familiarity with that place, and with reference to its straightness, that the venerable Nāgasamāla said "This, Lord, is the road⁶¹⁸, Lord". But, aware of its dangerous condition at that time, the Lord, desiring to go on from there along the other path, said "This is the road, Nāgasamāla"—he did not talk of its being dangerous⁶¹⁹, since he knew that he would not believe him, were he to say it were dangerous, and would (instead) say "There is no danger there, Lord", which would be to his long-term detriment and dukkha. Three times he said "This is the road; let us go along this one", but on the fourth occasion thought "The Lord prefers not to go along this path, yet this alone is the straight path. Well, then, I will give the Lord his bowl and robe and then go along this path"; (yet) finding himself unable to give the Teacher his bowl and robe,

he set these down on the ground (*bhūmiyaṃ*) and then, being urged on by a deed conducive to dukkha that was ready to present itself, departed, not heeding the Lord's advice at all, for which reason "Then the venerable Nāgasamāla set down the Lord's bowl and robe right there on the ground (*chamāyaṃ*) and departed" was said. Herein:

The Lord's bowl and robe (Bhagavato pattacīvaram): the Lord's bowl and robe that had been in his own hands. *Right there (tatth'eva)*: he set them down on the ground, on the earth, on that very same path, and then departed⁶²⁰, with the implication "This, Lord, is your bowl and robe; if you wish, take them, if you are still desirous of going along that same path preferred by you". And the Lord, moreover⁶²¹, himself took his own bowl and robe and then embarked upon the path intended. *Some robbers on his way emerged (antarāmagge corā nikkhamitvā)*: it is said that at that time five hundred [426] men, ferocious⁶²², bloody-handed, who were making their living by means of robbery after entering the forest upon becoming offenders against the king, stood in the forest in the vicinity of the path thinking "Let us disrupt the king's road of intrusion⁶²³ with a barricade". Upon seeing the elder going along that path, they became angry with him thinking "This recluse is coming along this path; he is making use of a path that ought not to be made use of, unaware of our existence. Well, we had better make him aware⁶²⁴", emerged forcefully from that thicketed place, hastily caused the elder to fall to the ground, pommelled him with their hands and their feet, and then broke his clay bowl, slashed his robe to shreds and then, on account of the fact that he had gone forth, sent him on his way saying "We won't kill you; but from now on be aware of the dangerous condition of this path⁶²⁵!", for which reason "Then, as the venerable Nāgasamāla was going along that road, some robbers on his way emerged, pounded him with their hands and feet, broke his bowl and tore his saṅghāṭi-robe to pieces⁶²⁶" was said.

Moreover, the Lord, having become aware that, as he had gone along that path, he had been waylaid by robbers, and was right that minute coming seeking him out, went along a fraction,

stepped off the path and then seated himself at the root of a certain tree. Upon getting back, the venerable Nāgasamāla, too, took the same path the Teacher had gone along, as he was going along beheld the Lord at the root of that tree, approached, saluted, and then informed the Teacher of the incident, for which reason "Then the venerable Nāgasamāla... ('Just now, Lord...) tore my saṅghāṭi-robe to pieces' " was said.

Fathoming this matter (etaṃ atthaṃ viditvā): fathoming this going along an unsafe path on the part of the venerable Nāgasamāla after failing to heed his own advice, and his own going along a path that was safe, gave rise to this Udāna elucidating that matter. Herein:

In travelling accompanied (saddhiṃ caraṃ): in travelling together. *In living as one (ekato vasaṃ):* this is a synonym for that same (phrase), meaning in living together. *The Veda-gone becomes mixed with ignorant folk (misso aññajanena vedagū):* one is "Veda-gone" on account of one's having gone to, on account of one's having attained, (nibbāna) by means of the knowledge associated with the four truths and/or the ariyan paths⁶²⁷, which are reckoned as "Veda" in the sense of being things that are to be understood (*veditabbaṭṭhena*), or alternatively on account of one's having gone to the other shore of the Veda, of the whole of that which is knowable⁶²⁸. One is "ignorant" (*añño*) in that one does not know (*na jānāti*) that which is to one's own well-being and detriment⁶²⁹, meaning unknowing (*avidvā*), foolish. With this ignorant folk he becomes mixed, he becomes mixed⁶³⁰ by merely travelling together (with them). *The one who has fathomed this abandons that which is evil (vidvā pajahāti pāpakam):* the one who has fathomed this, the one knowing this, as a result of that Veda-gone state, abandons that which is evil, that which is inauspicious, that which brings dukkha to himself, or alternatively abandons the evil, unlovely person. As does what⁶³¹—*As does the milk-drinking heron the hollow-gone (koṇco khīrapako 'va ninnagam):* [427] just as the heron-bird, which is "milk-drinking" on account of its drinking merely the milk itself, without the water, when milk mixed with water is presented to it, abandons, avoids, the water, that is reckoned as "the hollow-

gone” on account of its going to hollows, so also, it is said, does the one who is wise, upon finding himself together with⁶³² persons of poor insight when standing and sitting and so on, respectfully abandon these—at no time whatsoever does he become mixed up with them.

The exposition of the seventh sutta is concluded.

§8. Visākhā

In the eighth: *a grand-child of Migāra’s Mother Visākhā had finished her time (Visākhāya Migāramātuyā nattā kālaṅkatā hoti):* a lass⁶³³ who had been the daughter of the son of the great layfollower Visākhā had finished her time. It is said that she had been one who observed all the duties⁶³⁴, had been utterly devoted to the Teaching, and had herself diligently performed whatever service needed to be performed for the monks and nuns who had entered the great female layfollower’s home, both preceding the meal and following the meal; that she had practised that which had appealed to her grandmother’s heart. For this reason, Visākhā, when going outside the home, went after making all such burdens hers alone; whilst on account of her beauty she had been one fair to behold, one to inspire serenity—hence she had been especially dear and charming to her. She finished her time overcome by some disease, for which reason “And on that occasion, a grand-child of Migāra’s Mother Visākhā, dear and charming, had finished her time” was said. Then that great female layfollower, being unable to endure her grief due to her dying, and miserable and downhearted after having had her body laid out, approached the Lord thinking she would surely (re-)gain some peace of mind when she went into the Teacher’s presence, for which reason “Then Migāra’s Mother Visākhā” and so on was said. Herein:

By day, in the daytime: divā divassa=divasass’āpi divā (resolution of compound in alternative grammatical form), meaning at the time of midday⁶³⁵. Being aware of Visākhā’s delight in the cycle⁶³⁶, the Lord said “Would you want, Visākhā” and so on with the aim of diminishing her grief⁶³⁷ through skilful means. Herein:

As many as there are : *yāvatikā=yattakā* (synonyms). It is said that at that time seven koṭis of folk were residing in Sāvatti, its being with reference to this that the Lord asked "But how many humans in Sāvatti, Visākhā, finish their time each day⁶³⁸ ?". Visākhā said "Ten (humans in Sāvatti), Lord" and so forth. Herein:

Three : *tīṇi=tayo* (alternative grammatical form); or alternatively this alone is the reading. *Is never spared (avivittā)*: is never empty⁶³⁹. [428] Then, in making his (previous) implication manifest, the Lord said: "Would you ever at any time be either without wet clothes or without wet hair ?"; he indicates that, this being so, she would, on account of her being at all times overcome by grief, surely have wet clothes, wet hair, alone as a result of the (constant) ritual bathing by way of inauspicious ceremonies for dead children and so on (that she would have to perform). The female layfollower, filled with shock upon hearing this, rejected the object held dear⁶⁴⁰ saying "Surely not, Lord", and then, in informing the Teacher that her heart had now turned away from that remorse, said: "Enough of so many children and grand-children⁶⁴¹ for me, Lord !". Then the Lord, in teaching Dhamma to her, viz. "This that we refer to as dukkha is attributable to an object held dear; there are as many (sources of) dukkha as there are objects held dear. Therefore the one desiring happiness, the one who finds dukkha repulsive, should separate his heart from all objects held dear", said "Those to whom a hundred (things) are dear, Visākhā, have a hundred (sources of) dukkha" and so on. Herein:

A hundred are dear (*sataṃ piyāni*): a hundred objects capable of being held dear. Some also read *sataṃ⁶⁴² piyaṃ*—yet in this connection, since the enumeration, in so far as it is from one up to ten, takes precedence over that which is to be enumerated⁶⁴³, the (canonical) Pali is therefore handed down by way of *yesaṃ dasa piyāni dasa tesaṃ dukkhāni* and so on. Some, however, read by way of *yesaṃ dasa piyānaṃ dasa tesaṃ dukkhānaṃ* and so forth; this is not correct⁶⁴⁴. Since, moreover, the enumeration, in so far as it is from twenty up to a hundred, still takes precedence over which that which is to be enumerated, the (canonical) Pali

therefore, in adhering to that same precedence (of the enumeration) over that which is to be enumerated, is handed down therein too by way of *yesaṃ kho Visākhe satam piyāni satam tesam dukkhāni* and so on. And the reading of all, moreover, is that of *yesaṃ ekam piyaṃ ekam tesam dukkham*, rather than that of *dukkhassa*; for in this interpretation the Lord's teaching comes to be one with a single flavour and a single intent—therefore the (canonical) Pali is to be understood to have the aforestated manner alone.

Fathoming this matter (etaṃ atthaṃ viditvā): knowing in all its modes this matter, viz. that mental and bodily dukkha, such as grief and lamentation and so on, that is attributable to an object held dear, (only) exists when there be an object that is held dear—does not exist when there be none (such)—gave rise to this Udāna completely elucidating that matter.

This is its meaning⁶⁴⁵: *whatever* (i) *griefs*, whose characteristic is that of mental torment⁶⁴⁶ for the fool as he is internally consumed upon being contacted by the (five) losses of relatives, possessions, disease, morality and view⁶⁴⁷, (and) of whatever kind, by way of their division into those that are mild and medium and so on, [429] *or* (ii) *lamentations*, whose characteristic is that of the verbal babbling given rise to by the bubbling up of grief⁶⁴⁸ (for that same fool) upon being contacted by those same (losses) *or* (iii) *dukkhas* whose characteristic is that of oppressing the body of the one whose body has been smitten by undesirable tangible objects *or*⁶⁴⁹ (iv) likewise dejection and despair and so on, on account of the inclusion, by means of the word *vā* (or) which has the sense of an alternative, of (those items⁶⁵⁰) whose sense is not stated⁶⁵¹, and which, through their division in terms of that upon which they are reliant, are *of countless forms*, of divers kinds, are seen, discovered, *in this world* of beings—all *these* (i-iv) *originate*, come into being, *dependent upon*, reliant upon, owing to, by turning into a condition, *some thing held dear*, some being *or* some formation⁶⁵² belonging to the class of things held dear. But *when there be no thing held dear*, (when there be no) object, as aforementioned, that is held dear, when yearning and lust, that bring about a state in which things are held dear, are abandoned,

these do not exist⁶⁵³ at any time whatsoever. For this is said: "From that held dear grief is born...from love grief is born" (Dhp 212⁶⁵⁴) and so on, likewise "Disputes, contention, lamentations and griefs, along with selfishness⁶⁵⁵, have their origins in things held dear⁶⁵⁶" (Sn 863) and so forth. And, in this connection, *paridevitā vā dukkhā vā* is said with a distortion of gender; or alternatively (the phrase) is to be understood as having had its case-suffixes elided, *paridevitāni vā dukkhāni vā* being what ought to have been said⁶⁵⁷. Therefore, these are happy, free of grief (*tasmā hi te sukhinō vītasokā*): since there are for them no griefs and so on that have their origins in things held dear, therefore these same are said to be happy and free of grief⁶⁵⁸. But who are these? Those for whom there is no thing held dear anywhere in this world (*yesaṃ piyaṃ n' atthi kuhiñci lōke*): those ariyans for whom, on account of the fact that they are completely free of lust, there is no thing held dear, no state in which things are held dear, anywhere⁶⁵⁹ in this world of beings⁶⁶⁰ or in the world of formations—no thing held dear, no holding dear⁶⁶¹, no state in which things are held dear, be it a son or a brother or a sister or a wife (in this world of beings)—(and for whom) also there is no thing held dear, no holding dear, no state in which things are held dear, by way of "This belongs to me; it is by means of this that I acquire, will acquire, this (thing) called happiness" in the world of formations. Therefore, the one wishing for that which is grief-free, for that which is dustless, should not engender that held dear anywhere in this world (*tasmā asokaṃ virajaṃ patthayāno piyaṃ na kayirātha kuhiñci lōke*): and since they are said to be happy, free of grief, there being, on account of that same⁶⁶² fact that they are rid of grief, no state in which things are held dear where any objective field anywhere is concerned, therefore the one wishing on his own account for that which is, due to the absence of the aforementioned grief, grief-free, for the grief-free state, for that which is, through the departure of the dusts of lust and so on, dustless, for the dustless state, for arahantship, or alternatively for nibbāna, which has acquired the name "That which is grief-free, that which is dustless" on account of its being the root-cause of the absence of grief and of the dusts of lusts and so forth⁶⁶³—the one filled with yearning⁶⁶⁴

(for same) by way of that yearning that is skilled consisting in a desire to act⁶⁶⁵—[430] *should not engender*, should not give rise to, *that held dear*, any state in which things are held dear, holding dear, *anywhere* (*kuhiñci=katthaci*, synonyms) *in this world*, where any dhamma, such as a sight-object and so on is concerned, where even any dhamma associated with samatha or vipassanā is concerned⁶⁶⁶. For this is said: “Even (right) dhammas are to be abandoned, so how much more so wrong dhammas” (M i 135).

The exposition of the eighth sutta is concluded.

§9. Dabba (1)

In the ninth: *the venerable* (*āyasmā*) is a term of endearment. *Dabba* (*Dabbo*) is the name of that elder⁶⁶⁷. *The Malla's son* (*Mallaputto*): the son of the Malla king. For this venerable one, who had made an aspiration⁶⁶⁸ at the soles of the feet of the Lord Padumuttara, and who had an accumulation of merit heaped up over a hundred thousand kalpas, came into being in the womb of a queen of the Malla king at the time of our Lord, and then, on account of the fact that his service had been completed⁶⁶⁹, approached his mother and father⁶⁷⁰ whilst still only seven years old and begged to go forth. And they gave their permission saying: “Go forth and train in proper conduct; but you are to come straight back here if you fail to take delight in it”. He approached the Teacher and begged to go forth. And the Teacher, having surveyed his successful attainment of the potential, gave his permission to go forth. As a result of the exhortation given on the occasion of his going forth, the becoming-triad⁶⁷¹ presented itself as if it were ablaze. He established vipassanā and, whilst still in the tonsure hall, reached arahantship⁶⁷². Whatever is to be reached by a *sāvaka*—such as the three knowledges, the four discriminations, the six abhiññās, the nine supermundane states, and so on—he, having attained all that, became a member amidst the eighty great *sāvakas*⁶⁷³. For this was said by that venerable one: “Arahantship was realised by me seven years after my birth; whatever is to be reached by a *sāvaka*, all that has been arrived at by me” (Vin iii 158) and so on.

Approached the Lord (yena Bhagavā ten' upasaṅkhami): it is said that that venerable one, upon getting back from his almsround following the midday meal, after having wandered one day in search of alms in Rājagaha, went to his daytime place after indicating his preference to the Lord, [431] took some water from a water-pot, rinsed his feet, cooled his limbs, and then, seated on the piece of hide that he had laid out, having first set the time limit, attained an attainment. Then the venerable one, having emerged from that attainment when the time limit was up, surveyed his own lifespan's formations. These, being completely exhausted, presented themselves to him⁶⁷⁴ as destined to last but a few moments more⁶⁷⁵. He thought: "It would not be seeming for me, were I to attain parinibbāna still seated here like this without having first informed the Teacher and unbeknown to my fellow brahmacārins. What, now, if I were to approach the Teacher, have him give his permission for my parinibbāna⁶⁷⁶ and then, having indicated my preference to the Teacher, seat myself in the sky making manifest the majesty of my potency⁶⁷⁷ with the aim of indicating the nature of the Teaching to be that of exiting⁶⁷⁸, attain the element of heat and then attain parinibbāna? This being so, devotion will arise even to those who lack faith and devotion in me⁶⁷⁹, which should be to their long-term well-being and happiness". And that venerable one, having thought thus, approached the Lord and did all this just as he had planned⁶⁸⁰, for which reason "Then the venerable Dabba, the Malla's son, approached the Lord" and so on was said. Herein:

The time for my parinibbāna (parinibbānakālo me): he indicates: "Lord, the time for my parinibbāna by way of that element of nibbāna that is without remnant of substrate has presented itself; I desire to attain parinibbāna, once I have informed the Lord of this". Some, however, say that the elder⁶⁸¹ begged leave⁶⁸² of the Teacher for the sake of (attaining) parinibbāna, despite the fact that he was neither decrepit nor sick, this being the reason for this⁶⁸³: that he begged leave of the Teacher after coming to the conclusion that "The monks Mettiya and Bhummajaka previously charged me with a Defeat⁶⁸⁴ that was

without foundation⁶⁸⁵, yet they still curse me even though the case has been settled; whilst other puthujjanas, believing them, treat me with irreverence and contempt. What business have I with hauling around this useless burden of dukkha ? Therefore, I should attain parinibbāna right now". But this is unreasonable. For those in whom the āsavas have been destroyed do not, so long as their lifespan's formations are not completely exhausted, set their hearts upon parinibbāna, apply and⁶⁸⁶ exert themselves for the sake of same, for fear of blame and so on on the part of others; yet nor [432] do they remain for long for the sake of applause and so forth on the part of others. Rather they await the complete exhaustion of their own lifespan's formations solely as a result their own (process of) functioning⁶⁸⁷, in accordance with which⁶⁸⁸:

"I do not long for dying, I do not long for living; yet I look forward to my time, as does a hireling his wages" (Thag 606)

was said. The Lord, having also surveyed his lifespan's formations and come to know of their complete exhaustion, said: "You, Dabba, should do that for which you deem it now to be the time".

*Rose*⁶⁸⁹ into mid-air (*vehāsaṃ abbhuggantvā*): rose into (*abhi-uggantvā*, alternative grammatical form) the sky, meaning went into (*gantvā*) mid-air (*vehāsaṃ*); for this (*vehāsaṃ*) is (in) the accusative case, on account of its being governed by the prefix *abhi*, though its meaning is to be understood by way of the locative. (Lest it should be asked) what he did after rising into mid-air, he said "Seated himself in a cross-legged position in the sky, in the air" and so on. Herein: *attained the element of heat* (*tejodhātum samāpajjivā*): attained the attainment consisting of the fourth jhāna in the fire-kasiṇa⁶⁹⁰. For the elder, stationed at that time to one side after having saluted the Lord and circumambulated him three times by the right, said: "Over the hundred thousand kalpas, Lord, that I lived (and) performed meritorious deeds in this place and that with you, I acted with reference to this goal alone; that very same goal has today

reached its climax—this is (your) last sight (of me)”. To some amongst those there who were puthujjana monks or sotāpannas and once-returners, there arose great compassion, (whilst) some amongst them ended up weeping.

Then the Lord, having discerned his integrity of mind⁶⁹¹, said: “Well, in that case, Dabba, display the potency-miracle⁶⁹² to me and the order of monks”. Straightaway the whole order of monks congregated; then the venerable Dabba displayed all the miracles shared by sāvakas handed down after the method of “Having been one, he becomes multifold” and so on⁶⁹³, once more saluted the Lord, rose into the sky, fashioned earth in the sky⁶⁹⁴ and then, seated⁶⁹⁵ in a cross-legged position thereon, performed the preliminary work towards that attainment in the fire-kasiṇa, attained that attainment, emerged, adverted to body, once more attained that attainment⁶⁹⁶, resolved that element of heat should cremate his body⁶⁹⁷, and then finally attained parinibbāna. His whole body became ablaze with fire along with that resolving. And through the power of that resolving, that fire, as with the fire that ushers in the end of the kalpa⁶⁹⁸, instantaneously cremated whatever had taken formation, even the size of an atom, without leaving anything behind there as a remnant⁶⁹⁹, not even mere soot, and then became extinguished, for which reason “Then the venerable Dabba, the Malla’s son” and so on was said. Herein:

Emerged therefrom, and then attained parinibbāna (vutṭhahitvā parinibbāyi): emerged from potency-consciousness [433] and then attained parinibbāna by way of bhavaṅga-consciousness. *Was on fire (jhāyamānassa)*: was being kindled. *Was burning (ḍayhamānassa)* is a synonym for this same. Or alternatively “was on fire” is said with reference to the instant upon which the flames occurred, “was burning” to the instant upon which the embers were aglow after the flames had died down. *Ashes (chārikā)*: ashes (*bhasmam*). *Soot (masi)*: lamp-black. *Neither...were perceived (na paññāyittha)*: neither...were beheld, meaning that through the power of that resolving, everything instantaneously disappeared. But why did the elder display the potency-miracle that is a super-human state⁷⁰⁰? Had not the performance of the potency-miracle been rejected by the Lord? This (sort of)

objection ought not to be raised, on account of the fact that it was the performance of miracles⁷⁰¹ in the presence of householders that was rejected⁷⁰², whilst this (prohibition) was surely (one concerning the performance of miracles) by way of physical transformations⁷⁰³, rather than (one concerning those) by way of such resolving. Moreover, this venerable one displayed the miracle solely⁷⁰⁴ upon being ordered (so to do) by the Lord of Dhamma⁷⁰⁵.

Fathoming this matter (etam atthaṃ viditvā): fathoming in all its modes this parinibbāna through not clinging on the part of the venerable Dabba, the Malla's son, gave rise to this Udāna completely elucidating that matter⁷⁰⁶. Herein⁷⁰⁷:

Body has been split (abhedi kāyo): (his) whole⁷⁰⁸ body consisting of material phenomena derived from the four continuities⁷⁰⁹ that admits of division into primary and derived materiality⁷¹⁰ has been split (*bhijji*, alternative grammatical form), has been burnt, has perished⁷¹¹, disappeared, without remainder, has entered upon a state of non-arising. *Perception has ceased (nirodhi saññā)*: all perception, that is divided into the perception of visible forms (*rūpasaññā*) and so on⁷¹² on account of its pasturage being that of the sight-base (*rūpāyatana*) and so forth⁷¹³, has ceased by way of non-relinking cessation. *All sensations have become cool (vedanā sītibhaviṃsu sabbā)*: all sensations, viz. sensations that are the ripening (of deeds) and sensations that are (karmically) neutral, have become cooled (*sītibhūtā ahesum*) due to the absence of any stress, even the size of an atom, associated with sensations on account of their having ceased by way of non-relinking cessation, whilst skilled and unskilled sensations⁷¹⁴ had already reached cessation at the moment of the fruition of arahantship itself⁷¹⁵. They also read *sītirahimsu*⁷¹⁶, meaning have become tranquil⁷¹⁷, ceased. *Formations have subsided (vūpasamimsu saṅkhārā)*: all states associated with the formations-khandha⁷¹⁸, such as (sense-)impressions and so forth, that admit of division into those that are the ripening (of deeds) and those that are (karmically) neutral, have completely subsided on account of their having ceased as a result of that same non-relinking cessation. *Consciousness has gone to an end (viññāṇam atthaṃ āgamā)*: consciousness, too⁷¹⁹, that admits of division⁷²⁰

into that which is the ripening (of deeds) and that which is (karmically) neutral, has all gone (*agamā, agacchi*⁷²¹, alternative grammatical forms), to an end, to ruin, to destruction, as a result of that same non-relinking cessation. Hence the Lord gave rise to this Udāna that was one sent forth through the thrill of joy based on the ceased state of all five khandhas of the venerable Dabba, the Malla's son, (such state having been brought about,) as in the case of a fire⁷²² through want of fuel, as a result of non-relinking cessation, on account of the defilements and the accumulations that are their fuel having already previously⁷²³ ceased without remainder.

[434] The exposition of the ninth sutta is concluded.

§10. Dabba (2)

In the tenth: *Look here ! The Lord really did address the monks (tatra kho Bhagavā bhikkhū āmantesi)*: the Lord, when he was still staying⁷²⁴ in Jeta's Grove after having in due course reached Sāvatti whilst wandering on his travels amidst the countries about, after having stayed at Rājagaha as long as had taken his fancy, addressed (the monks) so as to indicate the parinibbāna of the venerable Dabba, the Malla's son, by setting this at first hand, to those monks who had not (witnessed) same⁷²⁵ at first hand, as well as with the aim of giving rise to veneration for the elder on the part of such puthujjanas as had become devoid of reverence for the elder as a result of the false accusation made by Mettiya and Bhummajaka⁷²⁶. Herein:

*Tatra*⁷²⁷ (look here !) is a mere particle (in the sense of) drawing attention to an utterance⁷²⁸, *kho* (really) (one in the sense of) emphatic affirmation. As to these, he highlights, by means of this "Look here !", the very fact that the words "The Lord did address the monks" are (currently) being uttered, whereas he indicates, by means of this "really", the fact that he actually did address (them), there having been no obstacle where his addressing (them) was concerned. Or alternatively *tatra* ("therein" means) in that Resort, *kho* (really) being a particle (in the sense of) embellishing the utterance⁷²⁹. *Did address (āmantesi)*: did speak to. But why did the Lord address only the monks ? On account of their seniority, superiority,

proximity, (and) contiguity at all times, and on account of the fact that they constituted an especially good receptacle for Dhamma-teaching⁷³⁰. “Monks” (*bhikkhavo*) is an indication of his mode of addressing them, “Lord” (*bhadante*) how the monks so addressed reverently gave reply to the Teacher. Herein, in uttering “Monks”, the Lord addressed (*ālapati*) those monks; in uttering “Lord”, they address him back (*paccālapanti*). And, moreover, by means of this utterance of “Monks”, that is preceded by a gentleness of heart and downcast eyes that were a diffusion of compassion⁷³¹, he diverts those monks from paying attention to their meditation subject and reviewing Dhamma and so forth and causes them to look him in the face; whilst by means of this utterance “Lord”, elucidating their regard, veneration and reverence for the Teacher, those monks make known their desire to hear and the reverential manner in which they would become recipients of the exhortation. *Gave their consent to the Lord (Bhagavato paccassosum)*: those monks gave their consent (*paṭi-assosum*, alternative grammatical form) to the Lord’s utterance, generated a desire to hear⁷³². [435] *Said this (etad avoca)*: the Lord spoke⁷³³ this entire sutta now on the point of being uttered. *As, monks, (the body) of Dabba, the Malla’s son (Dabbassa bhikkhave Mallaputtasa)* and so on has the same meaning as that stated in the immediately preceding sutta.

There is nothing new even in “(Fathoming) this matter” and so forth; it is to be understood in the same manner as that stated in the immediately preceding sutta.

But, as regards the verses, *for that hammered with an iron-hammer (ayoghanahatassa)*: since iron (*ayo*) is hammered (*haññati*) with this, it is an “iron-hammer” (*ayoghanam*), the iron-club (*ayokūṭam*) or the iron-mallet (*ayomutṭhi*) of smiths—for that hammered, for that struck, with this iron-hammer. Some, however, state the meaning of *ayoghanahatassa* to be *ghana-ayopindam hatassa* (? for that which has hammered a solid lump of iron). And in this connection, the word *eva* (untranslated) is a mere particle. *Though the fire continues to blaze (jalato jātavedaso)*: though the fire (*aggissa*) continues to flare up⁷³⁴, this being the genitive case (in the sense) of disregarding⁷³⁵. *That has progressively died down (anupubbūpasantassa)*: that has, in due

course, died down, burnt itself out⁷³⁶, ceased. *Just as a destiny is not known (yathā na ñāyate gati):* just as a destiny for this is not known (*ñāyati*, alternative grammatical form). This is what is said: (just as,) for that hammered, for that clobbered⁷³⁷, with a great⁷³⁸ iron-hammer, such as an iron-mallet or club and so on, or for the blazing fire within a bronze receptacle and so forth⁷³⁹, or likewise for some sound that has arisen, that has, in due course, died down, fully subsided, a destiny is made known nowhere in the ten directions, on account of its having ceased in a non-relinking fashion due to the cessation of the conditions (that gave rise to it), *so for those who are properly liberated*, so⁷⁴⁰ for those who are properly liberated, on account of their being liberated properly, with good cause, correctly⁷⁴¹, from all four graspings⁷⁴², and from the āsavas, by means of the ariyan path preceded by liberation through the limb therefor and (by that) through suppression⁷⁴³—due solely to which they are *those who have crossed the flood that is the bond of sense-desires*, on account of their being steadfast after crossing the flood of sense-desires reckoned as the continual (stream) of sense-desires⁷⁴⁴, and the remaining floods divided into the flood of becoming and so on⁷⁴⁵—*for those who have reached*, for those in whom the āsavas have been destroyed who have attained, *the happiness*⁷⁴⁶, the dying down of all formations reckoned as that nibbāna that is without remnant of substrate, *that is undisturbed* on account of the fluctuation of all defilement having been fully tranquillised and on account of its not being shaken by the winds of the defilements and accumulations, *there is not to be made known*, is not discovered, *a destiny*, on account of the absence of the possibility of its being made known amidst the destinies divided into those of the devas and that of humans and so on⁷⁴⁷ by way of “Such is its name”; for, like the aforementioned fire⁷⁴⁸, this one is gone to that same state defying description⁷⁴⁹—this is the meaning.

The exposition of the tenth sutta is concluded.

And concluded is the exposition of the eighth⁷⁵⁰ chapter.

Notes

¹ Cp Ud-a 242, 361 above.

² Sabhāvasarasalakḥhaṇato; or in accordance with its own nature, function and characteristic, though the interpretation adopted seems confirmed by the occurrence of similar at Ud-a 129 above. Cp also Asl 63, 71 on some of the relationships between sabhāva, sarasa, rasa and lakḥhaṇa.

³ Tejeti; literally, making them sharp.

⁴ Joteti; literally, making them glow (with excitement) or ardent.

⁵ Cp note at Ud-a 242 above, which principle is also followed here.

⁶ Reading tesam tesam with Ce Be Se for text's tesam.

⁷ Cp Ud-a 151, 314 above.

⁸ Virāgo; defined at Vism 293.

⁹ Be gives the reference instead as "M i 224 = ii 291 = Vin iii 7" (all being, of course, references to the Burmese editions of these texts).

¹⁰ So Be Se for text's Ce samādapeti.

¹¹ That is, the course of purifications outlined in the Visuddhimagga.

¹² Probably in the manner stated at Ud-a 361.

¹³ Reading samassāseti with Ce Be Se for text's sammassāseti; not listed by PED.

¹⁴ Reading hāsento with Ce Be Se for text's hasento.

¹⁵ Quoted Vism 293, which see for definitions; Woodward misprints "A i 34". Cp also Ud-a 151 above.

¹⁶ Rāgakkhayo dosakkhayo mohakkhayo ti asaṅkhataṇ ti amataṇ santan ti (Be amataṇ ca santan ti); Be gives the same reference (S iii 535 (Be)) for rāgakkhayo dosakkhayo mohakkhayo and asaṅkhataṇ and that of "S iii 543 (Be)" for amataṇ ca samtaṇ, thus apparently treating this passage as three separate quotations. However, it would seem that Dhammapāla is here alluding to the series of suttas forming the Asaṅkhatasamyuttaṇ (S iv 359-373) in which asaṅkhataṇ (the unconditioned), amataṇ (the Deathless) and samtaṇ (the peace) are all defined in terms of rāgakkhayo dosakkhayo mohakkhayo (the destruction of lust,

the destruction of hatred, the destruction of delusion), and I therefore propose reading *asaṅkhatan ti amatan ti santan ti* (or *asaṅkhatan ti amataṇ cā ti santaṇ cā ti*, since the latter two groups of suttas open, respectively, with *amataṇ ca* and *santaṇ ca*). It may also be noted that, in the highly abbreviated PTS edition, the order of the latter two groups of suttas is interchanged.

¹⁷ Reading *tedhā ti te idha* with Be for text's *Ce Se te ca bhikkhū*.

¹⁸ Reading 'atthi kiñci *ayaṃ no attho adhigantabbo*' with Ce Be Se for text's *adhikicca*: '*ayaṃ no attho adhigantabbo*'. Cp SA i 177 for similar, which reads *aṭṭhikaṃ katvā* instead of *atthi kiñci*, and where Woodward notes "Cf. UdA 389, which reads *adhikicca*" (which it does, of course, only because he himself chose to reject the reading of *atthi kiñci*, which was also open to him).

¹⁹ Reading *āvajjetvā* with Ce Be for text's *Se āvajjitvā*.

²⁰ *Bahigantum adento*; cp SA ii 198: *cittassa thokam pi bahigantum adento*.

²¹ *Ānetvā*; Be *āharitvā*.

²² Reading *desitadesitaṃ desanaṃ* with Ce Be Se for text's *dassitaṃ desitadesanaṃ*.

²³ *Suṭṭhu ṭhapitasotā*; *ohitasota* and *ṭhapitasota* both mean "with ear set down", whereas one would probably say in English "with their ears pricked up".

²⁴ Be Se read *upalabbhamāno* (passive) for text's *Ce upalabhamāno*.

²⁵ Be reads *vattum arahati* for text's *Ce Se vattabbataṃ arahati*.

²⁶ Reading *cakkhundriyādīsu* with Ce Be Se for text's *cakkhundriyādīni*.

²⁷ The original here reads *aṭṭhiṃ katvā* (making it their goal), but the word order is different in translation.

²⁸ *Tapparahāvato*; cp Skt *tatpara*, making it their highest priority, etc.

²⁹ *Kāritaṃ*; more literally, production, generation of same usually being expressed by the term *ādarajanana*, as at Ud-a 173 above. But here the same sense seems implied.

³⁰ *Savane*; or the ear.

³¹ *Tabbidhura*; cp note at Ud-a 93 above. It would seem here to

mean that nibbāna is explained in terms of what it is not.

³² Ettakesu suttesu.

³³ Idha; or in the present case.

³⁴ Nibbānavajjo; this sense of vajja is not easily discerned from the entries in Childers and PED, but cp SED sv varja.

³⁵ Cp DA 124, Asl 140f for the various meanings of āyatana.

³⁶ Reading dhammanvayo with Be for text's Ce Se dhammanayo.

³⁷ Reading sappaṭipakkhattā with Se for text's Ce paṭipakkhattā, Be tappaṭipakkhattā.

³⁸ Reading tividhaggi with Ce Be Se Bv for text's eva jāti.

³⁹ Reading ajātim api icchitabbakan ti with Ce Be (Bv ajātim p' icchitabbakam) for text's ajāti p' icchitabbakā ti, Se ajāti icchitabbakā ti.

⁴⁰ So Bv (Ee); in Miss Horner's translation of same (Minor Anthologies III, p 10), these appear as verses 11-13, as they do at CSM 104, except for the fact that verse 13 is there omitted (though not the cty on same). It may also be noted that CPD, sv ajāti, gives the present reference as "Ud-a 493".

⁴¹ Reading Api ca with Ce Se for text's ādim āha. Api ca, Be ādi. Api ca.

⁴² Reading °vicāraṇam with Ce Be (Se °vicāraṇā) for text's vivaraṇam, an unveiling.

⁴³ Probably a reference to the cty on VIII 3 below (Ud-a 394ff).

⁴⁴ Reading °dhammāpohana° with Be for text's Se °dhammavosāna°, Ce °dhammāmoha°; apohana also means rejection, discarding, discounting, etc.

⁴⁵ Reading tathā tattha pi with Ce Be Se for text's tathā n' atthi pi.

⁴⁶ Cp Ud-a 129 above on these various characteristics.

⁴⁷ Text inserts atthi; Ce Be Se omit.

⁴⁸ Cp Ud-a 190 above.

⁴⁹ Bhava; text misprints bhāva throughout.

⁵⁰ Cp Ud-a 98 above.

⁵¹ Arūpasabhāvatte pi; or even though its own nature is one of immateriality. The point being made would seem to be that although nibbāna is characterised by an absence of forms, it nonetheless has none of the characteristics associated with the

worlds belonging to the formless sphere, whose own nature is similarly characterised by an absence of forms/immateriality. CPD has no entry for arūpasabhāva, despite the obvious importance of the term. Cp Ud-a 392 below.

⁵² On this base, cp Asl 205 and Vism 331, 335, which state that it is a base (āyatana) in the sense of an adhiṭṭhāna (taken by Pe Maung Tin (Pp 382) as “an abode”, and by Nāṇamoli as a “habitat” at Ppn 360, but as a “foundation” at Ppn 364).

⁵³ Reading °paralokānam pi with Be for text’s Ce Se °paralokānañ ca.

⁵⁴ Be adds “and so on” both here and below.

⁵⁵ Reading aññathā with Ce Be Se for text’s aññattha.

⁵⁶ Cp Ud-a 98 above.

⁵⁷ Reading yasmā rūpagate sati tamo nāma siyā with Ce Be Se for text’s yattha rūpabhāve sati tamo siyā.

⁵⁸ Reading vidhamanā with Be Se for text’s Ce viddhamṣakā.

⁵⁹ Reading rūpagatam eva with Ce Be Se for text’s rūpabhāvo.

⁶⁰ Reading ubho with Ce Be Se for text’s loko.

⁶¹ Reading ālokasabhāvataṃ yeva with Ce Be Se for text’s ālokasabhāvaṃ tass’ eva; it may be noted, however, that several other types of own nature are cited here and there in this text for nibbāna, such as that in which there is an absence of forms immediately above.

⁶² Reading anabhisametāvīnaṃ with Ce Be Se for text’s anabhisametaṃ hi taṃ.

⁶³ Saṇhasukhumaṃ; cp note at Ud-a 341 above.

⁶⁴ Ce Se read paccattavedanīyaṃ, capable of being experienced individually, for text’s Be paṇḍitavedanīyaṃ which, along with certain other epithets in this passage, is stock—cp D i 12; etc.

⁶⁵ Reading aññāṇādīni with Ce Be (Se aññāṇādīni) for text’s aññanādīni.

⁶⁶ Reading atthibhāvā with Ce Be Se for text’s atthibhāva.

⁶⁷ Reading tadaññādharmāpohanamukhena with Be for text’s tadangadhammadesanamukhena, Ce Se tadaññādharmāmohamukhena; cp above for similar.

⁶⁸ Reading tena with Ce Be for text’s ten’ assa, Se tena yā.

⁶⁹ Reading tatrāpāhaṃ with Ce Be (and Ud Be Se) for text’s Se

tatra p' āhaṃ.

⁷⁰ Reading yathā with Se for text's Ce Be yattha, wherein.

⁷¹ Reading yathāpaccayaṃ with Ce Be Se for text's yathāpaccayā.

⁷² Āgantabbatṭhānatāya; CPD, svāgantabbatā, takes °ṭṭhānatāya here in the sense of "possibility" (? on account of the absence of any possibility that it might be come to), though it seems just as likely that it has simply the sense of "place".

⁷³ Na hi tattha sattānaṃ...āgatigatiyo sambhavanti; this could also be taken as "For, save for knowledge making (something) its object, there is not witnessed any coming or going on the part of the beings therein".

⁷⁴ So Be for text's tadā p' āhaṃ, Se tadapahaṃ. Ce prints the compound over two lines, but since Ce never uses hyphens to mark split compounds, it is impossible to determine whether the original reading was tadā pahaṃ or tadāpahaṃ. I presume that tadāpahaṃ is m.c. for tad ap' ahaṃ, given the gloss of tam pi āyatanam.

⁷⁵ Gāmantarato gāmantaram; cp note at Ud-a 368 above.

⁷⁶ Reading na gantabbatāya with Be (Ce Se agantabbatāya) for text's gati-n' atthitāya.

⁷⁷ Tadubhayaparicchināya; that is, remaining (any particular existence) is flanked, on the one hand, by arising (by which means that existence was entered upon) and, on the other, by cessation (the falling marking the culmination of that existence, which is in turn usually followed by a further instance of arising).

⁷⁸ Reading ca with Ce Be Se for text's pi.

⁷⁹ Appavattam; according to CPD sv "inactive", though much more likely a reference to the various occurrences of the khandhas, on which see note at Ud-a 285 above.

⁸⁰ Sampavattābhāvato; Be pavattābhāvato.

⁸¹ The word ārammaṇa has two meanings: (1) an object (of consciousness); and (2) a support. Dhammapāla's remark here is intended to show that nibbāna is without ārammaṇa in both senses—that is, that it neither takes an object nor has an underlying support (Bhikkhu Bodhi).

⁸² Ce Be Se read tañ hi te Māgaṇḍiya (Be Māgaṇḍiya) ariyaṃ paññācakkhu n' atthi yena tvaṃ ārogyaṃ jāneyyāsi nibbānam pi

passeyyāsi for text's M taṃ hi te Māgandiya ariyaṃ cakkhuṃ n' atthi yena tvaṃ ariyena cakkhunā ārogyaṃ jāneyyāsi nibbānaṃ passeyyāsi. No such vll are recorded in M, despite the apparent unanimity of Ce Be Se.

⁸³ Woodward wrongly "M ii 510".

⁸⁴ Reading duddasaṃ with Be M for text's Ce Se sududdasaṃ.

⁸⁵ Reading anataṃ nibbānaṃ ti attho with Ce Be Se for text's anataṃ.

⁸⁶ Anirodhaṃ; Ce Be read nirodhaṃ, cessation. Nibbāna does, of course, constitute the cessation of arising, but anirodhaṃ (the unceasing) perhaps provides here a better gloss on anantaṃ (the endless).

⁸⁷ So Ce Be Se for text's anataṃ.

⁸⁸ Bhāvitattā; or pervaded by, perfumed with, etc. This sense of bhāvita is not listed by PED, but cp Childers and SED sv.

⁸⁹ Reading saccaṃ with Be Se for text's Ce saccaṃ ti gaṇhi.

⁹⁰ Reading na hi taṃ with Be (Se taṃ na hi) for text's Ce na hi.

⁹¹ As a preface to his hesitation as to whether he should teach at all shortly after his enlightenment.

⁹² Reading taṃ ce with Se (Ce Be taṃ ca); text omits.

⁹³ Reading paṭividdhaṃ with Ce Be Se for text's paṭividdhāni.

⁹⁴ Text inserts paṭividdhā taṇhā ti. Evaṃ ca yaṃ cattāri saccāni; Ce Be Se omit.

⁹⁵ Ārammaṇapaṭivedhena asammohapaṭivedhena; CPD has no entry for either of these two important terms. The passage remains somewhat obscure, especially given the fact that visayato seems nowhere else coupled—as it here appears to be—with kiccatto and ārammaṇato. Bhikkhu Bodhi advises that object-piercing (ārammaṇapaṭivedha) applies to supermundane path-consciousness in so far as it takes nibbāna as its object, and that the third truth (cessation = nibbāna) is said to be so subject; whereas the other three truths are said to be subject to kiccaṇapaṭivedha (function-piercing), since the path-consciousness performs the functions (on which cp note at Ud-a 68 above) with regard to them, but does not make them its object. Asammohapaṭivedha (non-confused-piercing), on the other hand, applies to all four truths, since the path involves direct

knowledge (abhiññā) of each truth, thereby dispelling the confusion that conceals them. Craving is, of course, here identified with the second of the four truths.

⁹⁶ Cp It-a i 160ff for similar.

⁹⁷ Ce Be read saṃsārassa for text's Se It-a saṃsāre; this sub-clause is wanting in the sutta immediately following which otherwise repeats this opening section.

⁹⁸ Reading saccikaṭṭhaparamatthena with Be for text's Ce Se It-a sacchikaṭṭhaparamatṭhena; cp Ud-a 14 above.

⁹⁹ Idha; presumably within the Buddha's Teaching (sāsana) and thus contrasted with those outside same (bahiddhā) mentioned below, though I am unaware of any other passage in which those within the Teaching are spoken of as "brahmin recluses" (or "recluses and brahmīns"). Bhikkhu Bodhi observes that, in so styling them, Dhammapāla does not even regard them as proper monks, the reference being perhaps to Sautrāntikas, who did not admit nibbāna as anything other than the termination of the saṃsāric process, or even Mādhyamikas, who speak of the unfindability of a sabhāva (own nature).

¹⁰⁰ Reading vācāvattumattam eva with Ce Be Se for text's c' āha taṃ vatthumattam eva, It-a tathā vuttamattam eva; cp note at Ud-a 319 above.

¹⁰¹ Reading n' atthi hi paramatthato nibbānaṃ nāma with Ce Be Se for text's n' atthi nibbānaṃ ti paramatthato nibbānaṃ nāma; I follow the punctuation of Be.

¹⁰² Puthu; or their own separate views.

¹⁰³ Seemingly a quasi-etymology: saṅkhatam < samecca sambhūya katam; also at Thag-a ii 107, Vv-a 232.

¹⁰⁴ Reading nibbattitabhāve with Ce Be Se for text's It-a nibbattisabhāve.

¹⁰⁵ Reading pi with Ce Be Se It-a for text's hi.

¹⁰⁶ Pavedito; Be pakāsito, made manifest.

¹⁰⁷ I follow the punctutation of Be, which reads 'Tayidaṃ nibbānaṃ atthi bhikkhave' for text's Ce tayidaṃ nibbānaṃ 'Atthi bhikkhave'; Se does not employ quotation marks. It-a has, at this point, merely evam etesaṃ catunnam pi padānaṃ sātthakabhāvo veditabbo (so is the significance of

these four terms to be understood).

¹⁰⁸ Reading *udānentena* with Be Se for text's *udān' antena*, Ce *udānantena*.

¹⁰⁹ Reading *ettha* with Ce Be Se for text's *tattha*.

¹¹⁰ Ud-a 389.

¹¹¹ Reading *idha loke* with Ce Be Se for text's *It-a p' idhaloke*; I follow the punctuation of Be.

¹¹² *Anavasesavūpasamo*; It-a *anavasesavaṭṭūpasamo*, the pacification of the cycle without remainder.

¹¹³ Reading *saṅkhatassa* with Ce Be Se; text omits. It-a reads *saṅkhāragatassa* here.

¹¹⁴ Reading *anvayavasena* with Be It-a for text's Se *anupagamavasena*, Ce *anugamavasena*. PED fails to list these meanings for *anvaya* and *vyatireka*, as does CPD largely sv *anvaya*, but cp SED sv *anvaya*. The rendering at PS 238 in terms of "in accordance with, and in addition to" (in which I was misled by PED) should be amended to read "negatively and positively".

¹¹⁵ According to Ñāṇamoli (Ppn 581 n 18), from here onwards also recurs in the *Paramatthamañjūsā*, the commentary on the *Visuddhimagga*, and perhaps the work of the same *Dhammapāla* to whom Ud-a and It-a are attributed. This text was not available to me, though it is obvious from Ñāṇamoli's interpolations that there are at times differences in readings and punctuation, some of which may explain the deviations between the present translation (in which I mainly follow Be) and that offered by Ñāṇamoli. It may be noted that the penultimate sentence, which Ñāṇamoli asserts is unique to Ud-a, is in fact also to be found in It-a.

¹¹⁶ Text It-a (and VofU 98 n 3) wrongly state the reference to be "S i 135".

¹¹⁷ *Dhammaṃ*; not at S iv 359 (Ee).

¹¹⁸ Reading *tattha* with Be Se It-a for text's Ce *tassa*.

¹¹⁹ Reading *ye pana* with Be Se It-a for text's Ce *ye pi*.

¹²⁰ *Paraneyyabuddhino puggalā*; It-a *abuddhipuggalā*, individuals lacking understanding.

¹²¹ Reading *adhippāyaniddhāraṇamukhena yuttivicāraṇā* with

Be (It-a adhippāyuddhāraṇamukhena yuttivivaraṇā), Ce Se adhippāyo niddhāraṇamukhena yuttivicāraṇāya, for text's adhippāyo. Yathā nibbānamukhena yuttivicāraṇāya. Niddhāraṇa (here rendered "establishment", and by Nāṇamoli as "deduction") also means to single out, identify, etc.—cp its use at Ud-a 103 above in connection with the genitive case—just as uddhāraṇa, the reading of It-a, means to extract, draw out, etc.

¹²² Reading yathā with Be It-a for text's Ce Se vā; the scribal confusion has probably arisen from mistaking yuttivicāraṇā yathā as yuttivicāraṇāya vā.

¹²³ Reading rūpādīnaṃ ca with Ce Be Se for text's It-a rūpānaṃ ca.

¹²⁴ Sa-uttarānaṃ; cp Ud-a 109 above.

¹²⁵ Reading paṭipakkhabhūtaṃ with Ce Be Se It-a for text's paṭipakkhabhūtānaṃ.

¹²⁶ Reading evaṃ taṃsabhāvānaṃ with Be for text's It-a evaṃ taṃ sabhāvānaṃ, Ce evaṃ pharusabhāvānaṃ, Se evaṃsabhāvānaṃ. It is not clear to me in what this consists. Nāṇamoli's translation of this whole passage is as follows: "So even if the wise trust completely in the Dispensation and have no doubts, though they may not yet have had direct perception of it, nevertheless there are persons who come to understand through another's guidance; and the intention here is that this logical reasoning under the heading of deduction should be for the purpose of removing their doubts. Just as it is owing to full-understanding that, from the sense-desires and from materiality, etc., that have something beyond them, there is made known an escape [from them] that is their opposite and whose individual essence is devoid of them, so there must exist an escape that is the opposite of, and whose individual essence is devoid of, all formed dhammas, all of which have the aforesaid essence, and it is this escape that is the unformed element" (Ppn 581 n 18). The only sense I can make of the argument is as follows—that just as (a) the sphere of sense-desires and (b) the sphere of form each has that which surpasses it, viz. (c) the sphere of form and (d) the formless sphere respectively, and that (c) and (d) not

only constitute the opposites of the (a) and (b) but also possess own natures that are the antithesis of those possessed by (a) and (b), so does there have to exist that which constitutes the opposite of all conditioned states, and whose own nature is the antithesis of that associated with conditioned states.

¹²⁷ *Anulomañāṇaṃ*; ninth and highest of knowledges associated with *vipassanā*—cp *Vism* 639ff.

¹²⁸ *Ñāṇamoli*'s translation here makes mention of "abandoning consisting of substitution of opposites" (? = *tadaṅga*) which is not to be found in *Ud-a* or *It-a*.

¹²⁹ Cp *Ud-a* 144 above.

¹³⁰ Cp *Ud-a* 32 above where these form two of five types of liberation.

¹³¹ Reading *asamatthabhāvato* with *Ce Be Se It-a* for text's *asamatthasabhāvato*.

¹³² *Nibbānapadassa*.

¹³³ Reading *bhāsītattā* with *Be Se It-a* for text's *Ce kathitattā*.

¹³⁴ Reading *yaṃ hi Bhagavatā bhāsitaṃ | taṃ* with *Be Se It-a* (*Ce yaṃ hi Bhagavatā bhāsitaṃ*) for text's *Bhagavatā bhāsitaṃ*.

¹³⁵ Reading *paramatthaṃ* with *Be* (*It-a paramatthan ti*); text *Ce Se* omit.

¹³⁶ *Visaye yathābhūtaparamatthavisayo* (*It-a °visaye*); *Ñāṇamoli*: "In certain instances as regards scope, the word 'nibbāna' has the correct ultimate meaning for its scope".

¹³⁷ Reading *sīhasaddo* with *Ce Be Se It-a* for text's *samayasaddo*; cp *Vism* 485 and (*Ñāṇamoli*) *Ppn* 553 n 12, where it is explained that the name which, properly speaking, is applicable to the animal, is at times used metaphorically of a man.

¹³⁸ *Ce Be Se* read *upacāramattavuttisabbhāvato* for text's *upacāravuttisabhāvato*, *It-a upacāravuttisambhāvato*; but since none of these readings seems all that appropriate to the present context, I therefore adopt the *Ce vl* of *upacāramattavuttisambhāvato*. This then results in a statement that asserts the actual existence of *nibbāna* on the grounds that, if it did not so exist, the word "nibbāna" could not have also its (known) metaphorical usage—just as we could not speak of a man being like a lion if there were no real lions—and which therefore

seems to augment Dhammapāla's foregoing arguments. Pm apparently reads upacāravuttimattasabhāvato here, and which, if correct, is rendered (seemingly wrongly) by Nāṇamoli as "[Precisely] because of the existence of its use as a mere metaphor".

139 Presumably text's atthe 'va should be read as atth' eva (=atthi eva) as per It-a and Pm.

140 Reading itaratabbiparītavini(m)uttasabhāvattā with Be (It-a) for text's ittaraṃ tabbiparītavini(m)uttasabhāvattā, Ce itaraṃ vā tabbiparītavini(m)uttasabhāvattā, Se Pm itaraṃ tabbiparītavini(m)uttasabhāvattā.

141 Vā; Be It-a omit.

142 Reading veditabbo with Ce Be Se It-a for text's dīpetabbo.

143 Reading amatamahānibbānadhātuyā with Ce Be Se for text's amatāya nibbānadhātuyā.

144 Reading dassentena with Ce Be for text's Se dīpentena, elucidating.

145 Reading assā with Ce Be Se for text's assa.

146 Body (kāya), here and below, denotes, as at Ud-a 321 above, the three khandhas of the sensations, perceptions and formations—cp Dhs 40f; also Vism 465.

147 Cp note at Ud-a 361 above.

148 What follows may be compared with SA ii 372 on S iv 59 and MA v 82f on M iii 266; cp also SA ii 72 on S ii 67.

149 Reading taṇhādiṭṭhādīhi with Ce Be Se for text's taṇhādiṭṭhādi.

150 Cp Ud-a 213 above.

151 Avakkhalitaṃ; literally a stumbling, faltering, etc. and by extension a mistake or offence. PED claims that the meaning is "washed off", etc.

152 Reading visuddhipaṭipadaṃ with Ce Be Se for text's visuddhipadaṃ; cp note at Ud-a 388 above.

153 Reading °vipassanāhi with Ce Be Se for text's °vipassanā hi.

154 Dhammapāla here gives "fluctuation" as the alternative to vibration and slip-up (calitaṃ avakkhalitaṃ | vipphanditaṃ vā), whereas he earlier gave "slip-up" as the alternative to vibrating and shaking (calanaṃ kampanaṃ | avakkhalitaṃ vā). Since

there seems no obvious reason for the interchange of terms, this could be the result of some scribal error, though perhaps a relatively ancient one, since it is common to all editions utilised. ¹⁵⁵ Be reads *sārambhakarakilesavūpasaminī*, Ce °samane, Se °samanī, for text's *sārambhakilesavūpasamena*. Cp Vism 465.

¹⁵⁶ Cp Ud-a 242 above.

¹⁵⁷ Cp Ud-a 321. Text Ce insert ca; Be Se omit.

¹⁵⁸ Cp A ii 157 (quoted Pts ii 92f), AA iii 143 and notes at Ud-a 153, 177, 321 above. According to *Buddhist Dictionary*, sv *Samatha-vipassanā*: "There is a meditative practice where, in alternating sequence, Tranquillity-meditation and Insight-meditation are developed...He who undertakes it, first enters into the 1st absorption. After rising from it, he contemplates the mental phenomena that were present in it as impermanent, painful and not self, and he thus develops insight. Thereupon he enters into the 2nd absorption; and after rising from it, he again considers its constituent phenomena as impermanent etc. (And so on upto and including the eighth jhāna)". Pts ii 97 lists sixteen modes of same.

¹⁵⁹ Cp Ud-a 393 above for similar.

¹⁶⁰ Ud-a 92ff.

¹⁶¹ Reading *tasmā* with Ce Be Se for text's *tasmim*.

¹⁶² Reading *attho* with Ce Be Se; text omits.

¹⁶³ Reading *tattha* with Be Se for text's Ce *tasmim*.

¹⁶⁴ *Sammāpaṭipattiyā*; cp note at Ud-a 201 above.

¹⁶⁵ On what follows, cp DA 568ff.

¹⁶⁶ Reading *mahatā* with Ce Be Se for text's *mahā*.

¹⁶⁷ *Sabbapaccchimaka*; perhaps a reference to Ānanda—cp DA 593 on D ii 155.

¹⁶⁸ Cp Ud-a 241, 407.

¹⁶⁹ Cp Ud-a 327 above.

¹⁷⁰ It is not clear which of the foregoing items are plural and which are singular.

¹⁷¹ Three-quarters of a yojana from Kusinārā and the place where Nigaṇṭha Nātaputta is said to have died—cp MA iii 99f on M i 387 and MLS ii 54 n 1.

¹⁷² Reading *sampādetvā* | *pacāpetvā* ti *attho* with Se for text's Ce

sampādetvā ti attho, Be sampādetvā; cp DA 568: taṃ paṭiyādāpetvā sādhukaṃ pacāpetvā ti attho.

¹⁷³ Pavattamaṃsa; this word recurs at Vin i 217 in the incident (alluded to at Ud-a 127 above) in which the female layfollower Suppiyā instructs a servant to find same so that she might prepare meat-broth for a sick monk, such servant, however, returning empty-handed, on account of the fact that it was a day (as with Poya days in Sri Lanka) on which slaughter was not permitted, as a result of which Suppiyā had to cut flesh from her own thigh for the purpose. Vin-a 1094 explains pavattamaṃsa as “meat that is already dead” (matass’ eva maṃsam), in accordance with which Miss Horner renders same as “meat that is to hand”, adding the note “i.e. already killed, and not to be killed on purpose for the monk. For monks might eat no fish or meat which they saw, heard or suspected had been specially killed for them” (B Disc iv 296 n 1). This also seems supported by Sv-pt ii 218, which states that sūkaramaddava is the meat of the wild boar (vanavarāhamāṃsa) and that pavattamaṃsa is said (at DA 568) since Cunda, an ariyasāvaka and sotāpanna, and the rest, in preparing the food for the Lord and the order of monks, did so blamelessly. Nāṇamoli (*The Life of the Buddha*, Kandy 1984, in his note on p 313), similarly renders pavattamaṃsa as “meat already on sale in a market”. Pavattamaṃsa is, presumably, to be distinguished from āmakamaṃsa, raw or uncooked, meat, and which is not allowed (Di 5; Mi 180); or else this is why the commentaries explain paṭiyādāpetvā (had prepared) as pacāpetvā (had cooked).

¹⁷⁴ Cp DA 568: “the extant meat from the very best of pigs that is neither extremely young nor extremely old; it is said that is both tender and succulent”. Some editions of DA continue by saying that “Some (eke) proclaim that sūkaramaddava is the name for a method of cooking soft boiled rice with the five liquid products of the cow, just as ‘cow-drink’ (gavapānaṃ) is the name for a beverage; (whilst) some (keci) proclaim that sūkaramaddava is the name for a type of elixir, which is, moreover, contained within the science of elixirs; and that it was this elixir that Cunda served to the Lord, in the hope that he

might not attain parinibbāna”.

¹⁷⁵ Reading bhaṇiṃsu with Ce Be Se for text's gaṇhiṃsu.

¹⁷⁶ Reading ekaṃ rasāyanan ti with Ce Be for text's taṃ ekarasāyantana ti, Se ekaṃ rasāyatana ti; cp SED sv which states that it is, amongst other things, “a medicine supposed to prevent old age and prolong life”—hence the sequel.

¹⁷⁷ Reading naṃ with Ce Be Se; text omits.

¹⁷⁸ Reading aparibhogārahato ca with Be (Ce Se aparibhogāraha ca) for text's aparibhogārahā ti. That those alms are not fit to be, or worthy of being, consumed by others implies, of course, that such others are not fit to consume them.

¹⁷⁹ The four great continents, one at each of the four cardinal points, viz. Uttarakuru (north), Pubbavideha (east), Jambudīpa (south, = India) and Aparagoyana (west), were each thought surrounded by five hundred lesser islands of a similar shape to that of the main continent.

¹⁸⁰ Which, according to Miln 231, they did on many other occasions too. It was presumably this that rendered the sūkaramaddava unfit to be consumed by anyone else.

¹⁸¹ On what follows, cp DA 174f; AA ii 287, It-a ii 187f; also SA i 203; AA iii 25 for a different account.

¹⁸² Pajātattā < pra + jan; not listed by PED. Sv-pt i 305 explains: yathāsakaṃ kammakilesehi nibbattattā, on account of its having come into being as a result of its respective defilement stemming from kamma.

¹⁸³ So Ce Be Se for text's sadevamanussāya.

¹⁸⁴ Collective name for the three worlds in the sphere of form that are the cosmic counterpart of the first jhāna, viz. the worlds of the Brahmāparisajjas, Brahmāpurohitas and Mahābrahmās.

¹⁸⁵ Cp Ud-a 195 above.

¹⁸⁶ Sammutideva; that is, kings and princes and so on who are addressed as “deva” (your majesty).

¹⁸⁷ Cp Ud-a 107, 207 above.

¹⁸⁸ Ce Se read °devaloko for text's Be °loko.

¹⁸⁹ Text inserts ti; Ce Be Se omit.

¹⁹⁰ Vacanena; DA SA throughout and It-a in part gahaṇena, inclusion.

¹⁹¹ That is, the four assemblies of kṣatriyas, brahmins, householders and recluses (e.g. D iii 236), since the other four, viz. the assemblies of the devas belonging to the world of the Four Great Kings, of the Thirty-three, of the Māras and of the Brahmās (e.g. D ii 260), have already been included by the phrases “with its Māra” and so on—Sv-pt i 306.

¹⁹² Such as nāgas and garuḍas and so on—Sv-pt i 306.

¹⁹³ Be omits “and so on”.

¹⁹⁴ So Ce Be Se and Ud for text’s bhuttavissa, despite the fact that text records bhuttāvissa as a vl.

¹⁹⁵ On this and the next five lemmas, cp DA 546.

¹⁹⁶ Reading visabhāgarogo with Ce Be Se (and DA 546) for text’s visūcikārogo (ill health in the form of cholera); Sv-pt ii 186 explains: dhātuvisabhāgatāya samuṭṭhito bahalatararogo na ābādhamattaṃ (more grievous ill health that had originated from an imbalance (or disorder) in the (bodily) elements, not mere affliction). Otherwise, we might take visabhāgarogo as “ill health of an unparalleled kind”. It is most unclear why Woodward is so insistent, both here and at VofU 103 n 1, that the Buddha died of cholera. As already noted at Ud-a 330 above, there is good reason for supposing that the present illness was not due to Cunda’s alms but to the re-emergence of an earlier one which the Buddha had been suppressing since the onset of the previous rains retreat at Beḷuva. Hence, at D ii 99 we find that illness described exactly the same as it is here at Ud 82, viz. “There arose a grating affliction whilst severe pains, that were to prove fatal, ensued” (kharo ābādho uppajji, bālāhā vedanā vattanti māraṇantikā) and upon which DA 546 comments as here.

¹⁹⁷ Be pabālāhā; cp Ud.

¹⁹⁸ So Be Se; text Ce omit.

¹⁹⁹ Literally, with the capacity of causing him to reach the vicinity of dying.

²⁰⁰ Paricchinditvā; definitively assessed (paritūletvā) such pains as being momentary, dukkha and empty of self—Sv-pt ii 186.

²⁰¹ Parivattanam akaronto; or without turning it over (in his mind).

²⁰² Reading asallakkhitadhammo with Ce Be Se for text’s

asaṃrakkhitadhammo; DA 546 omits.

²⁰³ Adukkhiyamāno; Sv-pṭ ii 186 adds that this denotes an absence of mental dukkha, since it is not possible to say that there was no physical dukkha.

²⁰⁴ Cp Ud-a 322.

²⁰⁵ Vattanti; Be pavattanti, occur.

²⁰⁶ Cp Khp-a 110.

²⁰⁷ Hence the instrumental sūkaramaddavena, which might otherwise be taken as “due to that sūkaramaddava”, would seem, on this interpretation, to mean simply “in association with that sūkaramaddava”.

²⁰⁸ Reading sātthakatā with Ce Be Se for text’s sātthakavācā ti.

²⁰⁹ Reading Tathāgatassa with Ce Be Se and Ud for text’s Tathāgatena.

²¹⁰ As at Ud-a 323 above.

²¹¹ Reading aviññātaṃ with Ce Be Se for text’s aviññūnaṃ.

²¹² Reading ’va with Be Ce Se and DA; text omits.

²¹³ Icchita; DA patthita, wished to (and not pavatthita, as stated by Woodward).

²¹⁴ On what follows, cp DA 573f.

²¹⁵ Reading na katthaci with Ce Be Se and DA 573 for text’s katthaci.

²¹⁶ Aṭṭhuppatti; or a “matter arising”—cp Ud-a 30 above and VS 8 n 16.

²¹⁷ Reading bahū janā with Ce Be Se for text’s bahujanā.

²¹⁸ D ii 148ff; at Dial ii 166 the Buddha is wrongly portrayed as addressing him as Ānanda.

²¹⁹ Be DA read sandissati, text Ce Se sandayissati.

²²⁰ Reading taṃ with Ce Be Se DA; text omits.

²²¹ To neighbouring kings in eight ways, according to D ii 166, plus the golden vessel in which the relics had been stored subsequently granted to Doṇa. But tradition has it that Doṇa stole the right eye-tooth and hid this in his hair, which Sakka appropriated for himself and then installed in the Cūlāmani Cetiya, along with the Buddha’s top-knot (acquired at the Great Renunciation), in the Thirty-three. The princes of Pittali apparently acquired the ashes of the funeral pyre. See DA 609;

also R. Spence Hardy, *A Manual of Buddhism*, Varanasi, 1967, p 351f.

²²² Reading ālulaṃ with Ce Be Se for text's kalalaṃ, muddied.

²²³ Tanupasanna; it is possible that there is here a word-play on pasanna as pp of pasīdati, limpid, and pasannā as pp of pa + syad, flowing. Sv-pt ii 219 adds that "thin" (tanuka) water, unlike that which is "thick" (bahala), is especially cool.

²²⁴ So Ce Be Se and Ud for text's °ikā; so, too, with the next two terms.

²²⁵ Reading madhuratoyā with Ce Be Se for text's madhuratāya.

²²⁶ DA setakā; cp Ud.

²²⁷ Nikkaddamā; or muddied.

²²⁸ So Be Se for text's Kukuṭṭhā, Ce Kukutthā; cp Ud for other vll.

²²⁹ So Be DA for text's Ce sūpatitthā, Se supatitthā.

²³⁰ Sundaratitthā; Se sundaratitthā. These, which sometimes have steps down into the water, are also used as places for bathing.

²³¹ Reading °bhūmibhāgatāya with Ce Be Se for text's °bhūmibhāgatāya; cp Ud-a 323 for similar.

²³² Ce Se Cunda throughout; Ud (Se) however reads Cundaka.

²³³ $1000 \times 10,000,000 = 10,000,000,000$. The mathematics become clear only by reference to MA ii 25f, SA ii 43f and Vibh-a 397, which state that a Kālāvaka elephant has the strength of ten men, a Gaṅgeyya that of ten Kālāvakas, and so on, such that the Chaddanta has the strength of 1,000,000,000 Kālāvakas, adding that the strength of a Tathāgata is that of ten Chaddantas, thus equalling 10,000,000,000 ordinary elephants (or Kālāvakas) when counting in terms of ordinary elephants, and ten times this, viz. 100,000,000,000, when counting in terms of men.

²³⁴ Reading dasaguṇitāya with Ce Be Se for text's dasaguṇasamhitāya; guṇita is not listed by PED, but cp SED sv.

²³⁵ According to MA, SA and Vibh-a, the verse was spoken by the Ancients (Porāṇehi).

²³⁶ Reading Chaddant' ime dasā ti with Ce Be Se MA SA Vibh-a for text's Chaddantena cā ti. Nāṇamoli (DD ii 214 n 4) offers the following translation of the various names: "Black-wolf and

River, Grey, Copper, Brown, Perfume, Royal, Snow, Uposatha, Six-tusked". DA 573 gives the names for these elephant clans instead as Gocari, Kalamba, Gaṅgeyya, Piṅgala, Pabbateyyaka, Hemavata, Tamba, Mandākini, Uposatha and Chaddanta. According to Khp-a 172, the Elephant Jewel of a cakkavatti is drawn from either the Uposatha or Chaddanta clan.

²³⁷ Caṅgavāre; or strainer—cp M i 142 and MLS i 184 n 1, Miln 365, J v 186. Explained at Sv-pt ii 224 as usmiyaṃ (with a vl of ūmiyaṃ, ? onto a wave/into the ocean); usmi is not listed by PED, whilst CPD sv states simply "caṅgavāra" !

²³⁸ Cp note at Ud-a 112 above; probably eight and twelve miles in all.

²³⁹ Text inserts sīhaseyyā; Ce Be Se omit.

²⁴⁰ Reading kāmabhogī with Ce Be Se A for text's DA kāmabhogīsattā.

²⁴¹ Reading kappeti with Ce Se for text's Be kappenti, A senti.

²⁴² What follows seems reminiscent of, rather than a quotation of, this passage.

²⁴³ AA iii 218 (misleadingly paraphrased by Woodward at GS ii 249 n 4) takes peta, firstly, as kālakatā, those who have finished their time, or corpses, and then, secondly, as those who have come into being in the peta-realm who, being a tangle of bones, are, on account of their having little or no flesh and blood, unable to repose on their side, a description quite wanting in the Petavatthu and its cty.

²⁴⁴ Text inserts ti; Ce Be Se omit. Cp last note but one.

²⁴⁵ Ayaṃ hi tejussada-iriyāpathattā uttamaseyyā nāma; these are the closing words of the much more detailed explanation at DA 574f which also incorporates the material found at AA iii 218f. According to Sv-pt ii 225, this "preponderance of effulgence" is meant to indicate his lack of timidity, for when the rest of beasts (finally) enter their own lair, they lie down any old how, on account of their earlier trauma, whereas the lion lies down causing mindfulness to be present before him, just like the monk.

²⁴⁶ Or leg.

²⁴⁷ DA has little to say on this verse.

- 248 So Ce Be Se for text's nadiyaṃ; °ka may be a diminutive suffix, in which case we might translate nadikaṃ as 'rivulet'.
- 249 So Ce Be Se; text misprints as one word.
- 250 Ce Be read appaṭimo for text's Se appaṭisamo.
- 251 Through the radiance of the Lord's body—Sv-pt̐ ii 221.
- 252 Cp Ud-a 24 above.
- 253 Cp Ud-a 267 above.
- 254 Cp Ud-a 28, 267 above.
- 255 Text inserts ti pavattetā; Ce Be Se omit.
- 256 Cp Ud-a 24f, 125, 267 above.
- 257 Text inserts taṃ; Ce Be Se omit.
- 258 Cp Ud-a 4 above. DA 571 reads Bhagavā idha sāsane dhamme pavattā caturāsīti dhammakkhandaḥ saḥassāni pavattā ti attho (the Lord being the one setting in motion dhammas here, in the Teaching, meaning the one setting in motion the eighty-four thousand units of the Dhamma), thus taking the second clause as an elaboration of the first, rather than as an alternative explanation.
- 259 Reading vattasīsenā with Ce Be Se; text omits.
- 260 So Ce Be D for text's upādaheyya, Se uppādaheyya.
- 261 Text inserts vā; Ce Be Se omit.
- 262 Te alābhā; it is not clear whether te here is simply the correlative of ye or the genitive of tuvaṃ, all the more so when DA gives the lemma in question as te alābhā. Sv-pt̐, after adding that the gains in question are beauty and strength and so on belonging these seen conditions and to the next world, seems to hedge its bets by saying te alābhā ti te sabbe tuyhaṃ alābhā, lābhā eva na honti.
- 263 The expression is stock—cp A i 189, ii 191, etc.
- 264 So Ce Be Se for text's Ud Ud (Se) me taṃ.
- 265 So Ce Be DA for text's samaphalā, Se samapphalā.
- 266 DA at a time when he still had lust, hatred and delusion.
- 267 DA at a time when he was free of lust, hatred and delusion.
- 268 Reading kasmā with Ce Be Se DA for text's tasmā.
- 269 Reading hi with Ce Be Se DA; text omits.
- 270 Reading samaphalāni with Ce Be (Se samapphalāni) for text's DA samaphalā.

271 Reading bhuñjivā with Ce Be Se for text's DA paribhuñjivā.

272 Reading bhuñjivā with Ce Be Se for text's DA paribhuñjivā.

273 Reading pi samaphalāni with Ce Be (Se pi samapphalāni) for text's samaphalā ti, DA pi samaphalā.

274 Cp Ud-a 336 above.

275 Reading ca aggamaggassa hetubhūtā with Be (Ce pi aggamaggassa hetubhūtā, Se aggamaggassa hetubhūtā); text DA omit.

276 Reading tā with Ce Be Se DA for text's te.

277 Appamāṇo; omitted at GS ii 64.

278 So A ii 54.

279 Text Be insert anuttaraṃ, unsurpassed; Ce Se A omit.

280 Reading ca with Be; text Ce Se omit.

281 Reading kir' esa | taṃ kira with Be (Se kira so taṃ kira, DA kir' esa so taṃ) for text's Ce kira h' etaṃ.

282 Reading dhammasīsaṃ kira mayā gahitaṃ with Ce Be Se for text's DA dhammasīsaṃ kira me gahitaṃ; Sv-pt ii 223 explains dhammasīsaṃ (the Dhamma's head) as dhammānaṃ matthakabhūtaṃ nibbānaṃ (nibbāna that constitutes the summit of dhammas) and me/mayā gahitaṃ as mama vasena gahitaṃ (secured by way of me).

283 Reading cirakālābhipatthitāya with Be (Se cirakālābhipatṭhitāya) for text's cirakālābhīsamācitāya, Ce cirakālābhīsamācitāya. DA omits. Cp Ud-a 148, 150 above.

284 Cp Vv-a 122; also Pv-a 137.

285 So Ce Be Se for text's adhipateyya°.

286 Setṭhabhāva, literally being best; DA jeṭṭhakabhāva, being the most senior.

287 Reading anupādā with Ce Be Se for text's anupāda.

288 Cp Ud-a 200 above. By the successful attainment of those worthy of merit-offerings is meant the successful attainment of the field; these two, together with successful attainment (sampatti) of the means (i.e. that the alms are given with one's own hand)—or the excellence (sampatti) of the merit-offering (cp VS, p li, n 14)—constitute the three criteria for successful almsgiving.

289 Reading ettha with Ce Be Se; text omits.

290 Reading pariccajanto with Ce Be Se for text's pariccajantena.

291 Cp M i 443.

292 Text inserts sakkāyavācācittēhi; Ce Be Se omit.

293 So Be DA for text's Ce saṃyamentassa, Se saññamentassa.

294 Saṃvare ṭhitassa; the fact that this phrase, though relegated to a footnote at DA 572, is explained at Sv-pt ii 223, and recurs here, suggests it should be adopted as the correct reading.

295 Transgressing the five precepts—Sv-pt ii 223; cp also Vibh 378.

296 Reading na pavaḍḍhati with Be (DA na vaḍḍhati) for text's Ce Se na ppavattati, does not occur.

297 Tassa; or thereof.

298 So Ce Be Se for text's saṃyamentassa.

299 Dhammapāla is presumably now taking saṃyamato as ablative.

300 So Be Se and Ud; text Ce omit.

301 From here onwards, the explanation offered by DA is very brief, stating merely that the one possessed of knowledge forsakes without remainder that which is evil, despicable and unskilled, and that having thus forsaken that which is evil is, through the destruction of lust and so on, one who has attained nibbāna by way of defilement-nibbāna. Sv-pt tries to pad out the account in a manner somewhat at variance with that given here. In particular, it is worth noting that Sv-pt equates possession of knowledge with the complete fulfilment of knowledge, which is states to come about via the topmost path (ñāṇasampadā nāma ñāṇapāripūrī, sā aggamaggavasena veditabbā), whereas Dhammapāla here seems to imply that it is preliminary to attainment of that path.

302 Cp Asl 168; Compendium 202f; Vism 110f (for forty such).

303 Reading vipassanāya kammaṃ karonto with Ce Be Se; text omits.

304 Cp Ud-a 291 above.

305 Reading jahāti with Ce Be Se and Ud for text's pajahāti.

306 Reading °vissatṭhaṃ with Ce Be Se for text's °nissatṭhaṃ.

307 On what follows, cp Vin-a 1095f and DA 538ff.

308 Cp Ud-a 241, 399 above.

309 The trumpet flower, *Bignonia Suaveolens*; the village was

later transformed into Pāṭaliputta, the capital of Asoka, identified with ruins near modern Patna.

³¹⁰ Reading *gāma(g)gahaṇaṭṭhāne* with Ce (Be Se) for text's *gāmaṇaṇaṭṭhāne*.

³¹¹ Reading *avasari* with Ce Be Se; text omits.

³¹² Ud-a 322.

³¹³ Reading *ekarattivāsenā* with Ce Be Se for text's *ekarattivāsena*.

³¹⁴ Cp Ud-a 183 above.

³¹⁵ Reading *gantvā* with Ce Be Se for text's *D āgantvā*.

³¹⁶ Sic—*nagaramajjhe*.

³¹⁷ DA mentions only the first two of these.

³¹⁸ Reading *taṃ divasaṇ ca* with Ce Be Se for text's *taṃ taṃ divsasam eva*.

³¹⁹ Cp also MA iii 17f, SA iii 44ff, on what follows.

³²⁰ *Kaṭṭhakamma* *sudhākammācittakammādivāsena*; Be reads *hatthakamma* (handiwork), SA *iṭṭhakamma* (brick-work), for text's *kaṭṭhakamma* (wood-work), MA *sīlakamma* (stone-work) for text's *sudhākamma* (plaster-work). No doubt all are legitimate, given the presence of *ādi* (and so on). Cp the description of the *vihāra* at Vv-a 188.

³²¹ Reading *pana* with Ce Be Se; text omits.

³²² Reading *no* with Be Se and Ud; text Ce omit.

³²³ *Supaṭijaggitaṃ*—cp Ud-a 79 above.

³²⁴ It is worth noting that, at D i 7, the use of some of the items mentioned below—such as elephant-blankets and cushions red on both sides—is, to say the least, frowned upon.

³²⁵ Reading *hi* with Ce Se MA SA; text Be DA omit.

³²⁶ Reading *vaseyyuṃ vā no vā* with Be Se MA SA (Ce *vaseyya vā no vā*) for text's *DA vasituṃ iccheyyuṃ vā no vā*.

³²⁷ Cp B Disc ii p xxiff for a discussion of *santhata* and its cognates.

³²⁸ *Parisukkkhabhāvaṃ nātvā*; SA omits. Ce reads *parisuddhabhāvaṃ nātvā*, as does MA, which also omits *na* in the clause that follows; but were the *vll* at such places in MA to be adopted, it would agree with Ud-a (Ee Be Se).

³²⁹ Reading *catujjātiya°* with Be Se MA (SA *catuhi jātiya°*) for text's *Ce catujāta°*; usually taken to be saffron, jasmine, Turkish

(tarukkha) and Greek (yavana) incense—cp Pv-a 127, Miln 354, and discussion at MQ pp li-liii.

³³⁰ SA (MA vl) read mahāpiṭṭhikakojave ādiṃ katvā for text's Ce Be Se mahāpiṭṭhikakojavādiṃ katvā, which reading should probably be adopted here; a kojava (rug) is, according to Childers sv, "a goat's hair coverlet of fine workmanship", but BHSD, sv kocava, claims this is "a woollen blanket". Although frequently used (e.g. at DA 86, Pv-a 157, and at Thīg-a on Thīg 378 (quoted EV ii 139)) to explain the goṇaka (a woollen fleece), which such passages equate with "a large long-haired kojava, whose hairs are in excess of four fingers in length", its own meaning seems somewhat obscure. I take mahāpiṭṭhika to mean "thick-backed", though SED sv mahāprṣṭha lists also the meaning of "camel", and it is not impossible that these were instead either rugs for spreading on the backs of camels, or alternatively rugs depicting illustrations of camels. Cp next.

³³¹ Reading hatthattharaṇādīhi with Ce Be Se for text's sattaḥatthādīhi. According to AA ii 293 (cp DA 87) hatthatthara can denote either a blanket for spreading on the back of an elephant or a blanket depicting the picture of an elephant; presumably the latter is meant here, since at this point MA and SA provides a list in the form of horse-blankets, lion-blankets, tiger-blankets, moon-blankets (MA canda°, vl kañcana; SA kacana (?)), sun-blankets, and variegated-blankets, to which same list Dhammapāla is probably here alluding.

³³² Āsanānaṃ hi majjhaṭṭhāne; MA SA read instead āsanāni paññāpetvā ti majjhaṭṭhāne, when we should then translate: "*Prepared seats (āsanāni paññāpetvā)*: after first preparing a Buddha-seat of great worth against the auspicious pillar at the central point, they then..."

³³³ Paccattharaṇaṃ; according to DA 87, AA ii 226, a paccattharaṇa is a hide draped on top of a white cloth and then sewn on to it.

³³⁴ Upadahitvā; SA opadahitvā (and *not* upadahitvā as stated by Woodward).

³³⁵ MA wrongly adopts the vl of Bhagavato.

³³⁶ MA, SA add pattadāma, chains of leaves/petals.

³³⁷ Reading dvādasahatthe...kāretvā with Ce Be Se SA (MA vl) for text's dvādasahatthamatte...karitvā.

³³⁸ Reading paṭasāṇiyā with Be Se MA (vl) (SA paṭasāṇiyā) for text's paṭṭasāṇiya, Ce MA paṭṭasāṇiyā; cp Ud-a 420 below (at which same point DA 539 reads sāṇipākārena). The paṭa/paṭṭa confusion seems a common one, made all the worse by both terms being used to denote types of cloth, albeit different ones. According to SED sv, paṭa seems usually used to denote the material upon which pictures are painted, and from which tents and curtains are made—and thus also, by extension, a veil or screen—whilst at Khp-a 45 paṭa (vl paṭṭa) is used to denote the material from which strainers are made. Paṭṭa, on the other hand, seems used to denote coloured or fine cloth, such as woven silk, from which turbans and so forth are made (cp paṭṭabandhana at Khp-a 51). Sāṇi (< saṇa, hemp-cloth) is, according to PED sv, a screen, curtain or tent, paṭṭasāṇī a screen of fine cloth. SED, sv saṇa, also lists the compound śaṇapaṭṭa, which it claims is a hempen bandage. At Ud-a 57 above, the Lord, surrounded by the order of monks, is likened to a golden sacrificial post encircled by red hemp-cloth (rattasāṇiparikkhitto), whilst at Ud-a 330 setapaṭa (wearers of white paṭa) appears to be the name of a Jaina sect. Or is paṭ(ṭ)asāṇiyā here a dvandva, viz. with canvas/fine cloth and hemp-cloth?

³³⁹ Pallaṅka-apassayamañcapīṭhādīni; MA SA both read pallankapīṭha-apassayapīṭhamañcapīṭhāni, suggesting that these are all types of pīṭhas. On the various uses of the term pīṭha, see the long definition of same at Vv-a 8f; also VS 31 n 1, where reasons are given for my choice, there, of “divan” as an English equivalent, although the basic idea seems to be usually that of something with a flat surface, whether chair, icon pedestal or shop-counter, etc., used to support something else. Here it may be observed that the pīṭha possessed by the devatā in the first Vimāna Story was a vimāna composed in the form of a couch (pallaṅkākaṛasaṇṭhitam), whilst the apassayapīṭha here may well be simply a bolster used as a pīṭha, rather than “a chair with a head-rest”, as suggested by CPD sv apassayapīṭhaka. At Vv-a

220, 295, a mañcapīṭha was supplied for use in the vihāra which I took, at VS 345, 451, on the basis of PED, to be a dvandva, viz. “bed and pīṭha”; but this interpretation seems unlikely here—and I incline to the view, based partly on the definition of “a seat on a platform” given at SED sv mañcapīṭha, and partly on the use of mañcaka as stretcher at Ud 8 (there rendered “couch”), that this may well here be a pīṭha in the form of a long wooden bench. Beyond this, two questions remain unanswered: (1) why divers types of seating were arranged for the monks, unless they were arranged in rows, some of which were higher than others; and (2) how an order of the magnitude stated could have been accommodated in so small a space.

³⁴⁰ Reading paccattharāpetvā with Ce Be Se MA SA for text’s patthāretvā.

³⁴¹ MA SA state, instead, that they prepared thick-backed rugs (mahāpiṭṭhikakoḥave—cp n 24 above) for themselves against the eastern wall topped by cushions filled with goose- or swan-down so that they would not become tired whilst listening to Dhamma the whole night long.

³⁴² Reading pācīnapassaṃ with Ce Be Se for text’s pācīnapasse.

³⁴³ Mukhaṃ; or faces. MA SA “can either wash their hands or rinse their feet or mouths/faces”.

³⁴⁴ Be reads telappadīpaṃ for text’s Ce Se MA SA telappadīpe.

³⁴⁵ Ce Se read °daṇḍāsu daṇḍadīpikāsu for text’s °daṇḍadīpakāsu ca, Be °daṇḍadīpikāsu, MA °daṇḍāsu dīpikāsu, SA °daṇḍadīpikāsu ca.

³⁴⁶ Ce Be Se read yodhakarūpavilāsakhacitarūpakādīnaṃ for text’s yonakarūpavilāsakhacitarūpakādīnaṃ, MA yonakarūpavilāsakhacinārūpakādīnaṃ, SA yonakarūpakirātārūpakādīnaṃ, MA also recording vll of yonakarūpakiratarūpakādīnaṃ and yonakarūpakinnararūpakādīnaṃ. I adopt the reading of yodhakarūpa (in the form of a warrior) in preference to yonakarūpa (? in the Greek/foreign style), since any Greek influence in the period is question is likely to have been minimal or non-existent. SA states that the figurines (all yonakarūpa) were those of kirātas (aboriginal tribesmen), as does one of the vll of MA, the other that they were those of

kinnaras (birds with the head of a man). The passage is no doubt open to other interpretations, given the presence of all these variants.

³⁴⁷ Sajjāpetvā; MA SA sammajjāpetvā, swept.

³⁴⁸ Cp Vv-a 31 for similar; also VS 56 n 5, 6.

³⁴⁹ Daharakumāre; one is a kumāra, elsewhere rendered “youth”, upto the age of fifteen—Ud-a 294 above.

³⁵⁰ Se inserts pubbaṇhasamayam, with the note pāliyam dissati, appears in the Pali; cp note at Ud 86.

³⁵¹ Some of the following similes are also to be found at Thūpavaṃsa (Jayawickrama ed.) 149f (trans. 4f).

³⁵² The circles of the navel and the two knees—cp Vin ii 213, iv 185.

³⁵³ Bauhinia variegata; cp Vv-a 174 and VS 266 n 19.

³⁵⁴ Kattariyā padumam kantento viya; PED lists kattari only in the sense of scissors, but cp SED sv kartarī, the part of an arrow to which the feathers (the fletching) are attached. Kantento must here therefore be causative of kantati (1) < Skt kṛnatti.

³⁵⁵ Suvannaṇapāmaṅgena; cp Mahāvaṃsa trans 79 n 7 for further references.

³⁵⁶ Suratta°; or well dyed. MA SA Thūp 150 ratta°.

³⁵⁷ Reading pavāḷajālam with Ce Be Se MA SA for text's paṭajālam;

³⁵⁸ Ratanasatubbedhe; SA ratanasattubbedhe, seven ratanas in height. Cp Ud-a 245f above on the ratana.

³⁵⁹ Kañcuka; an encasement over an existing cetiya so as to enlarge it—cp Thūpavaṃsa 209, 210, 248 (trans. 79, 81, 136); also Mahāvaṃsa i 42.

³⁶⁰ Reading supakkalākhārasam parisīncanto with Ce Be Se MA SA for text's supakkalākhā rāsim paṭisiṅcanto.

³⁶¹ Kañcanagiri; also mentioned at Bv V 14, Bv-a 158. Seemingly a proper name.

³⁶² Cp Ud-a 300 above.

³⁶³ Attanā.

³⁶⁴ Samantato udayapabbatakūṭato puṇṇacando viya; MA SA omit samantato, whilst SA reads instead udayam pabbatakūṭato. CPD claims, sv udayapabbata, that this is another name for the mountain Udayagiri from which the sun and moon are said to

rise, citing, sv the latter, the reading of udayagirisikharamatthake at Bv-a 209, which is, however, taken at CSM 302 as “rising over the mountain-crests”. It is worth noting that CPD is seemingly unaware of the recurrence of the present passage in SA, which I take as evidence for the view that udaya° here is present participle of udeti, rather than the noun udaya. CPD, sv udayapabbata, also cites the reading of Merūdayapabbatindā at Samantakūṭavaṇṇanā 774, which Anne Hazlewood takes, however, as “those chiefs, Mount Meru and the Eastern Mountain” (private communication). My understanding of Buddhist cosmology is that the sun and moon were thought rather to ride on the peaks of the Yugandhara mountains about the central Mount Meru (Sineru), whose shadow, cast when the sun moved behind Meru, accounted for night—cp PS 147 n 132 for further details. It may be added that DPPN has no entry for either Udayagiri or Udayapabbata. On samanta(to) having the meaning of “adjacent”—which is not attested by PED—cp SED sv.

³⁶⁵ Reading °pariseka-piñjara° for text’s °parise-kapiñjara°, SA °sadiśe kapiñjara° (vl °parisekapiñjara°), MA not splitting the compound. Pariseka is, presumably, Skt pariśeka, not listed by Childers or PED. On the juxtaposition of piñjara (reddish-yellow) and suvaṇṇarasadhārā (showers of gold-essence), cp Vv-a 165.

³⁶⁶ From here, cp also DA 40f.

³⁶⁷ As at Ud-a 280 above, but in a slightly different order, where see notes; cp also Ud 36.

³⁶⁸ MA SA omit.

³⁶⁹ Reading nakkhattaparivārīto viya puṇṇacando (DA tārāgaṇaparivuto viya puṇṇacando) with Ce Be Se; text MA SA omit.

³⁷⁰ Reading °vedika° with Ce Be Se (MA SA °vedikā°); text omits. DA also reads pavāḷavedikāparikkhitto, but equates the Lord instead with a mass of fire (aggikkhandho).

³⁷¹ MA SA read instead the great elders such as Sāriputta and Moggallāna and so on, DA the eighty great elders.

³⁷² Maṇivammavammitā viya mahānāgā; maṇivamma, not listed

by Childers or PED, may mean simply jewelled armour, although SED, *sv maṇivarman*, gives the meaning, in addition to a proper name, to be a talisman consisting of jewels. DA 40 here reads as at Ud-a 280 above, viz. *suvaṃmitā viya gandhahatthino*, as though they were well-armoured elephants in rut. The colour of an elephant is, of course, similar to that of the storm-cloud.
³⁷³ Reading *vijaṭṭajātā* with Ce Be Se DA MA SA for text's *vijaṭṭajātā*; cp S i 13 = 165, quoted and explained at Vism 1f.
³⁷⁴ *Anubuddhehi*; cp note at Ud-a 324 above. MA SA read *bahussutabuddhehi* (by those who had awoken through hearing much), DA as per text.

³⁷⁵ Cp J iv 425ff, v 333ff, 354ff; also Pv-a 171.

³⁷⁶ Cp Ud-a 57 above, where this and the previous comparison also appear.

³⁷⁷ *Marugaṇa*; Ce *amaragaṇa*. According to PED, this means the gods in general. But it should not be forgotten that Sakka is the Buddhist counterpart of Indra who, through his maruts, brings the rain, just as here the Buddha's retinue is said to wear robes the colour of a storm-cloud. Cp Sn 681, 688; *Mahāvamsa* xv 211; Miln 278 etc.

³⁷⁸ Who attended the delivery of the *Mahāsamayasutta* (D ii 261) with a retinue of a hundred thousand *Brahmās* (DA 693; cp DA 40).

³⁷⁹ Reading *tārāgaṇaparivārīto* with Be MA (Se SA *tārāgaṇaparivārīto*) for text's *tārāgaṇaparivuto*, Ce *tārāgaṇaparivuto*; DA omits. Cp Vv-a 89; also Pv-a II 9 68, for similar.

³⁸⁰ MA SA singular throughout; cp also Asl 13f on these rays.

³⁸¹ *Moragīvarājavaṇṇā*; MA SA *moragīvavaṇṇā*. ? Or is *rāja*° here "radiant". Cp Vv-a 27 for similar in connection with the term *veḷuriya*, beryl.

³⁸² Reading *sabbakesāvaṭṭehi* with Ce Be Se SA for text's *sabbakesavaṭṭehi*, MA *sabbakesāvaṭṭehi*. The curls form the fourteenth of the thirty-two marks, mentioned on the following page.

³⁸³ MA SA omit the white, crimson and shining bright colours.

³⁸⁴ Reading *akkhīnaṃ* with Ce Be Se for text's *aṭṭhīnaṃ*.

385 Reading *asītihaṭṭhaṭṭhānaṃ* with Ce Be Se for text's *asītihaṭṭhamattaṭṭhānaṃ*.

386 Ce Be Se read *sabbatthakam eva* for text's *sabbatthagāma' eva*.

387 Listed at Asl 13ff as blue-black (*nīla*), yellow (*pīṭa*) red (*lohita*), white (*odāta*), crimson (*mañjeṭṭha*) and shining bright (*pabhassara*); the reason why Dhammapāla here mentions rays of eight distinct colours—viz. gold (*suvaṇṇa*), charcoal (*asita*), coral (*pavāḷa*), white (*odāta*), red (*ratta*), yellow (*pīṭa*), crimson (*mañjeṭṭha*), and shining bright (*pabhassara*)—yet still speaks of them as “six-coloured” (*chabbaṇṇa*) is not easily explained. See also *Ency Buddhism*, ii 380ff (*sv Aura*).

388 Ce Be Se read *pakkhandamānā mahāpadīpajālā* for text's *pakkhandamānā padīpajālā*, MA *pakkhannajālā*, SA *pakkhandajālā*; the reference here to a lamp (*padīpa*) of any description is difficult to reconcile with the fact that such flames are also said to emanate from torches (*daṇḍadīpikādīhi*).

389 Reading *yāhi* with Ce Be Se for text's *yā hi*; what follows may be compared with similar examples at Asl 13f.

390 *Michelia champaca*; its flowers are cream to yellow.

391 *Pasārita*; literally outstretched, as in the case of an arm, etc.

392 *Paṭa*; cp above.

393 *Butea frondosa*; at Vism 252, flesh is likened to their (red) colour. This tree also forms the basis of S i 191ff, being translated by Woodward, at KS i 124ff, as “the Judas tree”, but literally the “What's-its-name” tree.

394 *Pterospermum acerifolium*; frequently cited as a paradigm of the colour yellow—cp VS 104 n 23.

395 MA SA omit; cp above.

396 Reading *verambavātena* with Ce Be Se MA SA for text's *verambamahāvātena*; cp also Vibh-a 71 (where they are said to occur at a height of one *yojana*), Thag 597f and BHSD *sv vairambha*.

397 Reading *°sampparirañjitā* with Ce Be Se for text's *°parirañjitā*; not listed by PED. This final comparison is wanting in MA SA.

398 This surrounds the body only; a garland of rays, not mentioned here, also surrounds the head—cp Vv-a 213 etc.

399 Reading *°tārakāvabhāsitaṃ* with Ce Be Se for text's

°tārakavibhāsitam.

⁴⁰⁰ Cp Ud-a 354 above.

⁴⁰¹ *Erythrina Indica*; cp Vv-a 174.

⁴⁰² Paṭipāṭiyā ṭhapitānaṃ.

⁴⁰³ MA SA read slightly differently from here to the end of the sentence, though the idea is much the same; I follow the punctuation of Be.

⁴⁰⁴ Cp Ud-a 128 above.

⁴⁰⁵ Cp Ud-a 134 above.

⁴⁰⁶ Reading ekaṃ nāvaṃ with Be Se SA (MA ekanāvaṃ) for text's Ce ekanāvāya.

⁴⁰⁷ Reading ekaṃ sakaṭaṃ with Be Se (Ce MA SA ekasakaṭaṃ) for text's ekasakaṭe.

⁴⁰⁸ Reading sambhinnamukhadvāre with Ce Be Se (SA MA (vl) sambhijjamukhadvāre) for text's sambhinnamukhadvārānaṃ.

⁴⁰⁹ Jātikusuma; *Jasminum grandiflorum*—jātī is not listed by PED, but cp Childers, SED, sv jātī.

⁴¹⁰ Vanamālikā; Se navamālikā. PED sv mālīkā states this is the double jasmine, sv mallikā, that it is the Arabian jasmine, whilst SED sv that it is *Jasminum Zambac*. Presumably the prefix vana° (jungle) indicates that it is a wild species. See also VS 304 n 16 on the derivation of the English term "jasmine" from the Pali jātisumana.

⁴¹¹ Red and blue uppalas are types of lotus.

⁴¹² The fragrant flower of the tree *Mimusops elengi*.

⁴¹³ Reading sindhuvārādi with Ce Be Se for text's sindhavārādi; this is the flower of the tree *Vitex nigundo*.

⁴¹⁴ Text inserts sisira; Ce Be Se MA SA omit.

⁴¹⁵ Cp Vv-a 37 for the instruments involved.

⁴¹⁶ Mukharāviya akaṃsu; Be mukhasambhāsāhesuṃ. Mukhara is defined at Ud-a 238 above.

⁴¹⁷ Akkhīni labhiṃsu.

⁴¹⁸ Amatapādaṃ viya; it was, of course, equated with the immortality-conferring Soma juice cherished by the devas and the rest—cp also Ud-a 324 above.

⁴¹⁹ Padasahasseehi; MA SA padasatena padasahassena padasatasahassena, with a hundred phrases, with a thousand

phrases, with a hundred thousand phrases.

⁴²⁰ That is, the earth; cp Vism 125.

⁴²¹ Lokavināyako; or alternatively the World's Leaderless One—cp Vv-a 83.

⁴²² Cp Ud-a 112 above.

⁴²³ What follows may be compared with MA iii 374f on the first of the thirty-two marks, that of having well-supported feet.

⁴²⁴ Buddhaseṭṭhassa; one hesitates to think that the Buddhist world would have ranked its Buddhas in this way, suggesting that the compound may mean, instead, the one who is best through being enlightened, or some such. At Bv XV 9, XXIII 15, the Buddha is styled the best on earth and the best of men respectively.

⁴²⁵ Reading vivajjanti with Be (MA vl) for text's Ce Se MA vivajjenti, SA virajjenti.

⁴²⁶ Reading nikkhipaṃ with Be MASA for text's Ce Se pakkhipaṃ; cp M ii 137 for a similar account of the Buddha's manner of walking.

⁴²⁷ Reading nātidūre uddharati nāccāsanne with Ce Se MA SA (Be naccāsanne) for text's nāti-uddharatī pādaṃ nāccāsanne.

⁴²⁸ Reading jāṇū with Be Se MA (Ce jāṇu, SA jānu) for text's jaṇṇū.

⁴²⁹ Cp Ud-a 105 above; also Miln 400.

⁴³⁰ Cp Vv-a 314.

⁴³¹ Usabha; cp Vv-a 83 for a hierarchical list of types of bulls.

⁴³² Cārucārī; MA catucārī, SA cātucārī—? like a maned lion moving on all fours.

⁴³³ Ce Be read gāmaṃ seṭṭho, when “best” would instead denote the Buddha, for text's Se SA gāmaṃ seṭṭhaṃ, MA puraseṭṭhaṃ, MA SA also both recording a vl of puraṃ seṭṭhaṃ.

⁴³⁴ Nām' āyaṃ; Be MA SA nāma kir' esa.

⁴³⁵ What follows becomes slightly more clear when read in conjunction with DA 38 and Sv-pt i 64; cp also Ud-a 154 above.

⁴³⁶ Reading cuṇṇapadehi gāthābandhehi with Ce Be Se for text's cuṇṇapadehi gāthābandhehi, MA cuṇṇapadehi (vl cuṇṇiya°) vā gāthābandhanenavā, SA cuṇṇapadehi (vll cuṇṇiya° and cuṇṇaka°) vā gāthābandhena vā. Cuṇṇiya is not listed by any dictionary. SA i 279 states, of Vaṅṅisa's inspired method of

composing verses at S i 192f, the following: gāthā bandhanto cuṇṇapadāni karonto vicarati, which C. A. F. Rhys Davids takes, at KS i 245, as “He goes about tying verses together and making padas of aromatic powder”, which understanding is perpetuated by Woodward here (Ud-a 415 n 2), and which probably explains why cuṇṇa° (rather tha cuṇṇiya°) was adopted both in MA and SA. However, the term cuṇṇiya is also encountered at DA 202 = MA i 269 = SA iii 198, where three grades of iriyāpathā (bodily postures) are distinguished, viz. those that are (a) addhāna; (b) majjhima; and (c) khuddakā cuṇṇiyā, Sv-pt i 327 explaining these as (a) those that occur over a long period of time (which does not, incidentally, seem to support the explanation at CPD, sv addhāna-iriyāpatha, in terms of “the (four) postures on the way”); (b) those that occur by way of wandering for alms; and (c) those that occur by way of changing from this (position) to that and so on within the vihāra and elsewhere (vihāre aññatthā pi ito c’ ito parivattanādivasena pavattā). Given the fact that DA, MA and SA all seem to use cuṇṇiya as a synonym for khuddaka (minor), and that Sv-pt understands cuṇṇiya (vl cuṇṇika) as denoting all postures not covered by the first two categories, it would therefore seem that cuṇṇiya has, at such places, the sense of “miscellaneous”, which sense would not be out of place in the present context either. Cp, however, K. R. Norman, “Pali Lexicographical Studies III”, JPTS X, 1985, p 24f.

437 Dukkathitan ti; MA SA omit.

438 Cp note at Ud-a 154 above.

439 Reading vaṇṇentā with Be Se for text’s Ce vaṇṇento.

440 At this point, Sv-pt i 65 qualifies this statement by quoting the verse also found at Ud-a 336 above, viz. “Even if a Buddha were to recite the praise of a Buddha, proclaiming nothing else for a kalpa, it would be the kalpa that would, in that long length of time, become exhausted, not the praise of a Tathāgata that would become exhausted”.

441 Reading pavisi with Ce Be; text Se MA SA omit.

442 That is, the village; Se reads °paṭiyatto, implying it was the Lord that was so dressed and adorned.

443 Reading pūjyamāno with Ce Be Se MA SA for text’s

pūjayamāno.

444 Puppha°; MA SA omit.

445 Reading yadi with Ce Be Se for text's sadā; MA SA omit this lemma and its explanation.

446 Cp Ud-a 17 above.

447 Reading °dhovanādīni with Ce Be Se for text's °dhovanāni.

448 Reading etad attham pi with Ce Be (Se etad attham pī) for text's tad attham hi.

449 Cp Ud-a 324 above.

450 Be reads rattakambalena paliveṭhetvā for text's Ce Se MA SA rattakambalapariveṭhite, which reading would imply that it were the image, rather than the pedestal, that had been swathed in the red cloth. However, the fact that the layfollowers are said, at Ud-a 409 above, to have placed a cushion, red on both sides, on the Buddha-seat, once they had prepared same, and the comparison, in the verses that follow, of the Lord to an ornament laid out on a red woollen cloth, seem, together, to argue against such a reading, in which the red woollen cloth would have to be understood, instead, as a reference to the Lord's robe.

451 Cp Vv-a 168 for similar.

452 Perhaps here also in the sense of a sitting hall—cp Ud-a 202f above.

453 Reading °cāraṇo with Be Se MA SA for text's cāriko, Ce cārino.

454 Cp Vv-a 86.

455 Devātidevo; for a discussion, see K. R. Norman, "Devas and Adhidevas in Buddhism", in JPTS IX, 1981, pp 145-155.

456 Cp Dh-p-a i 147, Miln 111, where these three epithets recur; also Vv V 14 27 for the last two. Vv-a 284 explains satapuññalakkhaṇo (with the marks stemming from hundreds of meritorious deeds) as the marks of a Great Man that have come into being by way of countless hundreds of meritorious deeds.

457 Suvapṇanikkham; MA SA suvapṇanekkham.

458 Cp S i 64, A i 181, Sn 689 for similar.

459 Ce Be Se MA SA read nekkham with for text's nikkham; according to MA iv 147, a nekkha is an ornament made from

nikkha, this being a name for a combination of five types of gold (? perhaps some of those mentioned at Vv-a 13) able to withstand knocks and abrasions. See also SA i 125 for similar.

⁴⁶⁰ According to Vv-a 13, gold of a quality second only to that of *siṅgi*-gold; according to MA iv 147f, it gets its name from the fact that it originates in the form of golden shoots that rise up at the place where ripe Jambu fruits fall from Jambu trees on both banks of the Jambu river, subsequently being carried downstream till they enter the Great Ocean. Cp also SA i 125 for similar.

⁴⁶¹ To here, as at A ii 8, 29, Dhṛp 230, Vism 48 etc.

⁴⁶² Cp J v 310 where this same gem is given by Sakka to king Kusa; also Mahāvastu ii 317, where the devas bedeck the Bodhi Tree with various types of gems, including the Vairocana.

⁴⁶³ On this verse, cp S i 81 = A iii 239, quoted Vism 388.

⁴⁶⁴ MA SA Neru; MA vi Meru. Meru is the mountain at the centre of the *cakkavāla*—cp PS 147 n 132.

⁴⁶⁵ Reading °yūpa° with Be Se MA SA for text's Ce °rūpa°.

⁴⁶⁶ Reading *kokanado* with Ce Be (Se *kokanudo*) for text's MA SA *kokāsako*; SA i 152, AA iii 315 state that *kokanada* is a synonym for *paduma*, red lotus, AA iii 315 adding that by *paduma* is meant the hundred-petalled red *paduma*.

⁴⁶⁷ *Sikhī*.

⁴⁶⁸ *Virocati*; MA SA *virocatha*.

⁴⁶⁹ The tree of the devas of the Thirty-three, beneath which is situated Sakka's *Paṇḍukambala* Rock on which the Buddha sat when teaching the *Abhidhamma* (Pv-a 137) and which showered its flowers onto the deathbed of the Buddha (D ii 137); cp S v 238, A iv 117ff, Vv-a 110, 173ff, etc.

⁴⁷⁰ What follows may be compared with DA 538f, AA iii 327f.

⁴⁷¹ DA AA *asīlo nissīlo*; Sv-pt ii 176 points out that the prefix *du-* (in *dussīlo*, and rendered "poor") has the sense of absence, rather than that of reproach, but I retain "poor" so as to allow the *cty* to do its work.

⁴⁷² Reading *sīlābhāvo*, here and in the following sentence, with Ce Be Se for text's *sīlabhāvo*.

⁴⁷³ Reading *na tathā sāvajjo yathā dutiyo* with Ce Be Se for text's *n' atthi sāvajjo yathā dutiyo hi*.

474 Sippaṭṭhāna; rendered by Nāṇamoli, *A Treasury of the Buddha's Words*, ii 45, as “the calling”.

475 Ce Be Se read yena for text's DA AA yena yena, which latter seems confirmed by Sv-pt ii 176 explaining the later correlative, taṃ taṃ, as taṃ taṃ sippaṭṭhānaṃ.

476 Clearly an allusion to Mi 85 where these form part of a longer list of crafts, some of whom are, however, omitted from the translation at MLS i 113. Cp Pv I 5 6; also notes at B Disc ii 175.

477 Ath' assa kammaṃ vinassati; DA ath' assa mūlaṃ vinassati, AA ath' assa mūlaṃ pi nassati.

478 Reading pana with Ce Be Se DA AA; text omits.

479 Pāṇātipātādīni; DA AA pāṇātipātaṃ adinnādānādīni ca, in performing (acts involving) destroying living beings and taking what has not been given and so on.

480 Reading ca jāniṃ with Be Se DA AA for text's parihāniṃ, Ce parihāniṃ.

481 Cp Ud-a 285 above.

482 Be omits; the four are kṣatriyas, brahmins, householders and recluses—cp D iii 236.

483 Pariccatta-idhalokaparaloko; the meaning would seem to be that, through his lack of commitment to morality and almsgiving, he has voluntarily forfeited any entitlement to the benefits associated with same in this world and the next, not that he has renounced the present world in the sense of going forth.

484 Cp Ud-a 203 above.

485 Sīlāni rakkhituṃ; DA AA sīlaṃ rakkhituṃ, which could be taken, instead, as “to guard his morality”.

486 Cp D iii 244.

487 In what follows, all sources vary considerably in both readings and punctuation; in general, I follow Be. Sv-pt is silent.

488 Koci; DA keci (plural).

489 Reading nindissati with Be for text's niggaṇhissantī ti vā, Ce niggaṇhissatī ti vā, Se DA niggaṇhissanti vā, AA gaṇhissanti vā.

490 Reading dassessati with Be for text's DA dassenti, Ce dasseti, Se AA dassanti (they will hand me over).

491 Text inserts vā, AA va; Ce Be Se DA omit.

492 Reading bahubhikkhusaṅghe sannipatite with Ce Be for

text's bahubhikkhū sannipatite, Se bahū bhikkhū sannipatite, DA AA bahū bhikkhū sannipatitā.

493 Reading koci...jānissati with Be AA for text's Ce etc...jānissanti, Se etc...jānissati, DA keci...jānissanti.

494 Reading atha with Ce Be Se DA AA for text's ajja, today.

495 Reading nikkadḍhissati with Be for text's Ce Se DA AA nikkadḍhissanti.

496 Reading samāno susīlo with Be Se for text's samāno adussīlo appito, Ce samāno adussīlo appicchako, DAAA dappito, haughty.

497 On account of his state of remorse—Sv-pt ii 176.

498 Sv-pt ii 177 states that he opens his eyes and sees 'this world' in the form of a vision of his wife and children and so on, closes them and then beholds the next world by way of the gatinimitta (or sign as to where he is about to arise—cp Compendium 26f, 73; Nārada, *A Manual of Abhidhamma*, Kandy 1968, pp 180, 191).

499 The four destinies of rebirth in hell, as an animal, as a peta, or as an asura.

500 Sīse—so DA AA; all editions of Ud-a omit.

501 Aggijālāya ālīngiyamāno; Be aggijālābhīghātena jhāyamāno, as though he were being burned through being struck at by fiery flames. DA AA omit.

502 On what follows, cp Vin-a 167, It-a i 72f and Vism 427 and Ud-a 293 above; also DA 496 ≠ SA ii 97 ≠ AA iii 206 and MA ii 37.

503 Reading āyā with It-a for Ud-a (all eds.) and Vin-a, Vism āyā. Taken by Pe Maung Tin (Pp 494) as "the course" and (seemingly in error) by Ñāṇamoli (Ppn 469), on the basis of the explanation, at Vism 495, of aya (in dukkhasamudaya) in terms of kāraṇa, as "the reason". The confusion between aya and āya is probably a very old one, since the PTS editions of the commentarial passages explaining apāya in some cases preserve both readings; whilst the matter is further confused by the fact that some of these passages contain secondary, alternative explanations in which aya and āya are again both recorded as readings. The principal understanding of aya/āya would seem to be one of growth, or increase—hence, at DA 496 = SA ii 97 = AA iii 206 we find the following: sabbe pi hi te vaḍḍhisāṅkhātassa ayassa/āyassa abhāvato apāyā ti vuccanti, just as, at MA ii 37, apāyan ti

ādīsu vaḍḍhisāṅkhātā vā ayā apētattā apāyo. With this may be compared the use of āya/apāya in the terms āyakosallaṃ and apāyakosallaṃ at Vibh 235f, quoted Vism 439f, the latter explaining these again in terms of growth, viz. āyo nāma vuddhi...apāyo ti pana avuddhi; cp also DA 1005 for similar, and in the same context, and upon which Sv-pṭ iii 280 adds: āyanti ito sampattiyo āyo, kusalānaṃ dhammānaṃ abhivuddhī ti āyo ti vaḍḍhī ti. Apenti sampattiyo etenā ti apāyo, kusalānaṃ dhammānaṃ hānī ti āha apāyo ti avaddhī ti. That aya/āya, in apāya, has the sense of growth also seems confirmed by the completely different etymology at Sadd 403, 421 (quoted CPD sv apāya) in terms of n' atthi pāyo vuddhi etthā ti apāyo; and it is surely this same sense that Dhammapāla has here in mind in equating it with merit and the root-cause of heaven and freedom.

To make sense of the alternative explanation here we have, I think, to read sukhānaṃ vā āyassa āgamanassa abhāvā apāyo for text's sukhānaṃ vā āyassa āgamanassa vā abhāvā apāyo, Ce Be Se sukhānaṃ vā ayassa āgamanassa vā abhāvā apāyo, since Dhammapāla would now seem to be using āyassa in the sense of "arrival" (cp SED sv), glossing same with āgamanassa—cp sukhānaṃ vā āyassa abhāvā apāyo at Vin-a 167, Vism 427, and upon which Pm ii 333 (Se) states āyanti etasmā sukhānī ti āyo (quoted CPD sv āya). It may be added that it is difficult to know which of the two readings (ayassa/āyassa) Woodward really had before him, when it be observed that he misquotes his own text at Ud-a 418 n 6.

Although this second explanation makes reference to sukha, it is probably quite distinct from a third explanation, again in terms of sukha, but in which the reading is almost certainly that of aya (which, according to SED sv, can mean "good luck, favourable fortune", etc.). Hence, at AA i 57 we find nirayo hi ayasaṅkhātā sukhā apeto ti apāyo, at It-a i 72 nirayo hi āyasaṅkhātā (? for aya°) sukhā apeto ti apāyo, and at Pv-a 52 n' atthi ettha ayo sukhan ti nirayaṃ.

Sv-pṭ ii 119 on DA 496 might be thought to confuse matters even further by stating: apāyā ti avaddhikā, sukhena sukhahetunā vā virahitā ti attho, thus equating the first of the

above explanations with either the second or third (or both).
 504 Pe Maung Tin and Nāṇamoli take dukkhassa as “of ill” and “of suffering”, but Sv-pt ii 119 explains as āpāyikassa dukkhassa pavattiṭṭhānabhāvato.

505 The word-play between duṭṭha and dosa is obscured in translation; on dosa, cp It-a i 46f, also Ud-a 144 above for the eight blemishes of man.

506 Reading vivasā nipatanti with Ce Be Se Vin-a 167 for text’s vināsā nipatanti, It-a vinassāni patanti; vivasa is not listed by PED, but cp Childers sv, also SED (952) sv vivaśa. Vism 427 (PTS) reads vinasā, but this is read by Pe Maung Tin (Pp 495) as vivasā, and rendered “against their will”; whilst Nāṇamoli’s translation (Ppn 469) prints this as vivasa and takes it as “being separated out”.

507 So Ce Be Se Vin-a It-a Vism for text’s vinassanti.

508 So Ce Be Se Vin-a It-a (Vism patanti) for text’s nipatantā.

509 Pe Maung Tin (Pp 495) and Nāṇamoli (Ppn 469) take this once more as “the course” and “reason” respectively. But, as already noted, it is, at Pv-a 52, glossed by sukhaṃ, and thus more likely equivalent to Skt aya in the sense of “good luck, favourable fortune” etc.

510 Or perhaps serpent-kings, one of which was Mucalinda at Ud-a 100 above.

511 Reading avinipatitattā with Be Se Vin-a for text’s Ce vinipātābhavattā, It-a Vism avinipātattā; Pe Maung Tin renders this “since there are no broken limbs (as among the Asuras)”!

512 Se Vin-a read hi vimānāni pī nibbattanti, for vimānas also come into being (for petas of great potency there), for text’s Ce Be pi vijjamānattā; It-a Vism omit entirely.

513 Reading yathāvutten’ atṭhena with Ce Be (Se Vin-a It-a yathāvutten’ atthena, Vism yathāvuttēna atthēna) for text’s yathāvuttēna ṭṭhāne.

514 Reading ca vuccati with Be It-a for text’s Ce Se pavuccati, Vin-a vuccati, Vism ca...vuccati.

515 Reading vinipatitattā with Ce Be Se Vin-a It-a for text’s Vism vinipātattā.

516 Sabbasampattisamussayehi; Vin-a It-a (vl) Vism

sabbasamussayehi, the latter being taken by Pe Maung Tin as “the sum of all desirable things” and by Nāṇamoli as “all opportunities”.

517 It-a turns to other matters at this point.

518 That is, the one stationed in the home, when diligent, is able to accomplish on time his particular craft; and so on with appropriate changes—Sv-pt ii 177.

519 Reading saṅgayhati with Ce Be Se Vism for text’s sangayhā ti.

520 Nāṇamoli takes suṭṭhu aggo as a single phrase, viz. “the very highest”.

521 Visayehi; Ud-a 293 reads visesehi here.

522 Cp Ud-a 207, 293 for similar.

523 DA 539, MA iii 25 rejoin at this point.

524 Reading pālimuttāya with Ce Be Se for text’s pālīmmuttikāya, DA pālīmmuttakāya. Sv-pt ii 177 explains as follows: saṅgīti-anārūḷhāya dhammakathāya, with Dhamma-talk not incorporated in the rehearsal (i.e. the Canon). Cp also Childers, sv pālīmmuttikā, and how Dhammapāla later states that only the verses recording his appreciation for the gift of a dwelling came to be incorporated into the recension, namely at Vin ii 147f. MA reads instead: ettha dhammīkathā nāma santhāgārānumodana-paṭisaṃyuttā pakiṇṇakakathā veditabbā, in this connection, that which is called Dhamma-talk is to be understood as that specifically directed (towards such villagers) in connection with his appreciation for the meeting house.

525 Reading ānisaṃsadassāvītāya with Ce Be Se for text’s ānisaṃsadassāvino.

526 Reading sīlassa with Be Se for text’s Ce sīlassa ca.

527 Reading upāsakānaṃ with Ce Be Se; text omits.

528 Cp Ud-a 302 above.

529 The rose-apple tree, *Eugenia Jambolana*, after which the Indian subcontinent gets its name of Jambudīpa.

530 Cakkayantena.

531 Cp Ud-a 202f above.

532 Reading pi with Be Se for text’s Ce hi.

533 Verses also at Vin ii 147f, J i 93, DA 304; cp the translations at B Disc v 206 and Jayawickrama, *The Story of Gotama Buddha*,

p 126.

⁵³⁴ Paṭihanti; presumably third person singular—cp hanti—but taken as plural in the other translations. Sv-pt i 433 explains as paṭibāhati (singular).

⁵³⁵ Tato; so also below. It is not at all clear how this term should be taken here; Vin-a and Sv-pt are both silent.

⁵³⁶ Sisire; B Disc v 206 takes this as “the wet season”, but cp SED, sv śisīra, which states that this is the cool or dewy season comprising two months, Māgha and Phālguna, from about the middle of January to that of March. The wet season, on the other hand, during which the rains retreat is observed, follows the hot season of April, May and June.

⁵³⁷ Leṇattham; taken at B Disc as “a refuge” and by Jayawickrama as “a place of safety”, though Vin-a explains as nilīyanattham and Sv-pt as paṭisallānārāmattham, both therefore insisting it is given so as to provide a means of seclusion.

⁵³⁸ Cp Ud-a 274f above for similar.

⁵³⁹ Those by whom much has been heard where the texts are concerned as well as those by whom much has been heard where penetration is concerned—Vin-a 1216; as at Ud-a 326 above.

⁵⁴⁰ Reading 'va with Se MA; text Ce omit, whilst Be reads tava here.

⁵⁴¹ Reading vuttatthān' eva with Ce Be Se for text's vuttatṭhāne 'va, MA vuttatṭhān' eva; presumably a reference to Ud-a 242, 361, 388 above.

⁵⁴² Vipabhāta°; not listed by Childers, PED or SED.

⁵⁴³ Cp Ud-a 161 above.

⁵⁴⁴ Paṭasāṇīyā; cp Ud-a 410 above.

⁵⁴⁵ Reading telappadīpaṃ with Be for text's Ce Se gandhatelappadīpaṃ, ? scented oil-lamps.

⁵⁴⁶ Reading thokaṃ vissamitukāmo with Ce Be (Se thokaṃ visametukāmo) for text's thokaṃ ca sayitukāmo.

⁵⁴⁷ Reading idaṃ with Ce Be Se for text's idha.

⁵⁴⁸ Reading Bhagavatā with Ce Be Se for text's Bhagavato.

⁵⁴⁹ Reading sandhāya with Ce Be Se for text's paṭṭhāya.

⁵⁵⁰ Reading paṭṭhāya with Ce Be Se; text omits.

⁵⁵¹ The Pali term ṭhāna embraces a large variety of meanings

(such as occasion, place, position, standing, etc.). I have adopted here that which I thought the most appropriate in each context, though no doubt other interpretations are possible.

⁵⁵² Be Sunidha throughout.

⁵⁵³ Reading mahā-amaccā with Ce Be Se for text's mahāmattā mahāmaccā, D mahāmattā mahā-amaccā.

⁵⁵⁴ Reading mahāmattā with Ce Be Se for text's D Magadhamahāmattā.

⁵⁵⁵ More literally, being "of great measure" (mahāmattā) since they were endowed with a great (mahityā) measure (mattāya) of authority; Sv-pt ii 177 adds an alternative explanation in which issariyamattāya is taken as a dvandva, viz. endowed with great authority and aids to felicity (vittūpakaraṇena—on which cp Ud-a 104 above), since in the outside world aids to enjoyment (upabhogūpakaraṇāni) are called mattā.

⁵⁵⁶ Gharavatthūni; Sv-pt gharapatiṭṭhānaṭṭhānāni. Rendered at Ud-a 419 above as "houses and grounds"; cp also Pv-a 17 where vatthudevātās are said to inhabit the house and its grounds and so on.

⁵⁵⁷ So Ce Be Se DA Sv-pt and Ud for text's namenti; similarly in the gloss that follows.

⁵⁵⁸ Reading vatthuvijjāpāṭhakānaṃ with Ce Be Se DA for text's vatthuvijjāpāṭhakānaṃ; on vatthuvijjā see also D i 9, S iii 239, Vv-a 82 (re Mahāgovinda) and Vism 270 etc.

⁵⁵⁹ Reading rañño with Ce Be Se for text's raññaṇ ca, DA rañña ca (vl raññaṇ ca).

⁵⁶⁰ So Sv-pt ii 177.

⁵⁶¹ Jānanti; DA passanti, they behold, which may be preferable, since they no doubt actually perceive such things in their divinations.

⁵⁶² Reading heṭṭhāpaṭhaviyaṃ with Be DA (Ce Se heṭṭhāpaṭhaviyā) for text's heṭṭha va paṭhaviyā; DA 93 adds they also behold the qualities and defects at a spot eighty ratanas in the air.

⁵⁶³ Bhūta; cp note at Ud-a 351 above.

⁵⁶⁴ Ce Be DA read jappetvā, Se jappitvā, for text's Sv-pt (DA vl) japitvā; Sv-pt explains: sippaṃ japitvā tādisaṃ sārambhaṭṭhānaṃ

pariharitvā anārambhe ṭhāne tāhi vatthupariggahitāhi devatāhi saddhiṃ mantayamānā viya taṃtaṃgehāni māpentī upadesadānavasena, which I take to mean “In avoiding a place of danger of such a sort by muttering their śilpa, they plan this and that house, by way of giving directions, as though they were taking counsel with the devatās occupying sites at a place lacking such dangers”. Sippaṃ, though rendered “craft” immediately above, may here mean some hymn or mantra employed for the purpose (cp SED sv śilpa).

⁵⁶⁵ Nāmenti; Se namanti. PED rejects nāmeti as causative of namati but cp SED sv namati, which records causatives of both namayati and nāmayati.

⁵⁶⁶ Paṭivigacchanti; literally to become separate again, and presumably the opposite of the act of possessing someone’s body.

⁵⁶⁷ Text Ce insert tathā karonti; Be Se DA omit.

⁵⁶⁸ Vadāpessanti; so all editions of Ud-a. DA and Sv-pt read, instead, vaḍḍhāpessanti, have them augment, Sv-pt explaining as brūhessanti, promote, adding that sight of the wise and so on is the utmost of things auspicious, for which reason they went on to say “Then we (will gain sight of those possessing morality)”. Woodward, however, adds a note stating “A. vādap-; C vadāp-; DA as above (maṅgalaṃ vaḍḍhetuṃ = to raise the Jāyamaṅgala chant, referred to below)”, which is impossible to understand, since his own edition of the text reads vadāpessanti at this point, just as Ud-a 423 below reads vācāpessāma (as, indeed, does DA).

⁵⁶⁹ Reading pañhavissajjanaṃ with Ce Be DA (Se °visajjanaṃ) for text’s pañhanissajjanaṃ.

⁵⁷⁰ Pattiṃ; the humans will allow the devatās to partake of the heavenly excellence that will come into being as a result of their having given the alms; cp Vv-a 188, 190 and 289, also VS xxxviiiiff.

⁵⁷¹ Be Se read icchānurūpaṃ for text’s Ce icchānurūpena; DA omits the whole sentence. CPD sv icchānurūpa gives the reference as though it were to a verse, though no text prints as such.

⁵⁷² Skt Viśvakarma, the divine architect and artisan.

⁵⁷³ So Ce Be Se DA and Ud for text’s ariyāyatanam; Be also

inserts Ānanda, in accordance with Ud.

574 Rāsivasena; by the hundred or the thousand—Sv-pt̐ ii 178.

575 Reading āhaṭa° with Ce Be Se DA for text's āhata°.

576 Reading aññattha vikkayaṃ agacchantā with Ce Be Se (DA aññattha vikkayena agacchantam) for text's aññatha vikkayaṃ āgacchantā.

577 Reading sabhāvāni with Ce Be Se for text's sabhāyāni; DA omits.

578 By the four gateways (dvāresu) are probably meant the corridors stretching from the gateways into the building's interior which, as with temples these days in South India, were lined with the stalls of numerous traders. The income raised in each corridor would then be equal to that raised in the interior hall.

579 Text inserts pucchissati; Ce Be Se DA omit.

580 Niggaṇhissati; or censure, arrest, detain, punish, etc.

581 Akataṭṭhāne; here meaning not only a wild and uncultivated place, but also one that is inauspicious or unlucky.

582 Commonly used to denote those of bad omen; cp Pv-a 272.

583 Reading taṃ mayam with Ce Be Se DA for text's taṃ samayaṃ; Woodward claims that the reading of DA is taṃ samayaṃ, which is quite wrong, as is the vl of DA recorded in his immediately following note. According to Sv-pt̐ i 178, "him" (taṃ) here refers to the Lord.

584 Vācāpessāma; not listed by PED. Cp Ud-a 421 above.

585 Pubbaṇhakāle; Be pubbaṇhe kāle. Cp Ud-a 62 above.

586 Nīhārena; not listed in this sense by PED, but cp SED sv nir + √ hr̥i. Cp Ud-a 62 above for similar.

587 As at Ud-a 62 above.

588 Reading na honti with Ce Be Se DA for text's na hontī ti.

589 Reading karonti with Ce Be Se for text's DA karoṭhā ti. I presume that the latter would have to be understood as an injunction to certain other devas—such as the ārakkhadevatās—who normally afford such protection (cp Khp-a 120, 169, etc.). Sv-pt̐ adds that normally humans assign such gifts to their peta-relatives, rather than to devatās to whom they are not related, and that the protection here provided them in return, against future mishaps, forms their "counter-worship" (paṭipūjā), though

is somewhat vague as to who actually provides it.

⁵⁹⁰ Reading *kālānukālaṃ* with Be Se DA for text's Ce *kālena kālāṃ*; cp Ud-a 81 above.

⁵⁹¹ Uppannaparissayam haranti (DA *uppannaṃ parissayaṃ haranti*); Ce *uppannaparissayā pāleni*. Be adds a note stating "Uppannaparissayā pāleni (Sī | Ka) Dī-ṭṭha ii 132 piṭṭhe pana passitabbam", suggesting that the Burmese edition of DA reads as Ce.

⁵⁹² Reading *catupañcachamāsantaraṃ* with Ce Be (Se °*mmāsantaraṃ*) for text's *catumāsachamāsantare vā*, DA *catumāsachamāsantare va*.

⁵⁹³ So Ce Be Se for text's *Gotamatitthaṃ*; Woodward fails to notice the discrepancy. Ud 90 (Ee) appends a footnote number of "1" to "*Gotamadvāraṃ*", suggestive of a vl, but records no note.

⁵⁹⁴ Reading *anotiṇṇattā* with Be Se for text's Ce *otiṇṇaṭṭhānaṃ*.

⁵⁹⁵ Reading *nāhosi* with Be Se for text's Ce *ahosi*; were one to adopt the readings of text Ce here and in the previous note, the meaning would instead be that the place at which the Lord descended into the water in order to cross over the Ganges became known as "Gotama's Crossing-point", which is clearly incorrect since, as Ud confirms, he did not descend into the water at all. Hence, this particular prediction on the part of Sunīdha and Vassakāra proved incorrect.

⁵⁹⁶ Which, in the same context at S ii 134, is itself the reading. Cp DA 402 ≠ MA iv 145 ≠ SA ii 129 ≠ AA iii 235 on what follows.

⁵⁹⁷ PED, sv *tittika*, states the derivation and meaning of *samatittika* to be uncertain, whereas later, sv *samatitthika*, it gives the etymology as *sama + tittha + ika*. Dhammapāla, however, quite clearly derives *tittika* from *titti*, satiation, explaining as *tittā*, pp of *tappati*, to satiate. It is worth noting that, as with the English term "full", *pūra* and *puṇṇa* also have themselves underlying notions of being satisfied.

⁵⁹⁸ Without bending the neck—MA AA.

⁵⁹⁹ Reading °*bhāvaṃ eva* with Ce Be Se for text's °*bhavaṃ eva*; CPD, sv *ubhatokūla*, quotes the reading of text without comment.

⁶⁰⁰ *Ubhatokūle jalaparipuṇṇa°*; Be *ubhatokūlasamaṃ*

paripuṇṇa°, so as to be level with both embankments.

601 Naḷa; Be daṇḍa, sticks.

602 Sabbantimena paricchodena; text prints sabb' antimena, DA sabbant' imena. PED has no entry for sabbantima, but cp Childers sv sabbo. Sv-pt is silent.

603 And not merely a synonym for the sea—so Sv-pt.

604 Be Vin-a DA read yojanamattaṃ gambhīrassa for text's Ce Se yojanamattagambhīrassa.

605 Reading saritvā gamanato with Be Se for text's saritvā pi gamanato, Ce saritvāpagamanato.

606 Cp Ud-a 364 above.

607 Saṅkhātāṃ; DA sambhātāṃ, presumably in error.

608 Reading °bharitāni with Ce Be Se DA for text's °haritāni, which Woodward claims is the reading of DA.

609 Reading pana with Be Se DA for text's Ce pi.

610 Reading pabandhati with Ce Be DA Vin-a for text's Se bandhati; cp Ud.

611 Reading kullaṃ with Ce Be Se; text omits.

612 Reading patiṭṭhitā ti with Ce Be Se for text's patiṭṭhitāni.

613 Cp DA 35.

614 Cp Ud-a 217 above.

615 Reading dvidhāpathaṃ with Be for text's Ce Se dvedhāpathaṃ. Cp next note but one.

616 Pi; text omits.

617 So Be for text's Ce Se dvidhāpathaṃ; such reading is recorded as a vl by Ud Be Se.

618 Reading pantho, here and below, with Be and Ud for text's Ce Se maggo, path.

619 Reading saparissayo ti with Ce Be Se; text omits.

620 Reading nikkhipitvā pakkāmi with Be Se for text's Ce nikkhipi.

621 Reading pi with Ce Be Se for text's hi.

622 Luddā; "like Rudra", the unpredictable and fierce Vedic deity later absorbed into the figure of Śiva.

623 Reading āyapathaṃ with Be Se for text's Ce āṇāpathaṃ; cp Ud-a 421 above for similar.

624 Reading jānāpessāma with Ce Be Se for text's jānāpessāmi.

625 Reading imassa maggassa parissayabhāvaṃ with Ce Be (Se

imassa maggassa sappāṭibhayabhāvaṃ) for text's imaṃ maggaṃ sappāṭibhayaṃ.

⁶²⁶ Reading vipphālesuṃ with Ce Be Se and Ud for text's vipphalesuṃ; Woodward adds the note "St. vipphālesuṃ as below" where, however, the same reading of vipphalesuṃ recurs.

⁶²⁷ Vedasaṅkhātena catusacca-ariyamaggañāṇena gatattā adhigatattā; I presume, on the basis of the (alternative) explanation given at Ud-a 119 above, that nibbāna is here understood. For similar definitions of vedagū, see MA ii 324; SA i 207, ii 386; Sn-a 330 (which is probably what Woodward intended by "Sn. 330" at Ud-a 426 n 6); and It-a ii 33, 119, 173. Woodward's reference (n 6) to Sn 330 is probably in error for Sn-a 330.

⁶²⁸ Cp the opening verse of the Account of the Inception of the Composition (Ud-a 1), in which Dhammapāla salutes "the one who has gone to the other shore of the ocean of things knowable" (ñeyyasāgarapāraḡuṃ). Text Ce insert an extra vā after ñeyyassa, when we should have to read: On account of one's having gone to the other shore of the Veda, or else of the whole of that which is knowable.

⁶²⁹ Reading hitāhitam with Ce Be Se for text's hitam.

⁶³⁰ Missito; Be misso.

⁶³¹ Reading yathā kiṃ with Ce Be Se for text's yath' āha.

⁶³² Sahabhūto; cp Ud-a 333 above.

⁶³³ Kumārikā; feminine of kumāraka, youth, on which cp Ud-a 294 above. Or perhaps princess.

⁶³⁴ Cp Vibh-a 297, which mentions the 82 minor duties, the 14 great duties, plus a few others, but without elaborating; Ñāṇamoli, in translating, fails to investigate.

⁶³⁵ Cp Ud-a 120, 159 above.

⁶³⁶ Reading vattābhiratiṃ with Ce Be Se for text's vattābhiratiṃ.

⁶³⁷ Reading sokatanukaraṇattham with Ce Be Se for text's sokatanukaraṇattham; cp Ud-a 325 above.

⁶³⁸ Devasikaṃ; text Ce Se insert divase divase (day in, day out), which is however not to be found in any edition of Ud utilised.

⁶³⁹ Asuññā; cp Ud-a 161 above where suññam is explained as vaittam, there rendered "remote".

⁶⁴⁰ Piyavatthum; cp Ud-a 120 above.

⁶⁴¹ Reading tāvabahukehi puttehi ca nattārehi cā ti with Be Se and Ud for text's tāva sambahulehi puttehi nattārehī ti, Ce tāva sambahulehi puttehi ca nattārehi cā ti.

⁶⁴² So Ce Be Se for text's sattaṃ.

⁶⁴³ Saṅkheyyappadhānā; Dhammapāla is here alluding to grammatical niceties concerning the declension of numerals.

⁶⁴⁴ Sundaraṃ; or elegant.

⁶⁴⁵ What follows ought to be read in conjunction with Pts i 37ff and Vism 503ff where grief, lamentation, dukkha, dejection and despair etc. are defined in detail.

⁶⁴⁶ Cittasantāpa; or "heart-burn". See also Pp 596 n 5.

⁶⁴⁷ Cp Ud-a 209 above.

⁶⁴⁸ Reading sokuddehakasamuṭṭhāpitavacīvipalāpalakkhaṇā with Be (Se sokuddekasamuṭṭhāpītavacīvipalāpalakkhaṇā) for text's kāyasokahetukassa samuṭṭhāpakā keci vipalāpalakkhaṇā, Ce kāyasosaka°. Cp Vism 504 which contrasts grief, lamentation and despair as follows: Grief is like the cooking of oil, etc. in a pot over a slow fire. Lamentation is like its boiling over from the pot when cooking over a quick fire. Despair is like what remains in the pot after it has boiled over and is unable to do so any more, going on cooking in the pot till it dries up.

⁶⁴⁹ Vā; text Ce pi.

⁶⁵⁰ The standard elaboration of the truth of dukkha runs as follows: (1) birth is dukkha, (2) old age is dukkha, (3) dying is dukkha, (4) grief, lamentation, dukkha, dejection and despair are dukkha, (5) association with that which is not dear is dukkha, (6) dissociation from that which is dear is dukkha, (7) not getting what one wants is dukkha (e.g. Vism 498ff). It would therefore seem that Dhammapāla first takes "griefs or lamentations or dukkhas" as denoting the first three members of (4); and then secondly argues that the presence of vā (or), which can have the function of denoting an unstated alternative, indicates the inclusion, also, of all the other forms of dukkha as well.

⁶⁵¹ Cp Vv-a 37.

⁶⁵² Reading sattaṃ saṅkhāraṇ ca with Be Se for text's Ce

sattasaṅkhāraṃ; cp Vism 504f, where association with that which is not dear and dissociation from that which is dear is explained in terms of association with/dissociation from beings and formations that are charming.

⁶⁵³ Reading bhavanti with Be and Ud for text's Ce Se sambhavanti.

⁶⁵⁴ Woodward wrongly gives the source, at VofU 112 n 2, as "Dhp 209".

⁶⁵⁵ Ce Be Se read °maccharehī ti ca ādi for text's °maccharā ca ādi; Sn (Ee Be) also read maccharā ca, rather than maccharehi.

⁶⁵⁶ Ce Be Se read piyappabhūtā for text's (Sn Ee Be) piyā pahūtā.

⁶⁵⁷ Dhammapāla thus explains paridevitā and dukkhā either as masculine plurals substituted for neuter plurals, or else as neuter plurals, but with their final syllable of *ni* elided.

⁶⁵⁸ Vītasokā; so Be and Ud. Text Ce Se read vigatasokā, rid of grief, but it would seem the reading of Ud should be preserved here.

⁶⁵⁹ Reading katthaci with Be Se for text's Ce na katthaci.

⁶⁶⁰ Reading sattaloke ca saṅkhāraloke ca with Ce Se (Be sattaloke saṅkhāraloke ca) for text's sattaloke ca.

⁶⁶¹ Piyāyanā; Ce Be Se piyāyanam, both here and below. PED lists only the former.

⁶⁶² Reading va with Ce Be Se for text's vā.

⁶⁶³ Reading rāgarajādīnaṃ ca with Ce Be Se for text's rāgavirajādīnaṃ ca.

⁶⁶⁴ Text Ce insert pana; Be Se omit. The present clause is, in fact, a gloss on patthayāno (the one wishing) several lines earlier, which point is somewhat obscured in translation, given the different word order required by Pali and English.

⁶⁶⁵ Cp Vism 320, 385.

⁶⁶⁶ MA ii 109 on M i 135 (about to be quoted) states that the Lord causes people to abandon yearning and lust even where samatha and vipassanā are concerned.

⁶⁶⁷ Cp also Vin ii 74ff ≠ iii 158ff, ii 124ff; also AA i 272ff. The false accusation (cp below) recorded at Vin ii 124f led to the monks "turning upside down the bowl" of the Licchavi Vaḍḍha, thus depriving him of an opportunity of making merit, and thus a

form of excommunication. It is interesting to note this canonical precedent for the same practice used, in late 1990, by the Burmese saṅgha against members of the armed forces.

⁶⁶⁸ Cp Ud-a 244 above.

⁶⁶⁹ Cp Ud-a 78, 123, 348 above.

⁶⁷⁰ Mātāpitāro; however, according to AA i 274, his mother died as she was about to give birth. As her body was being cremated, her belly split in two and Dabba rose into the air through the power of his merit, falling onto a wooden (dabba) pillar (of her funeral pyre, according to DPPN i 1060), as a result of which he was given the name of Dabba by his grandmother to whom he was then handed over. When he was seven years old, the Lord visited the area and Dabba, upon seeing him, begged his grandmother to be allowed to go forth. Cp Dh-p-a ii 240 (quoted Vism 379) for a similar account of the birth of the elder Saṅkicca.

⁶⁷¹ Cp Ud-a 321 above.

⁶⁷² According to AA i 274f, he became established in the sotāpatti-fruit with the falling of the first lock of hair, in the fruit of once-return with the second, in the fruit of non-return with the third, and in that of arahantship by the time the rest of his head had been shaven.

⁶⁷³ Being accorded chief place as regards those who appointed lodgings—cp A i 24. When monks arrived at an unseasonable hour, he would go before them lighting their way through the dark with the light that emanated from his glowing finger—Vin ii 76 = iii 159; AA i 275.

⁶⁷⁴ Reading *tassa* with Be Se for text's *Ce tattha*.

⁶⁷⁵ Reading *katipayamuhuttikā* with Be Se for text's *Ce katipayamuhuttakālā*.

⁶⁷⁶ Cp Vv-a 158 for similar concerning Sāriputta.

⁶⁷⁷ Reading *iddhānubhāvaṃ pakāśento* with Ce (Be Se *iddhānubhāvaṃ vibhāvento*) for text's *iddhānubhāvattā*.

⁶⁷⁸ Sāsanassa niyyānikabhāvadassanattamaṃ; according to Childers sv, *niyyānika*, exiting, is an epithet of the Sāsana.

⁶⁷⁹ Perhaps a reference to the followers of Mettiya and Bhummajaka who persuaded the Licchavi Vaḍḍha to falsely

accuse (the seven year-old) Dabba of having seduced his wife (Vin ii 124f) and the nun Mettiyā to falsely accuse him of having assaulted her (Vin ii 78f).

⁶⁸⁰ Reading tath' eva with Ce Be Se for text's tath' evam.

⁶⁸¹ Sic; he was, after all, only seven years old and freshly ordained. Cp Ud-a 98 above where the non-ordained Bāhiya is styled an elder and Ud-a 297 where a monk, rotten to the core, is similarly referred to.

⁶⁸² Reading āpucchati with Ce Be Se for text's āpucchā ti.

⁶⁸³ Reading tatth' idaṃ kāraṇaṃ with Ce Se for text's n' atth' idaṃ kāraṇaṃ, Be kiṃ tattha kāraṇaṃ.

⁶⁸⁴ Cp Ud-a 226 above.

⁶⁸⁵ Amūlakena; literally, without root.

⁶⁸⁶ Reading ghaṭayanti with Be for text's ghaṭanti; Ce Se omit.

⁶⁸⁷ Sarasen' eva; in other words, they simply let those formations run their course until they become completely exhausted. Cp Ud-a 177 above for similar concerning the āsavas.

⁶⁸⁸ Also quoted at Ud-a 167 above, where see notes.

⁶⁸⁹ Cp Ud-a 200 above for similar.

⁶⁹⁰ Tejokasiṇacatutthajjhānasamāpattiṃ samāpajjitvā; cp Vism 374: pathavīkasiṇe pana paṭhamam jhānaṃ samāpajjitvā, taken by both Pe Maung Tin and Nāṇamoli as "in the earth-device" and "in the earth kasina". Tejokasiṇa is literally heat-kasiṇa.

⁶⁹¹ Cittācāraṃ.

⁶⁹² Cp Ud-a 10 above; explained at AA ii 268 as iddhi yeva pāṭihāriyaṃ iddhipāṭihāriyaṃ.

⁶⁹³ Stock description of the display of potency (iddhi)—cp D i 78, etc.

⁶⁹⁴ As explained at Vism 396ff.

⁶⁹⁵ Reading nisinno with Ce Be Se; text omits.

⁶⁹⁶ Reading vuṭṭhāya sarīraṃ āvajjitvā puna samāpattiṃ samāpajjitvā with Ce Be Se; text omits.

⁶⁹⁷ Sarīrajhāpanatejodhātum adhiṭṭhahitvā parinibbāyi; this whole process may be compared with the account given Vism 387, where the monk, wishing to become multiform (i) first attains jhāna; (ii) emerges from same; (iii) performs the preliminary work towards his desired goal; (iv) again attains

jhāna; (v) emerges from same; and (vi) resolves, whereupon he becomes multiform simultaneously with that resolving consciousness. Dhammapāla here, however, seems to be suggesting that the resolving is performed whilst in jhāna, rather than after emerging from same, which would also seem to be the case at Vism 402 where the person concerned is about to visit the Brahmaloaka. The view that such resolving here is performed whilst still within jhāna may also seem supported by the statement below that he subsequently emerges from potency-consciousness (iddhicittato) and then attains parinibbāna by way of bhavaṅga-consciousness.

⁶⁹⁸ An allusion to Vism 416f where it is said that this fire, like that which burns butter and oil, leaves no ash; cp Ud where the same comparison appears.

⁶⁹⁹ Reading anavasesento with Ce Be Se for text's anavasesato; avaseseti is not listed by PED. As noted in Ud, the fire that consumed the body of Dabba is described as being in all respects the same as that which consumed the body of the Buddha at his Parinibbāna, and with the same results, save for the fact that in the case of the Buddha, his bones/relics (sarīraṃ) were not destroyed (D ii 164). On this difference the cties appear silent though, given the fact that it has since become fashionable for the relics of arahants generally to be worshipped—and Dabba was an arahant—we must either suppose that Dabba's bones did, in fact, remain behind, or else that they did not as a result of a difference in the manner of prior resolving in either case.

⁷⁰⁰ Reading uttarimanussadhammaṃ with Be for text's Ce Se uttarimanussadhammā.

⁷⁰¹ Reading pāṭihāriyakaraṇassa with Ce Be Se for text's pāṭihāriyakaraṇena.

⁷⁰² At Vin ii 112; the qualification that follows is, however, only to be found in the cty thereon (Vin-a 1203).

⁷⁰³ Cp Ud-a 141 above.

⁷⁰⁴ Reading āṇatto va with Be Se for text's āṇatto.

⁷⁰⁵ Dhammasāminā; also at Vv-a 155.

⁷⁰⁶ Reading tadatthaparidīpanaṃ with Ce Be Se for text's tadatthadīpanaṃ.

⁷⁰⁷ It may help if what follows is read in conjunction with the tables appended to Nāṇamoli's translation of the Visuddhimagga.

⁷⁰⁸ Text Ce insert yo...so; Be Se omit.

⁷⁰⁹ Catusantatirūpakāyo; explained at Compendium 161ff (A *Manual of Abhidhamma*, p 301), and Asl 82ff.

⁷¹⁰ Cp Vism 443f.

⁷¹¹ Dayhi nassi; Se omits dayhi, Be nassi, the latter recording this as a vl for dayhi.

⁷¹² Cp D iii 244 for the six types of perception.

⁷¹³ That is, the six external bases forming the objects of perception—cp D iii 243 etc.

⁷¹⁴ Reading kusalākusalavedanā with Be Se for text's kusalākusalavedanādi sabbā pi vedanā.

⁷¹⁵ This seems to be an elaboration on the three types of sensation, viz. skilled (kusala), unskilled (akusala) and indeterminate (avyākata), at e.g. Vism 460 since, in the Abhidhamma, states that are themselves the ripening (vipāka) of previous deeds and those that are karmically neutral (kiriya) are both classed as indeterminate—cp Nārada Mahā Thera, A *Manual of Abhidhamma*, Kandy, 1968, p 22. Hence, Dabba became free of skilled and unskilled sensations upon attaining arahantship (since all deeds of Buddhas and arahants are karmically neutral—loc. cit.), just as he also became free of those that are indeterminate, viz. sensations that were the ripening (of deeds) and sensations that were (karmically) neutral, upon attaining parinibbāna.

⁷¹⁶ So Ce Be Se for text's vītirahimsu; Woodward's note in which he states "A. and St, vl Sīti; C. vīti-rahimsu" is hard to fathom since no such vl is recorded in St (= Ud Ee), whilst the vl ascribed to "C" is the same as the reading printed in the body of the text.

⁷¹⁷ Reading santā with Be Se for text's Ce asantā, non-existent.

⁷¹⁸ Cp Vism 462ff.

⁷¹⁹ Reading viññāṇam pi with Be Se for text's Ce viññāṇam.

⁷²⁰ Reading °ppabhedaṃ with Ce Be Se for text's °appabhedaṃ.

⁷²¹ So Ce Be (Se agamā agañchi) for text's āgamā āgacchi.

⁷²² Reading jātavedo with Ce Be Se for text's jātavedaso.

723 Pubbe yeva; presumably at the time of his defilement-parinibbāna, whereas we are here dealing with his khandha-parinibbāna.

724 Reading anukkamena...viharanto yeva with Be for text's Ce Se anukkamen' eva...viharanto.

725 Reading tesam tam with Ce Be Se for text's tesam.

726 Cp note at Ud-a 431 above.

727 What follows may be compared with the similar explanations to be found, sometimes in a different order, at MA i 13ff, 20, 241; SA ii 1ff; AA i 16ff; It-a i 38f; Sn-a 394f.

728 The utterance being that about to be made to the other monks by Ānanda, who is recounting the sutta.

729 When Ud would become "Therein, the Lord really did address the monks saying 'Monks'".

730 This rather cryptic statement finds explanation in the other cties cited, which state that such monks constituted the senior assembly since theirs had been the first assembly to arise. They were superior not only since they acted in compliance with the Teacher's lifestyle through being homeless but also since they were recipients of the entire Teaching. They had proximity through being seated at that time in the Teacher's presence, just as they enjoyed contiguity at all times since they were the Teacher's constant companions. Moreover, they were a receptacle for Dhamma-teaching since their nature was that of practising as instructed.

731 Ce Be read karuṇāvipphārasommahadayanissita-pubbaṅgamaena for text's and all other cties' karuṇāvipphārasommahadayanayananiṭṭhapubbaṅgamaena, Se karuṇūppādasommahadayassa nissitapubbaṅgamaena; cp Pv-a 178 for similar predicated of the Paccekabuddha Sunetta.

732 Sotukāmatam janesuṃ; the other cties state, instead, that the Lord generated in them a desire to hear (nesam sotukamyatam janeti) by means of that same utterance by means of which he caused them to look him in the face.

733 Reading abhāsi with Ce Be Se for text's ahoṣi.

734 Jhāyamānassa; presumably in the second of the two senses given at Ud-a 433 above, and literally "continues to be on fire".

735 That is, that that hammered gradually died down, despite the

fact that the fire continued to blaze. This is not, however, how Dhammapāla works mention of the fire into his subsequent paraphrase, where fire seems to feature as one of several examples of a disappearing object.

⁷³⁶ Reading vijjhātassa with Ce Be Se for text's vighātassa.

⁷³⁷ Saṃhatassa; more literally, "come into collision", etc. I take it that the verse and explanation here envisage a situation in which a smith strikes a red-hot or white-hot piece of metal (such as a horse-shoe) with his iron-hammer, thereby producing a spark which gradually dies down, whilst its source, the metal, continues to blaze. If so, then the references to "fire" would seem to denote that hot metal, rather than the smith's fire per se.

⁷³⁸ Reading mahatā with Ce Be Se for text's pahatassa.

⁷³⁹ Kaṃsabhājanādīgatassa vā jalamānassa aggissa.

⁷⁴⁰ Reading evaṃ with Be Se; text Ce omit.

⁷⁴¹ Reading nāyena with Ce Be Se for text's nayena; cp Ud-a 234 above for similar.

⁷⁴² Upādānehi; this same term is rendered "fuel" when the context is that of fire—cp, for instance, the closing sentence of the cty on the previous sutta. For these four graspings, see D iii 230.

⁷⁴³ Cp Ud-a 32 above.

⁷⁴⁴ Kāmappabandha (Be kāmapabandha); Se reads kāmabandha as per verse.

⁷⁴⁵ Reading kāmoghaṃ bhavoghādibhedam with Ce Be Se for text's kāmoghādibhedam, being probably an allusion to the four mentioned at D iii 230, in which case the others are those of wrong view and ignorance.

⁷⁴⁶ Reading sukham pattānam with Ce Be Se for text's sampattānam.

⁷⁴⁷ Cp Ud-a 140 above.

⁷⁴⁸ Presumably at the end of the cty on the previous sutta.

⁷⁴⁹ Apaññattikabhāvaṃ; apaññattika is a cognate of paññāpetum, to be made known, mentioned immediately above. Cp also Ud-a 175, 216, 353 above.

⁷⁵⁰ Aṭṭhama; Be Pāṭaligāmiya, Pāṭali Villagers.

CONCLUDING REMARKS

[436] Thus:

All those Udānas¹—to which the Guide, who was perfectly liberated from taking up (further) becoming², who was esteemed by devas and dānavas³, whose continuity was one in which craving had been cut off, who was one who had been devoted to the gift of the True Dhamma, (and) who was one bringing the destruction of clinging⁴, gave rise at this place and that (upon) elucidating (his) joy or shock—all these were collected together as one by those compiling the recension and then rehearsed by the Dhamma-recensionists as the “Udāna”.

This manifestation of the intrinsic meanings, as is warranted, with respect to the suttas therein, being an unconfused interpretation (consisting) of as many as thirty-four textual recitation sections (and) known, as to name, as “The Elucidation of the Intrinsic Meaning”, which complete exposition has been undertaken by me, reliant on the method of its Ancient Commentary, so as to make its meaning manifest, has reached accomplishment.

May all persons, having plunged into the Teaching of the Saviour of the World through the majesty of whatever merit has been attained by me through thus formulating same, through their purified practice of morality and so on become those partaking of the flavour of liberation.

May the Teaching of the Perfectly Self-Enlightened One long remain in this world, and may all living beings permanently possess reverence therefor; may the deva also rain properly

(and) at the appropriate time, and may the Lord of the Earth be devoted to the True Dhamma and govern the world in accordance with that Dhamma alone.

The Commentary on the Udāna, effected by the Master {Elder⁵} Dhammapāla, resident of the Badaratittha Vihāra, is completed.

May it constitute the condition of nibbāna⁶.

Notes

¹ Reading Udāne ye with Ce Be Se for text's Udānena.

² Reading suvimuttabhavādāno with Be Se for text's Ce suvimuttacittavodāno.

³ A type of asura—cp SED sv.

⁴ Upādānakkhayāvaho; Se upādānakkhayā 'va so.

⁵ Ce Be read Ācariyadhammapālatherena for text's Se Ācariyadhammapālena.

⁶ Nibbānapaccayo hotu; Be Se omit.

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